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COMMENTARIES, REFERENCES, HARMONY OF THE GOSPELS AND THE HELPS NEEDED TO UNDERSTAND AND TEACH THE TEXT

ILLUSTRATED AND EXPLAINED

BY FOUR HUNDRED AND FORTY-EIGHT HALF-TONE ENGRAVINGS FROM PHOTOGRAPHS SHOWING PLACES OF BIBLE EVENTS AS THEY APPEAR TO-DAY

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IN FOUR VOLUMES

VOLUME IV

THE NEW TESTAMENT

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THE PERIOD
BETWEEN THE OLD AND NEW TESTAMENTS.

JEWISH HISTORY FROM SECULAR SOURCES.

JUDEA continued subject to the kings of Persia about two hundred years, but does not appear to have had a separate governor after Nehemiah. It was annexed to the province of Syria, and the administration of its affairs was left to the high-priest, subject to the control of the provincial rulers. This raised the high-priesthood to a degree of temporal dignity and power which very soon made it an object of ambition to the different members of the family of Aaron, and gave rise to many violent and disgraceful contests among them for the office.

Upon the overthrow of the Persian army by Alexander, Syria and the neighboring countries fell under his power, and Tyre was taken after an obstinate resistance. Alexander then marched into Judea to punish the Jews, who, as faithful subjects of the king of Persia, had sent the Tyrians supplies of provisions, and refused them to him. But it is related that, as he approached Jerusalem, and saw a procession of the people clothed in white coming to meet him, headed by Jaddua the high-priest, and all the priestly race, in their robes of office, his heart was turned to spare and favor them. He continued to them the free enjoyment of their laws and religion, and exempted them from tribute during their sabbatical years; and when he built the city of Alexandria, he placed a great number of Jews there, and gave to them the same privileges as to his Greek subjects.

After the death of Alexander and the division of his empire among his generals, Judea became a subject of contention between the kings of Syria and Egypt, which ended in its forming for a time part of the monarchy of Egypt. Ptolemy Soter, the king of Egypt, brought many thousands of the Jews into that country, settled them there and treated them kindly, placing them on an equality with the Greeks at Alexandria. Greek being the common language of that city, it was quickly learned by the Jewish settlers, and became the native language of their children who were born there, and who on that account, in process of time, were called *Hellenists*, or Grecian Jews, a name which afterward came to be applied generally to all Jews speaking the Greek language in foreign countries (see Acts vi. 1; ix. 29; xi. 20, etc.). These Grecian Jews had synagogues in Alexandria, in which the writings of Moses and of the prophets, translated into Greek for this purpose, were read every sabbath day. This translation, which is called the *Septuagint*, contributed much to spread the knowledge of true religion through the western part of the world. It came into common use among the Jews, and the quotations made from the Old Testament Scriptures in the New, by the evangelists and apostles, are often, though not always, from this version.

Seleucus, king of Syria, about 300 B. C., built numerous cities in Syria and Asia Minor, and regarding the Jews as good and faithful citizens, endeavored to attract them to his new cities by the offer of the same privileges as were enjoyed by the Greeks and Macedonians. They accordingly settled there in great numbers, especially at Antioch in Syria.

It is worthy of notice that by these events the Jews were brought into contact with a new form of heathenism. They had already encountered its more ancient and more barbarous forms during their sojourns in *Egypt* and in *Babylon*, the headquarters and central seats of idolatry in their days. But now, by their dispersion in Egypt, and the other countries bordering on the eastern end of the Mediterranean, they were everywhere brought into contact with the more cultivated and refined mythology and philosophy of the *Greeks;* and there are good grounds for believing that they were the means of communicating to the more candid and teachable among them some knowledge of a purer religion.

During the reign of Ptolemy Soter the prosperity of the Jews was much promoted by the internal administration of an excellent high-priest, Simon the Just. He repaired and fortified their city and temple, and made a spacious reservoir of water, "in compass as a sea."

After the Jewish nation had been tributary to the kings of Egypt for about eighty years, it became, by the conquest of Antiochus the Great, subject to the kings of Syria, but the Jews were still governed by their own laws, under the high-priest and council of the nation.

Judea, being situated between Syria and Egypt, suffered much during the whole of this period from the frequent wars in which those countries were engaged, and was the arena of many bloody and destructive battles. Besides this, the peace of the nation was greatly disturbed by the claims of rival candidates to the office of high-priest, which afforded to the kings of Syria frequent pretexts for interfering with the internal affairs of the nation. And all these evils were considerably aggravated by the corruption and misconduct of the chief men, and the increasing wickedness of the people, who began to neglect the worship and the law of God far more than they had ever done since their return from the captivity.

God saw fit to punish the Jews for this defection by the hand of Antiochus Epiphanes, who came with an army and plundered the city and temple of Jerusalem with every conceivable circumstance of cruelty and profanation. For three years and a half they were altogether deprived of their civil and religious liberties. The daily sacrifice was suspended; the temple itself was dedicated by Antiochus to Jupiter Olympius, whose statue was erected on the altar of burnt offering; the worship of Jehovah and the observance of his law were prohibited under the severest penalties; every copy of the sacred writings that could be seized was burned; and the people were required, under pain of death, to sacrifice to idols. Never before had the Jews been exposed to so furious a persecution. The apostates were numerous, but a remnant continued faithful; and these events were doubtless useful in calling the attention of the heathen around to those great principles for which many of the Jews were willing to peril their lives.

At length, God raised up a deliverer for his people in the noble family of the Asamoneans. Mattathias, a priest eminent for his piety and resolution, and the father of five sons, encouraged the people, by his example and exhortations, "to stand up for the law," and having collected around him a large number of faithful men, he undertook to deliver his people, and to restore the worship of the God of Israel. But being very old when he engaged in this arduous work, he did not live to see its completion. At his death his eldest son Judas succeeded to the command of the army, in which he was greatly assisted by his brother Simon, a man of remarkable prudence. The motto on his standard was Exod. xv. 11: "Who is like unto thee among the gods, O Jehovah?" the Hebrew words being, *Mi Camoka Baalim Jehovah:* and from the initial letters of these words, MCBI, is said to be derived the word *Maccabi* or *Maccabee,* which became the surname of the family.

After several victories over the troops of Antiochus, Judas Maccabæus gained possession of Jerusalem; and his first care was to repair and purify the temple for the restoration of the Divine worship. This reconsecration of the temple and revival of its worship was ever after celebrated by an annual feast of eight days. It occurred at the time of the winter solstice (165 B. C.), and was called the Feast of the Dedication (John x. 22).

The war was carried on for twenty-six years, with five successive kings of Syria, and after many sanguinary battles the Syrians were driven out of the country, and the Jews, under their Maccabean princes, regained for a time their independence and the free exercise of their religion, which they commemorated by commencing a new epoch in 143 B. C. as the year of "the freedom of Jerusalem." They had again regular troops, strong garrisons and alliances with other powers, including even Rome, and the boundaries of the state were extended by the subjugation of the Idumeans and Philistines, as well as of Moab, Ammon and Arabia Petrea. Previously to this, in the year 153 B. C., as the Asamonean family were descended from the eldest branch of the race of Aaron, the office of high-priest was assumed by Jonathan, the then reigning prince, and it remained in the family until the usurpation of Herod.

This season of prosperity was, however, of short duration. The nation was exceedingly troubled by internal dissensions, especially on the part of the Pharisees, who first appear prominently in history in the reign of John Hyrcanus, as forming a large and powerful body, of turbulent character and lofty pretensions, and carrying on fierce quarrels with the rival sect of the Sadducees, which led upon one occasion to a dreadful civil war. There were also violent contests for the throne between rival members of the royal family, which greatly weakened the nation, and it was ill-prepared to withstand the extending power of Rome, which in the year 65 B. C. subjugated Syria, and soon afterward conquered Egypt. In the year 63 B. C. Pompey marched his army into Judea, besieged and took Jerusalem and made the country tributary to the Romans, though it was still governed by the Maccabean princes. During the reigns of the later princes of this family, Herod Antipater, an Idumean by birth, obtained a position of power and influence in the land, and after his death, his son, Herod the Great, so ingratiated himself with the Romans that he obtained the appointment of king of Judea in the place of Antigonus. He had, however, some difficulty in obtaining possession of his kingdom, as the people were greatly attached to their Maccabean kings. But he came against Jerusalem with a Roman army of 60,000 men, and, after a siege of above half a year, took the city by storm, and massacred many of the inhabitants. Shortly afterward he put to death Antigonus, and thus ended the Asamonean dynasty, after it had subsisted a hundred and twenty-six years.

Herod was a man of great abilities and of indomitable resolution, but an ambitious and cruel tyrant, unscrupulous as to the means by which he gained his ends. He persecuted to death all the members and adherents of the Asamonean house, and he even put to death his wife and two of his own sons. He degraded the high-priesthood by making the tenure of the office dependent on his own pleasure. In order to gain popularity with his subjects, as well as to increase his own fame, he greatly enlarged and beautified the temple at Jerusalem, making it, in some respects, more magnificent than that of Solomon. He also erected in neighboring cities many heathen temples, and constructed numerous public works, such as bridges, roads, baths, aqueducts and harbors, the cost of which he defrayed by heavy exactions upon his subjects.

In the thirty-sixth year of the reign of Herod, while Augustus was emperor of Rome, THE SAVIOUR OF THE WORLD WAS BORN.

Herod was succeeded in the government of the greater part of Palestine by his son Archelaus, who acted with great cruelty and injustice, and in the tenth year of his reign, upon a complaint being made against him by the Jews, he was banished by Augustus to Vienne, in Gaul, where he died. Publius Sulpitius Quirinus (who is called in Greek Cyrenius, Luke ii. 2), the president of Syria, was then sent to reduce the countries over which Archelaus had reigned to a Roman province, and a governor of Judea was appointed under the title of Procurator, subordinate to the president of Syria. But the Jews were still permitted to exercise their religious worship without molestation or restraint.

Meanwhile, in the Gentile world, the old systems of idolatry had fallen into disrepute, partly through the extreme corruptions of worship and of morals connected with them, and partly through the cultivation of Grecian philosophy, the conflicting theories of which, however, utterly failed to satisfy the wants of mankind, as they afforded little solid truth and produced no moral renovation. At the same time, the universal prevalence of the Roman power, ensuring internal peace and facilitating communication between different parts of the world, together with its indifference to the various forms of religious belief and worship, opened, for a time, a wider field for the diffusion of the gospel. So that Providence combined with prophecy to mark this as the "fulness of time," when the expected SAVIOUR should come into the world.

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A HARMONY OF THE FOUR GOSPELS;

OR, THE EVENTS IN OUR LORD'S LIFE IN CHRONOLOGICAL ORDER.

SECT.	THE CONSECUTIVE NARRATIVE OF THE GOSPELS.	PLACE.	MATT.	MARK.	LUKE.	JOHN.
	PART I.—EVENTS CONNECTED WITH THE BIRTH AND CHILDHOOD OF OUR LORD.					
	TIME: *About thirteen years and a half.*					
1.	The Genealogies	.....	i. 1–17	.....	iii. 23–38	
2.	The birth of John announced to Zacharias	Jerusalem	.....	.....	i. 5–25	
3.	The birth of Jesus announced to Mary	Nazareth	.....	.....	i. 26–38	
4.	Mary's visit to Elizabeth, and her song of praise	Juttah?	.....	.....	i. 39–56	
5.	The birth of John the Baptist	Juttah?	.....	.....	i. 57–80	
6.	An angel appears to Joseph	Nazareth	i. 18–25			
7.	The birth of Jesus	Bethlehem	.....	.....	ii. 1–7	
8.	Angelic mission to the shepherds	Near Bethlehem	.....	.....	ii. 8–20	
9.	The circumcision of Jesus, and his presentation in the temple	Bethl'm and Jerusalem	.....	.....	ii. 21–38	
10.	The visit of the Magi	Jeru. and Bethlehem	ii. 1–12			
11.	The flight into Egypt. Herod's cruelty. The return from Egypt to	Nazareth	ii. 13–23	.....	ii. 39, 40	
12.	At twelve years of age Jesus goes to the passover	Jerusalem	.....	.....	ii. 41–52	
	PART II.—ANNOUNCEMENT AND INTRODUCTION OF OUR LORD'S PUBLIC MINISTRY.					
	TIME: *About one year; commencing about eighteen years after Sect.* 12.					
13.	The Ministry of John the Baptist	The Desert. Jordan	iii. 1–12	i. 1–8	iii. 1–18	
14.	The baptism of John	The Jordan	iii. 13–17	i. 9–11	iii. 21–23	
15.	The temptation	Desert of Judea	iv. 1–11	i. 12, 13	iv. 1–13	
16.	Testimony of John the Baptist to Jesus	Bethabara	.....	.....	.....	i. 15–34
17.	Two of John's disciples follow Jesus. Andrew brings Peter to him	Bethabara	.....	.....	.....	i. 35–42
18.	Jesus returns to Galilee. Philip becomes his disciple, and brings Nathanael	Galilee	.....	.....	.....	i. 43–51
19.	The marriage at Cana in Galilee. Visit to Capernaum	Cana and Capernaum	.....	.....	.....	ii. 1–12
	PART III.—FROM THE FIRST PASSOVER DURING OUR LORD'S PUBLIC MINISTRY UNTIL THE SECOND.					
	TIME: *One year.*					
20.	Jesus goes to Jerusalem to the passover—drives the traders out of the temple	Jerusalem	.....	.....	.....	ii. 13–25
21.	Nicodemus visits him at night	Jerusalem	.....	.....	.....	iii. 1–21
22.	Jesus leaves Jerusalem, but remains in Judea and makes disciples. Further testimony of John the Baptist	Ænon	.....	.....	.....	iii. 22–36
23.	Jesus departs for Galilee after John is cast into prison	Galilee	iv. 12	i. 14	iv. 14	iv. 1–3
24.	Passing through Samaria, he converses with a woman of Sychar at Jacob's well. Many Samaritans believe on him	Samaria	.....	.....	.....	iv. 4–42
25.	He arrives in Galilee, and teaches there publicly	Galilee	iv. 17	i. 14, 15	iv. 14, 15	iv. 43–45
26.	He comes again to Cana—heals the son of a nobleman lying ill at Capernaum	Cana	.....	.....	.....	iv. 46–54
27.	Jesus at Nazareth; he is there rejected. He goes to Capernaum, fixes his abode there, and teaches publicly on the Sabbath	Nazareth—Capernaum	iv. 13–16	.....	iv. 16–31	
28.	The call of Peter, Andrew, James and John, and the miraculous draught of fishes	Sea of Galilee: near Capernaum	iv. 18–22	i. 16–20	v. 1–11	
29.	Jesus heals a demoniac in the synagogue	Capernaum	.....	i. 21–28	iv. 31–37	
30.	He heals Peter's wife's mother, and many others	Capernaum	viii. 14–17	i. 29–34	iv. 38–41	
31.	He makes his first circuit with his disciples throughout	Galilee	iv. 23–25	i. 35–39	iv. 42–44	
32.	He heals a leper. On account of his great popularity he retires to	The Desert	viii. 2–4	i. 40–45	v. 12–16	
33.	He returns to Capernaum. The people flock to him. He heals a paralytic let down through the roof	Capernaum	ix. 2–8	ii. 1–12	v. 17–26	
34.	He calls Matthew to follow him	Sea of Galilee	ix. 9	ii. 13, 14	v. 27, 28	
	PART IV.—FROM THE SECOND PASSOVER UNTIL THE THIRD.					
	TIME: *One year.*					
35.	Jesus at Jerusalem at the passover; heals an infirm man at the pool of Bethesda on the Sabbath. The Jews seek to kill him	Jerusalem—Bethesda	.....	.....	.....	v. 1–47
36.	The disciples pluck ears of corn on the Sabbath	On the way to Galilee	xii. 1–8	ii. 23–28	vi. 1–5	
37.	Healing of a withered hand on the Sabbath	Galilee	xii. 9–14	iii. 1–6	vi. 6–11	
38.	Jesus withdraws to the Sea of Galilee, and is followed by great multitudes from the surrounding country. He heals many	Sea of Galilee	xii. 15–21	iii. 7–12	vi. 12–19	
39.	He retires to the mountain, and chooses the twelve; the people follow him	Near Capernaum	x. 2–4	iii. 13–19	vi. 20–49	
40.	The sermon on the mount	North of Capernaum	v. 1 to viii. 1	.....	vii. 1–10	
41.	Healing of a centurion's servant	Capernaum	viii. 5–13			
42.	Jesus raises a widow's son at Nain. His fame spreads through all the neighborhood and in Judea	Nain	.....	.....	vii. 11–17	
43.	John the Baptist in prison sends disciples to Jesus	Nain	xi. 2–19	.....	vii. 18–35	
44.	Jesus upbraids inhabitants of Chorazin, Bethsaida and Capernaum for unbelief	Nain	xi. 20–30			
45.	While sitting at meat with a Pharisee, Jesus is anointed by a penitent woman	Capernaum?	.....	.....	vii. 36–50	
46.	Jesus, with the twelve, makes a second circuit	Galilee			viii. 1–3	
47.	He heals a demoniac. The scribes and Pharisees charge him with being in league with Satan		.....		xi. 14, 15, 17–23	
48.	Our Lord's remarks upon their request of a sign	Capernaum	xii. 22–37	iii. 19–30		
49.	His remark respecting his mother and brethren	Capernaum	xii. 38–45	.....	xi. 16, 24–36	
50.	At a Pharisee's table, he exposes the hypocrisy of the Pharisees and scribes, and denounces woes against them	Capernaum	xii. 46–50	iii. 31–35	viii. 19–21	
51.	He discourses upon hypocrisy, worldliness and unwatchfulness	Galilee	.....	.....	xi. 37–54	
52.	Our Lord's observations upon the slaughter of certain Galileans. Parable of the barren fig tree		.....	.....	xii. 1–59	
53.	A great multitude collect around him, and he addresses them out of a vessel on the lake. Parable of the sower	Sea of Galilee	xiii. 1–23	iv. 1–25	xiii. 1–9 viii. 4–18	

A HARMONY OF THE FOUR GOSPELS;

OR, THE EVENTS IN OUR LORD'S LIFE IN CHRONOLOGICAL ORDER.

(CONTINUED FROM PRECEDING PAGE.)

SECT.	THE CONSECUTIVE NARRATIVE OF THE GOSPELS.	PLACE.	MATT.	MARK.	LUKE.	JOHN.
54.	Parables of the tares, the grain of mustard seed, the leaven, the hidden treasure, the pearl of great price, and the net cast into the sea	Sea of Galilee	xiii. 24–53	iv. 26–34		
55.	Jesus crosses the lake with his disciples, and stills a storm	Sea of Galilee	viii. 18–27	iv. 35–41	viii. 22–25	
56.	He casts the devils out of two demoniacs of Gadara	S. E. Sea of Galilee	viii. 28	v. 1–21	viii. 26–40	
57.	The feast at Levi's house, with publicans and sinners	Capernaum	ix. 10–13	ii. 15–17	v. 29–32	
58.	The question of John's disciples respecting fasting, and our Lord's reply	Capernaum	ix. 14–17	ii. 18–22	v. 33–39	
59.	Raising of Jairus's daughter; and healing of a woman with issue of blood		ix. 18–26	v. 22–43	viii. 41–56	
60.	Two blind men healed, and a dumb spirit cast out	Capernaum	ix. 27–34			
61.	Jesus teaches in his own country, and is rejected	Nazareth	xiii. 54–58	vi. 1–6		
62.	A third circuit throughout the country. The twelve sent forth	Galilee & Capernaum	ix. 35 to xi. 1	vi. 6–13	ix. 1–6	
63.	Herod supposes Jesus to be John the Baptist, whom he had beheaded		xiv. 1–12	vi. 14–29	ix. 7–9	
64.	The twelve return to Jesus. He retires with them to a desert place on the other side of the Sea of Galilee. He feeds five thousand	Sea of Galilee	xiv. 13–21	vi. 30–44	ix. 10–17	vi. 1–14
65.	The disciples return across the Sea of Galilee, and at night Jesus comes to them walking upon the water. He goes to	Gennesaret	xiv. 22–36	vi. 45–56		vi. 15–21
66.	The people seek Jesus and find him at Capernaum. He teaches in the synagogue. Many disciples are offended, and leave. Peter's confession	Capernaum				vi. 22–71 vii. 1
	PART V.—FROM THE THIRD PASSOVER UNTIL OUR LORD'S ARRIVAL AT BETHANY, SIX DAYS BEFORE THE FOURTH.					
	TIME: *One year, less one week.*					
67.	Pharisees and Scribes from Jerusalem object to the disciples' disregarding tradition of elders with respect to washing of hands. Our Lord's reply	Capernaum	xv. 1–20	vii. 1–23		
68.	Jesus goes to borders of Tyre and Sidon. A Syrophenician woman obtains deliverance for her daughter	Coast Tyre and Sidon	xv. 21–28	vii. 24–30		
69.	He returns through Decapolis; he heals many and feeds four thousand	Sea of Galilee	xv. 29–38	vii. 31 to viii. 9		
70.	Jesus sends away the people and crosses the lake to Dalmanutha. The Pharisees and Sadducees again require a sign	Magdala	xv. 39–xvi. 4	viii. 10–12		
71.	Jesus again crosses lake. Disciples cautioned against leaven of Pharisees, etc.	Bethsaida	xvi. 4–12	viii. 13–21		
72.	A blind man healed	Bethsaida (Julias)		viii. 22–26		
73.	Jesus goes to the region of Cæsarea Philippi. Peter and the other disciples again profess their faith in him	Reg. Cæsarea Philippi	xvi. 13–20	viii. 27–30	ix. 18–21	
74.	He foretells his own death and resurrection and the trials of his followers	Reg. Cæsarea Philippi	xvi. 21–28	viii. 31–38	ix. 22–27	
75.	Our Lord's transfiguration and subsequent discourse	Mount Tabor	xvii. 1–13	ix. 2–13	ix. 28–36	
76.	Healing of a demoniac, whom the disciples could not heal	In the Plain	xvii. 14–21	ix. 14–29	ix. 37–43	
77.	Jesus again foretells his own death and resurrection	Galilee	xvii. 22, 23	ix. 30–32	ix. 43–45	
78.	The tribute-money miraculously provided	Capernaum	xvii. 24–27	ix. 33		
79.	The disciples contend who shall be the greatest. Jesus exhorts to humility, forbearance and brotherly love	Capernaum	xviii. 1–35	ix. 33–50	ix. 46–50	
80.	The seventy instructed and sent out	Samaria			x. 1–16	
81.	Jesus finally leaves Galilee to go up to Jerusalem to the feast of Tabernacles. A Samaritan village refuses to receive him	Galilee to Jerusalem			ix. 51–56	vii. 2–10
82.	Ten lepers cleansed	Samaria			xvii. 11–19	vii. 11–53 viii. 1
83.	Jesus at Jerusalem at the festival of Tabernacles (*about six months after the third passover*). He teaches in the temple. Rulers attempt to seize him	Jerusalem				viii. 2–11
84.	His judgment is asked on a woman guilty of adultery	Jerusalem				
85.	He reproves the unbelieving Jews, and they attempt to stone him	Jerusalem				viii. 12–59
86.	Reply to the question of a lawyer. Parable of the good Samaritan	Jerusalem			x. 25–37	
87.	The disciples again taught how to pray	Near Jerusalem			xi. 1–13	
88.	The seventy return, having accomplished their mission				x. 17–24	ix. 1–41
89.	A man born blind is healed on the Sabbath. Questions and objections	Jerusalem				x. 1–21
90.	Jesus in the temple at the festival of Dedication (*about three months after the feast of Tabernacles: sect.* 83). The Jews seek to seize him; he retires beyond Jordan, and many resort to him					x. 22–42
91.	He goes to Bethany and raises Lazarus from the dead	Bethany				xi. 1–46
92.	The Jewish council determine to put Jesus to death. He retires with his disciples to Ephraim near the wilderness	Ephraim				xi. 47–54
93.	He withdraws beyond Jordan, and heals an infirm woman on the Sabbath	Near Jordan	xix. 1, 2	x. 1	xiii. 10–21	
94.	He goes through Peræa toward Jerusalem, teaching on his way. Some Pharisees warn him respecting Herod	Peræa			xiii. 22–35	
95.	He dines with a chief Pharisee on the Sabbath, and addresses the guests. Parable of the great supper	Journey to Jerusalem			xiv. 1–24	
96.	He teaches the multitude what is required of true disciples				xiv. 25–35	
97.	Publicans and sinners flock to him. The Pharisees murmur. Parables of the lost sheep, the lost piece of silver and the prodigal son				xv. 1–32	
98.	Parable of the unjust steward				xvi. 1–13	
99.	The Pharisees reproved. Parable of the rich man and Lazarus				xvi. 14–31	
100.	Jesus inculcates forbearance, faith and humility				xvii. 1–10	
101.	Reply to question of Pharisees concerning the coming of the kingdom of God.	Journey to Jerusalem			xvii. 20–37	
102.	Parables: The importunate widow; the Pharisee and Publican				xviii. 1–14	
103.	Precepts respecting divorce		xix. 3–12	x. 2–12		
104.	Jesus receives and blesses little children	Peræa	xix. 13–15	x. 13–16	xviii. 15–17	
105.	The rich young ruler who rejected the terms of discipleship. Parable of the laborers in the vineyard		xix. 16–30 xx. 1–16	x. 17–31	xviii. 18–30	
106.	On the way to Jerusalem, Jesus a third time foretells his death and resurrection		xx. 17–19	x. 32–34	xviii. 31–34	
107.	Healing of two blind men near Jericho	Jericho	xx. 29–34	x. 46–52	xviii. 35 xix. 1	
108.	Visit to Zaccheus	Jericho			xix. 2–10	
109.	Parable of the ten servants entrusted with ten pounds				xix. 11–28	
110.	Jesus arrives at Bethany six days before the Passover. Those who have come up to the festival inquire after him; and many come to him at Bethany					xi. 55–57 xii. 1, 9–11

A HARMONY OF THE FOUR GOSPELS;

OR, THE EVENTS IN OUR LORD'S LIFE IN CHRONOLOGICAL ORDER.

(CONCLUDED FROM PRECEDING PAGE.)

SECT.	THE CONSECUTIVE NARRATIVE OF THE GOSPELS.	PLACE.	MATT.	MARK.	LUKE.	JOHN.
	PART VI.—THE LAST PASSOVER WEEK.					
	TIME: *Seven days.*					
111.	*First day of the week.* Jesus enters Jerusalem publicly, and at night returns to	Bethany	xxi. 1–11, 14–17	xi. 1–11	xix. 29–44	xii. 12–19
112.	*Second day of the week.* He goes into Jerusalem; on his way curses the barren fig tree; expels the traders from the temple and in the evening returns again to	Bethany	xxi. 12, 13, 18, 19,	xi. 12–19	xix. 45, 46	
113.	*Third day of the week.* He again goes into the city in the morning, passing by the withered fig tree.	Jerusalem	xxi. 20–22	xi. 20–26		
114.	He teaches in the temple. His authority is questioned. Parables of the two sons, and of the vineyard let out to husbandmen	Jerusalem		xi. 27–33	xx. 1–19	
115.	Parable of the marriage feast	Jerusalem	xxi. 23–46	xii. 1–12	xxi. 37, 38	
116.	Insidious question of the Pharisees and Herodians concerning payment of tribute to Cæsar	Jerusalem	xxii. 1–14			
117.	Question of the Sadducees respecting the resurrection	Jerusalem	xxii. 15–22	xii. 13–17	xx. 20–26	
118.	A lawyer questions Jesus. The two great commandments	Jerusalem	xxii. 23–33	xii. 18–27	xx. 27–40	
119.	Our Lord's question respecting the Son of David	Jerusalem	xxii. 34–40	xii. 28–34		
120.	Warnings against the example of the scribes and Pharisees. Woes against them. Lamentation over Jerusalem	Jerusalem	xxii. 41–46	xii. 35–37	xx. 41–44	
121.	The widow's offering to the temple treasury	Jerusalem	xxiii. 1–39	xii. 38–40	xx. 45, 47	
122.	Certain Greeks desire to see Jesus. The unbelief of the Jews	Jerusalem	.....	xii. 41–44	xxi. 1–4	
123.	Jesus leaves the temple; and on the Mount of Olives, on his way to Bethany, foretells its destruction and the overthrow of the Jewish state	Jerusalem	.....	.....	.....	xii. 20–50
124.	He proceeds to speak of his final coming to judgment. Parables of the ten virgins and the five talents.	Mt. of Olives	xxiv. 1–42	xiii. 1–37	xxi. 5–36	
125.	*Fourth day of the week (beginning at sunset).* The rulers conspire to seize Jesus secretly and put him to death. At a supper at Bethany he is anointed by Mary. Judas lays his plan of treachery, Jesus remaining at Bethany this day	.....	xxiv. 43–51 xxv. 1–46			
126.	*Fifth day of the week.* Jesus sends two disciples to the city to make preparation for the passover, and himself repairs thither in the afternoon	Bethany	xxvi. 1–16	xiv. 1–11	xxii. 1–6	xii. 2–8
127.	*Sixth day of the week (beginning at sunset).* Jesus celebrates the paschal supper with the twelve. They contend who shall be the greatest	.....	xxvi. 17–19	xiv. 12–16	xxii. 7–13	
128.	Jesus washes his disciples' feet	Jerusalem	xxvi. 20	xiv. 17	xxii. 14–18, 24–30	
129.	He foretells his betrayal, and points out the traitor. Judas withdraws	Jerusalem	.....	.....	.....	xiii. 1–20
130.	He foretells the fall of Peter and the dispersion of the twelve	Jerusalem	xxvi. 21–25	xiv. 18–21	xxii. 21–23	xiii. 21–35
131.	He institutes the Lord's Supper	Jerusalem	xxvi. 31–35	xiv. 27–31	xxii. 31–38	xiii. 36–38
132.	Our Lord's valedictory address to his disciples and his intercessory prayer	Jerusalem	xxvi. 26–29	xiv. 22–25	xxii. 19–20	
133.	His agony in	Jerusalem	....	.....	.....	xiv. 1 to
134.	He is betrayed and made prisoner	Gethsemane	xxvi. 30 36–46	xiv. 26, 32–42	xxii. 39–46	xvii. 20
135.	He is brought before the high-priest in the night. Peter thrice denies him	Gethsemane	xxvi. 47–56	xiv. 43–52	xxii. 47–53	xviii. 1 xviii. 2–12
136.	In the morning he is brought before the high-priest and the council. He declares himself to be the Christ; is condemned and mocked	Jerusalem	xxvi. 57, 58, 69–75	xiv. 53, 54 66–72	xxii. 54–62	xviii. 13–18, 25–27
137.	Chief priests and rulers take him before Pilate to obtain his crucifixion	Jerusalem	xxvi. 59–68	xiv. 55–65	xxii. 63–71	xviii. 19–24
138.	Pilate pronounces him innocent, but sends him to Herod, and Herod sends him back to Pilate	Jerusalem	xxvii. 1, 2, 11–14	xv. 1–5	xxiii. 1–5	xviii. 28–38
139.	Pilate seeks to release him, but finally delivers him up to be crucified. He is scourged and mocked	Jerusalem	.....	.....	xxiii. 6–12 xxiii. 13–25	xviii. 39 to xix. 1–6
140.	Judas repents and hangs himself	Jerusalem	xxvii. 15–30	xv. 6–19		
141.	Jesus is led away to be crucified	Jerusalem	xxvii. 3–10		xxiii. 26–33	xix. 16, 17
142.	The crucifixion	Jerusalem	xxvii. 31–34	xv. 20–23	xxiii. 33–43	xix. 18–27
143.	Jesus expires on the cross. The supernatural signs which accompanied his death, and the testimony of the centurion	Calvary	xxvii. 35–44	xv. 24–32		
144.	The taking down of the body from the cross. The burial in	.....	xxvii. 45–56	xv. 33–41	xxiii. 44–49	xix. 28–30
145.	*Seventh day of the week.* The guard set at the sepulchre	Joseph's Tomb	xxvii. 57–61	xv. 42–47	xxiii. 50–56	xix. 31–42
		.....	xxvii. 62–66			
	PART VII.—OUR LORD'S RESURRECTION, HIS SUBSEQUENT APPEARANCES TO HIS DISCIPLES, AND HIS ASCENSION.					
	TIME: *Forty days.*					
146.	*First day of the week.* The resurrection	Jerusalem	xxviii. 2–4	xvi. 1		
147.	Visit of the women to the sepulchre. Mary Magdalene returns	.....	xxviii. 1	xvi. 2–4	xxiv. 1–3	xx. 1, 2
148.	Vision of angels at the sepulchre	.....	xxviii. 5–7	xvi. 5–7	xxiv. 4–8	
149.	The women return to the city. Jesus meets them	.....	xxviii. 8–10	xvi. 8	xxiv. 9–11	
150.	Peter and John run to the sepulchre	.....	.....	.....	xxiv. 12	xx. 3–10
151.	Our Lord is seen by Mary Magdalene at the sepulchre	.....	.....	xvi. 9–11	.....	xx. 11–18
152.	Report of the guard on returning into the city	.....	xxviii. 11–15			
153.	Our Lord is seen by Peter; then by two disciples on the way to Emmaus. 1 Cor. xv. 5	.....	.....	xvi. 12, 13	xxiv. 13–35	
154.	*Evening following the first day of the week.* He appears to the apostles, Thomas being absent	Jerusalem	.....	xvi. 14	xxiv. 36–49	xx. 19–23
155.	*Evening following the first day of the next week.* He appears to them again, Thomas being present	Jerusalem	.....	.....	.....	xx. 24–29
156.	The apostles go to Galilee. Jesus shows himself to nine of them at the Sea of Tiberias	Sea of Galilee	xxviii. 16	.....	.....	xxi. 1–24
157.	He meets five hundred on a mountain in Galilee	.....	xxviii. 16–20	xvi. 15–18		
158.	He is seen by James, and then by all the apostles.	Jerusalem	.....			
159.	He ascends into heaven	Bethany	.....	xvi. 19, 20	xxiv. 50–53	

THE PARABLES OF OUR LORD,

WITH THE LESSONS WE SHOULD LEARN FROM EACH.

ORDER.	WHERE SPOKEN.	THE ILLUSTRATION USED.	THE LESSON WE SHOULD LEARN.	TEXTS, WHERE RECORDED.
I.	Galilee	The Mote and the Beam in the Eye	That we should Judge Ourselves instead of presuming to Judge Others	Luke vi. 37–41.
II.	Galilee	The Builders upon a Rock and upon Sand	The Folly of Listening to without Obeying Our Lord's Precepts	Matt. vii. 24–27, 14–20; Luke vi. 48, 49.
III.	On a Tour	The Two Forgiven Debtors	Our Love is in Proportion to our Sense of Forgiveness	Luke vii. 36–50.
IV.	Jerusalem	The Temple, if Destroyed, to be Raised up in Three Days	A Prophecy of His Resurrection	John ii. 19–22.
V.	Galilee	The Barren Fig Tree	Long-Suffering Mercy will be followed by Strict Justice	Luke xiii. 6–9.
VI.	Sea of Galilee	The Sower on Wayside, Stony places, among Thorns and upon Good Ground	Our Heart must be Right in order that the Seed may be Productive	Matt. xiii. 3–8, 18–23; Mark iv. 1–9, 14–20; Luke viii. 5–8, 11–15.
VII.	Sea of Galilee	The Wheat and the Tares	Children of God and of the Devil in the Church until the Judgment, when the latter shall be burned	Matt. xiii. 24–30, 36–43.
VIII.	Sea of Galilee	The Seed Sown	The Secresy of God's Working in the Heart	Mark iv. 26–29.
IX.	Sea of Galilee	The Mustard Seed	The Wonderful Growth of Christ's Church	Mark iv. 30–32; Matt. xiii. 31, 32; Luke xiii. 18, 19.
X.	Sea of Galilee	The Leaven Hidden in the Meal	1. The Church Spreading through the World; 2. The Effect of Christ's Doctrines and Spirit on the Individual Christian	Luke xiii. 20, 21; Matt. xiii. 33.
XI.	Sea of Galilee	The Treasure buried in the Field	The Inestimable Value of Christ and His Blessings compared with Worldly Possessions	Matt. xiii. 44.
XII.	Sea of Galilee	The Merchant Seeking till he finds *one* Pearl of Great Price	The Importance of Seeking and Securing, at cost of any Sacrifice, Christ and His Grace	Matt. xiii. 45, 46.
XIII.	Sea of Galilee	The Drag-Net	The Church Gathers in, besides the Sincere, many who will at the Great Day be Cast Out	Matt. xiii. 47–50.
XIV.	Capernaum	The first Parable of the Lost Sheep	Our Duty to Seek to Reclaim Backsliders	Matt. xviii. 12–14.
XV.	Capernaum	The Debtor forgiven a large Debt Unmerciful to his Fellow-servant who owed him a Small Debt	We must Forgive if we would be Forgiven	Matt. xviii. 23–35.
XVI.	Jerusalem	The Good Samaritan	The Obligation of Christian Love to our Neighbor	Luke x. 25–37.
XVII.	Near Jerusalem	Taking the Chief Seats at a Wedding	Humility	Luke xiv. 7–11.
XVIII.	On a Tour	The Friend that Unwillingly Lends at Midnight	God will answer Importunate Prayer	Luke xi. 5–13.
XIX.	Capernaum	The Unclean Spirit Returning	The State of the Backslider	Luke xi. 24–26.
XX.	On a Tour	The Foolish Rich Man that Trusted in This Life	"A Man's Life consisteth not in the Abundance of the Things which he Possesseth."	Luke xii. 15–21.
XXI.	Jerusalem	The Good Shepherd	The wonderful Love of Christ. "I know my sheep; I lay down my Life for the Sheep"	John x. 1–18.
XXII.	On a Tour	The Watchful Servants	The Necessity for Constant Watchfulness	Luke xii. 35–40.
XXIII.	On a Tour	The Faithful and Wise Steward	The same Lesson reiterated and intensified	Luke xii. 41–48.
XXIV.	Near Jerusalem	The Door Shut	The Necessity for Steady Perseverance in the Strait Path	Luke xiii. 23–30.
XXV.	Near Jerusalem	The Great Supper	God is no Respecter of Persons	Luke xiv. 16–24.
XXVI.	Near Jerusalem	Counting the Cost before Building a Tower	"Whosoever doth not Bear his Cross and Come after me cannot be my Disciple"	Luke xiv. 25–33.
XXVII.	Near Jerusalem	The King going to War		
XXVIII.	Near Jerusalem	Second Parable of the Lost Sheep	The Joy in Heaven over One Sinner that Repenteth	Luke xv. 3–10.
XXIX.	Near Jerusalem	The Piece of Money Lost and Found	The same Lesson as the preceding. These two teach the great Object of our Lord's Incarnation —to Save the Lost	Luke xv. 11–32.
XXX.	Near Jerusalem	The Prodigal Son	God's Delight in Receiving the Repentant Sinner	Luke xvi. 1–14.
XXXI.	Near Jerusalem	The Unjust Steward	The Right Use of Worldly Possessions	
XXXII.	Near Jerusalem	The Rich Man (Dives) and Lazarus	The Fearful Consequences of Living merely for this World; also, the Doctrine of Future Rewards and Punishments	Luke xvi. 19–31.
XXXIII.	Near Jerusalem	The Servant Serves his Master before he Sups	We must not Trust or Glory in our Good Works	Luke xvii. 7–10.
XXXIV.	Near Jerusalem	The Unjust Judge and Importunate Widow	The Duty of Unceasing Earnest Prayer	Luke xviii. 1–8.
XXXV.	Near Jerusalem	The Pharisee and Publican	Humble Prayer will be Answered, while that of the Self-Righteous will not	Luke xviii. 9–14.
XXXVI.	Near Jerusalem	The Laborers Hired for the Vineyard	God's Equity even in placing "the First Last and the Last First"	Matt. xx. 1–16.
XXXVII.	Near Jerusalem	The Nobleman and his Ten Servants	Our Strict Accountability for such Talents as God has committed to us	Luke xix. 11–27.
XXXVIII.	Jerusalem, Temple	The Two Sons	1. Condemnation of the Jews; 2. Mere Profession, without actual Service, will bring upon us like Censure	Matt. xxi. 28–32.
XXXIX.	Jerusalem, Temple	The Vineyard Let to Husbandmen	1. The Rejection of the Jews; 2. Our Rejection if we do not Receive Christ and His Messengers	Matt. xxi. 33–46.
XL.	Jerusalem, Temple	The King's Marriage Feast for His Son. The Wedding Garment	1. None are too Poor or Lowly to be Welcome; 2. We must be clothed in the Wedding Garment, which is Freely Given to us	Matt. xxii. 1–14.
XLI.	Jerusalem	The Fig Tree Leafing	The Second Coming	Matt. xxiv. 32, 33; Mark xiii. 28, 29.
XLII.	Jerusalem	The Man taking a Long Journey	We must Watch for our Lord's Coming	Mark xiii. 34–37.
XLIII.	Jerusalem	The Faithful and the Evil Servant	We must Watch and Live as Expecting Him	Matt. xxiv. 42–51.
XLIV.	Jerusalem	The Wise and the Foolish Virgins	We must be constantly Prepared for His Coming	Matt. xxv. 1–13.
XLV.	Jerusalem	The Talents	We must Improve our Talents to Secure His Blessing	Matt. xxv. 14–30.
XLVI.	Jerusalem	The Sheep and the Goats	Christ, as Judge, shall Separate His Sincere Servants from the Mere Professors	Matt. xxv. 31–46.
XLVII.	Jerusalem	The True Vine	Only in Christ can we bring forth Fruit unto God	John xv. 1–17.

THE MIRACLES OF OUR LORD,

WITH THOSE PERFORMED NOT BY HIM DIRECTLY, BUT TO ATTEST HIS DIVINITY.

ORDER.	YEAR OF OUR LORD.	WHERE WROUGHT.	THE MIRACLES, CLASSIFIED.	WHERE RECORDED.
			MIRACLES OF RAISING THE DEAD.	
XII.	27	Nain	The Only Son of a Widow—as they were Bearing him to the Grave.	Luke vii. 11–16. [41, 42, 49–56.
XVIII.	27	Capernaum	The Daughter of Jairus, the Ruler of the Synagogue	Mark v. 22–24, 35–43; Matt. ix. 18–26; Luke viii.
XXXV.	29	Bethany	Lazarus—*when he had been Dead Four Days*	John xi. 32–44. [9–11.
XLI.	29	Garden of Joseph.	His Own Body—*the Third Day* from Interment	Luke xxiv. 1–7; John xix. 42–xx. 14; Mark xvi.
			MIRACLES OF EXORCISING DEVILS.	
IV.	27	Capernaum	The Man—of an Unclean Spirit	Mark i. 23–26; Luke iv. 33–37.
XIII.	27	Capernaum	The Demoniac who was Blind and Dumb	Matt. xii. 22, 23; Mark iii. 19–30; Luke xi. 14–23.
XV.	27	Gadara	The Two Men Possessed of Legion, exceeding fierce	Matt. viii. 28–34; compare Luke viii. 26–39; and
XX.	27	Capernaum	The Dumb Man Possessed of a Devil	Matt. ix. 32–35. [Mark v. 1–20.
XXIV.	28	Borders of Tyre and Sidon	The Daughter of the Syrophœnician Woman	Mark vii. 24–30; Matt. xv. 22–28.
XXVIII.	28	Plain of Galilee	The Lunatic Boy, the Disciples having failed	Matt. xvii. 14–21; compare Mark ix. 14–39; Luke
XXXI.	29	Capernaum	The Devil that was Dumb	Luke ix. 14–26. [xi. 37–43.
			MIRACLES OF HEALING.	
II.	27	Cana	Nobleman's Son—of a Fever	John iv. 46–54.
VI.	27	Capernaum	Peter's Mother-in-law—of a Fever	Mark i. 29–31; Matt. viii. 14–17; Luke iv. 38, 39.
VII.	27	Near Chorazin	A Man full of Leprosy	Mark i. 40–45; Matt. viii. 2–4; Luke v. 12–16.
VIII.	27	Capernaum	The Man borne by four—of Palsy	Mark ii. 3–12; Matt. ix. 1–8; Luke v. 17–26.
IX.	27	Pool of Bethesda	The Impotent Man who had been afflicted *thirty-eight years*	John v. 1–16. [9–13.
X.	27	Capernaum	The Man with Withered Hand	Mark iii. 1–5; Luke vi. 6–10; compare Matt. xii.
XI.	27	Capernaum	The Centurion's Servant—of Palsy	Matt. viii. 5–13; Luke vii. 1–10.
XVII.	27	Capernaum	The Woman who had been *twelve years* afflicted with Issue of Blood	Mark v. 25–34; Luke viii. 43–48; Matt. ix. 20–22.
XIX.	27	Capernaum	Sight Restored to Two Men	Matt. ix. 27–31.
XXV.	28	Decapolis	Hearing and Speech Restored to a Man	Mark vii. 32–37.
XXVII.	28	Bethsaida	Sight Restored to a Man	Mark viii. 22–26.
XXX.	29	Pool of Siloam	Sight Given to a Man who was *Born Blind*	John ix.
XXXII.	29	Galilee	A Woman who had been *eighteen years* afflicted	Luke xiii. 11–17.
XXXIII.	29	Near Jerusalem	A Man—of Dropsy	Luke xiv. 1–6.
XXXIV.	29	Near Jerusalem	Ten Men—of Leprosy	Luke xvii. 11–19.
XXXVI.	29	Jericho (entering)	Sight Restored to a Beggar	Luke xviii. 35–43 } Compare Matt. xx. 29–34.
XXXVII.	29	Jericho (leaving)	Sight Restored to Bartimeus	Mark x. 46–52. }
XL.	29	Gethsemane	The Ear of Malchus, or Marcus, the High-priest's Servant	Luke xxii. 50, 51.
			MIRACLES OF SUPPLY.	
I.	27	Cana	Water Converted into Wine	John ii. 1–11.
III.	27	Sea of Galilee	Peter's Net filled with Immense Draught of Fish	Luke v. 1–11. [compare John vi. 5–14.
XXI.	28	Decapolis	Five Thousand Men, besides Women and Children, Fed	Matt. xiv. 15–21; Mark vi. 35–44; Luke ix. 12–17;
XXVI.	28	Decapolis	Four Thousand Men, besides Women and Children, Fed	Matt. xv. 32–39; Mark viii. 1–10.
XXIX.	28	Sea of Galilee	A Fish Furnishes Tribute Money	Matt. xvii. 27.
XLII.	29	Sea of Galilee	A Great Haul of Fish	John xxi. 6–14.
			MIRACLES OF JUDGMENT.	
XVI.	27	Gadara	The Swine Run down a Steep place into the Sea, and are drowned	Matt. viii. 30–32.
XXXVIII.	29	Near Bethany	The Fig Tree Withered	Matt. xxi. 18–21; Mark xi. 12–14, 20–24.
			MIRACLES OF DELIVERANCE.	
V.	27	Nazareth	He Delivers Himself from His Enemies	Luke iv. 30.
XIV.	27	Sea of Galilee	The Wind and Sea Obey His Word	Mark iv. 37–41; Matt. viii. 23–27; Luke viii. 22–25.
XXII.	28	Sea of Galilee	Peter Saved, trying to Walk on the Sea, as Jesus was Walking	Matt. xiv. 28–31; Mark vi. 45–52.
XXIII.	28	Sea of Galilee	The Wind Ceases, and the Vessel is Instantly at the Land	John vi. 21; Mark vi. 51, 52.
XXXIX.	29	Gethsemane	Those Sent to Apprehend Him Fall Backward	John xviii. 4–6.
			MIRACLES WROUGHT NOT DIRECTLY BY HIM, BUT TO ATTEST HIS DIVINITY.	
	B.C. 4		The Guidance of the Magi by a Star to Bethlehem	Matt. ii. 1–9.
	A.D. 26	Bethabara	The Signs at His Baptism	Matt. iii. 16, 17; Mark i. 9–12; Luke iii. 21–23.
	28	Mount Tabor	The Signs at His Transfiguration	Matt. xvii. 1–14; Luke ix. 28–37; Mark ix. 1–14.
	29	Jerusalem	The Answer to His Prayer	John xii. 28–30.
	29	Calvary	The Signs at His Death	Matt. xxvii. 45–53.
	29	Garden of Joseph.	The Signs at His Resurrection	Matt. xxviii. 2; Mark xvi. 4.
	29	Bethany	The Signs at His Ascension	Matt. xvi. 19; Luke xxiv. 50, 51; Acts i. 6–12.

NOTE.—The earnest student of the Holy Word cannot but be impressed with the beneficent character of our Lord's Miracles, entirely in accord with the Mission of Love of Him who "went about doing good." This Table necessarily includes but a few of the many wonder-works of Jesus—see Matt. iv. 23, 24; xiv. 14; xv. 30; xix. 2; xxi. 14; John xx. 30; xxi. 25; Luke vii. 21. The same remark will apply to the Tables of Parables, Prophecies, Prayers and Discourses.

WARNINGS AND PROMISES OF OUR LORD

IN CHRONOLOGICAL ORDER.

WHERE UTTERED.	THE WARNING OR PROMISE.	WHERE RECORDED.
Jerusalem—Temple....	He foretells His Resurrection within Three Days after burial	John ii. 19–21.
Jerusalem	His Crucifixion, and its Glorious Object and Result—referring to the Mosaic Type	John iii. 14–16.
Sychar, in Samaria....	the Substitution of the New for the Old Dispensation	John iv. 21–24.
Jerusalem—Temple....	the General Resurrection of the Dead	John v. 25–29.
Cana	the Rejection of the Jews and Acceptance of Gentiles	Matt. viii. 11, 12; see Luke xiii. 23–30.
Nain	the Destruction of Capernaum, Chorazin and Bethsaida	Matt. xi. 20–24; see Luke x. 13–15.
Sea of Galilee	the Great Judgment	Matt. xiii. 30, 40–43, 49, 50.
Capernaum	the Persecutions that should Harass them, with Promise of Deliverance and of final Glory	Matt. x. 16–39.
Capernaum	His Flesh to be the Food of His People, with Promise of Resurrection and Eternal Life	John vi. 39, 40, 54–58.
Capernaum	one of the Twelve a Devil	John vi. 70, 71.
Reg. of Cæs. Philippi.	His Sufferings, Rejection, Death and Resurrection	Matt. xvi. 21; Mark viii. 31; Luke ix. 22.
Reg. of Cæs. Philippi.	His Coming in Glory to Reward every Man according to his Works	Matt. xvi. 27; Mark viii. 38; Luke ix. 26.
Reg. of Cæs. Philippi.	the Establishment of His Church	Mark ix. 1; Luke ix. 27.
Jerusalem	His Ascension	John vii. 34.
Jerusalem	the Gift of the Holy Ghost	John vii. 37–39.
Capernaum	the Judgment of Capernaum, Chorazin and Bethsaida	Luke x. 13–15; see Matt. xi. 20–24.
Galilee	the Salvation of Gentiles and Rejection of many Jews	Luke xiii. 23–30; see Matt. viii. 11, 12.
Galilee	The Destruction of Jerusalem	Luke xiii. 35.
Near Scythopolis	His Second Coming to be Sudden, and His Disciples' Sufferings before it	Luke xvii. 22–36; see Matt. xxiv. 27–44.
Jerusalem	the Apostles to be Peculiarly Blessed at the Second Coming	Matt. xix. 28.
Jerusalem	the Utter and Total Destruction of Jerusalem	Luke xix. 41–44; see Matt. xxiii. 34–39.
Jerusalem	the Manner of His Death, and its Great Object and Result	John xii. 32, 33.
Jerusalem—Temple....	the Kingdom to be taken from the Jews and given to "a nation bringing forth fruits thereof."	Matt. xxi. 43.
Mt. of Olives	the Destruction of the Temple	Matt. xxiv. 1, 2; Mark xiii. 1, 2; Luke xxi. 5, 6.
Mt. of Olives	the Coming of False Christs; Commotions and Wars among the Nations, and Active Persecution of the Church	Matt. xxiv. 4–25; Mark xiii. 5–23.
Mt. of Olives	the Second Coming and its Signs	Matt. xxiv. 27–44; Mark xiii. 24–37; Luke xxi. 25–36; see Luke xvii. 22–36.
Mt. of Olives	the Judgment	Matt. xxv. 31–46.
Jerusalem	the Betrayer Pointed Out	John xiii. 18–29; Matt. xxvi. 21–25; Mark xiv. 18–21.
Jer.—Upper Chamber.	Peter's Denial (two warnings)	John xiii. 38 and Luke xxii. 34.
Jer.—Upper Chamber.	the Holy Ghost (several prophecies)	John xiv. 16, 17, 26; xv. 26, 27; xvi. 7–14.
Jer.—Upper Chamber.	His Ascension	John xvi. 28.
Jerusalem	their Forsaking Him	John xvi. 32.
On the way to Calvary.	His Sitting on the Right Hand of Power, and Coming in the Clouds of Heaven	Matt. xxvi. 64; Mark xiv. 62.
Calvary	the Desolation of Jerusalem	Luke xxiii. 27–31.
Garden of Joseph	"To-day shalt thou be with Me in Paradise"	Luke xxiii. 43.
Sea of Galilee	His Ascension	John xx. 17.
Jerusalem	Peter's Crucifixion	John xxi. 18, 19.
Bethany	the Sending of the Holy Spirit	Luke xxiv. 49; Acts i. 4–8.
	the Signs that should Follow the Gift of the Holy Spirit	Mark xvi. 17, 18.

THE PRAYERS OF JESUS CHRIST

IN CHRONOLOGICAL ORDER.

WHERE OFFERED.	THE LESSON WE SHOULD LEARN.	WHERE RECORDED.
The Jordan	We must not attempt to "fulfil righteousness" without prayer—God answers promptly and unmistakably	Luke iii. 21, 22.
"A Solitary Place," Capernaum.	The duty of early morning prayer—of secret prayer; also, that we should enter upon the discharge of other duties with prayer	Mark i. 35; see Isa. xxvi. 9; Ps. v. 3; lxiii. 1.
Chorazin—Wilderness...	To withdraw from the multitude and pray in secret	Luke v. 16; see Matt. vi. 5.
Capernaum—Mountain.	Every work designed to advance God's glory should open with prayer; we should not limit the time	Luke vi. 12; see 1 Thess. v. 17; Col. iv. 2; Ps. lv. 17.
Nain	We must be as babes if we would receive Divine Light; we should be thankful for what "seems good in God's sight"	Matt. xi. 25, 26; see Isa. xxviii. 9; Matt. xv. 36.
Sea of Gal., Jerusalem, Emmaus....	The duty of giving thanks at our meals (three examples)	Lu. vi. 41; Matt. xxvi. 26, 27; Lu. xxiv. 30.
Bethsaida—Mountain ...	The duty of closing the day's work with prayer—secret	Matt. iv. 23; John vi. 15; see Ps. lv. 17.
Dist. of Cæs. Philippi....	The duty of frequent secret prayer	Luke ix. 18.
Mount Tabor	The duty of social prayer	Luke ix. 28, 29.
Bethany	We should recognize God's power; God hears prayer at all times	John xi. 41, 42; see Ps. cxxiii. 1, 2.
Gethsemane (probably).	We should learn of Jesus *how* to pray	Luke xi. 1–4; see Matt. vi. 7, 8.
Borders of Judea	"Of such is the Kingdom of Heaven."	Matt. xix. 13; see 1 Pet. ii. 1, 2; Matt. xviii. 5; Ps. viii. 2.
Jerusalem—Temple.....	Not to pray for deliverance even from the severest sufferings, when such lie in the course of our duty, but seek God's glory in all things	John xii. 27, 28; see John xiii. 21, 32; Phil. i. 20, 21.
Jer.—Upper Chamber...	We should remember first, in all our prayers, God's glory; we should so live that we may, at death, say with Jesus, "I have finished the work which thou gavest me to do;" it is our duty to pray for others	John xvii.
Jer.—Upper Chamber...	The duty of intercessory prayer	Luke xxii. 32.
Gethsemane	The thrice-uttered Prayer of Jesus' Agony should teach us: 1st. A higher sense of His sufferings for us; 2d. That it is not wrong to be "exceeding sorrowful;" 3d. While we pray to be delivered from evil, we should ever say from the heart, "Not as I will, but as thou wilt."	Matt. xxvi. 36–44; Mark xiv. 32–40; Luke xxii. 40–44; note carefully Luke xxii. 40, 43, 44, 46.
Calvary	That we must pray even for our bitterest enemies	Luke xxiii. 34; see Matt. v. 44.
Calvary	The Love that induced our Saviour to bear such sufferings for us as called for this prayer should teach us *to love Him more and more each day*	[xix. 30.
Bethany	May we be able to utter the same glorious prayer	Matt. xxvii. 46; Mark xv. 34; see John
	May we share therein	Luke xxiii. 46.
		Luke xxiv. 50, 51.

THE DISCOURSES OF JESUS CHRIST

IN CHRONOLOGICAL ORDER.

WHERE DELIVERED.	STYLE OF DISCOURSE.	TO WHOM PRIMARILY ADDRESSED.	THE LESSONS WE SHOULD LEARN.	WHERE RECORDED.
Jerusalem	Conversation	Nicodemus	We must be "born of water and of the Spirit" if we would enter the Kingdom of Heaven	John iii. 1–21.
Sychar, at Jacob's Well	Conversation	Samaritan Woman	"God is a Spirit, and they that worship Him, must worship Him in spirit and in truth."	John iv. 1–30, 39–42.
Sychar	Conversation	His Disciples	If we would be like Christ, our meat must be to do God's will, and accomplish the work He appoints	John iv. 31–38.
Nazareth—Synagogue	Sermon	The assembled Worshippers		Luke iv. 16–30.
Horns of Hattin	Sermon, containing the great doctrines of the Christian religion.	His Disciples	1. Who are the blessed; 2. We must let our light shine before men, to God's glory; 3. Our righteousness must exceed that of the Scribes and Pharisees; 4. The Law Christianized; 5. How we must worship and serve God; 6. We must lay up treasures in heaven; 7. We must judge ourselves, not others; 8. Prayer will be answered; 9. The golden rule; 10. How we may know false from true prophets	Matt. v., vi., vii.
Bethesda	Conversation	The Jews seeking His life	We must "search the Scriptures" and "come to Jesus" if we would have eternal life	John v.
Neighborhood of Jer.	Conversation	The Pharisees	Works of necessity not wrong on the Sabbath	Matt. xii. 1–8.
At foot of Olivet	Sermon	The Disciples and the Multitude	Similar to the Sermon on the Mount (in fact some have thought it the same)	Luke vi. 17–49.
Nain	Denunciation	Chorazin, Bethsaida and Capernaum	We shall be judged according to the light we have	Matt. xi. 20–24.
Nain	Eulogy	The assembled People		Luke vii. 24–35.
Capernaum	Conversation	The Pharisees, who accused Him of casting out Devils by Satanic Power	"He that is not with me is against me;" "the tree is known by his fruit;" the supreme danger of blasphemy against the Holy Ghost	Matt. xii. 24–45; Mark iii. 22–30.
Capernaum	Conversation	One who told Him of the presence of His Mother and Brethren	The nearness to Christ of those who do the will of God	Matt. x.
Capernaum	Charge	His Apostles	"Fear not them which kill the body," etc.; "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven"	Matt. xii. 46–50; Mark iii. 31–35.
Capern.—Synagogue	Sermon	The assembled multitude	We must eat the bread of life—receive Jesus	John vi. 25–71.
Capernaum	Didactic Reproof	The Pharisees, and to his Disciples	"Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man"	Matt. xv. 1–20.
Near Capernaum	Didactic Reply	His Disciples	The duty of humility, of not giving or taking offence, and of forgiveness	Matt. xviii. 1–9; Mark ix. 33–50.
Jerusalem—Temple	Didactic	The Jews at Feast of Tabernacles	Those who believe shall receive the Holy Ghost	John vii. 14–40.
Jerusalem—Temple	Didactic Reply	The Jews.	Why we are so prone to misunderstand the truth; Jesus said, "Verily, verily, I say unto you, Before Abraham was, I AM"	John viii.
Jerusalem—Temple	Didactic	The Jews—Pharisees in particular	He is the Good Shepherd, the Door of the Fold—He lays down His life for His sheep—He is ONE WITH THE FATHER	John x. 1–39.
Capernaum	Charge	The Seventy	Those who despise or disregard His ministers despise or disregard him	Luke x. 1–16.
Bethany	Exhortation	His Disciples	The efficacy of right prayer	Luke xi. 1–13.
Bethany	Conversation	The Cavilers at his miracle of casting out the Devil that was dumb	The condition of the backslider; the blessedness of those that hear God's will and keep it; we must take heed that the light in us be not darkness	Luke xi. 14–36.
Pharisees' Dinner-table	Convers.—Reproof	Pharisees and Lawyers	The necessity for inward purity and of humility—the danger of standing in others' way	Luke xi. 37–52.
On last Tour of Galilee	Exhortation	His Disciples and the People	We must beware of hypocrisy and regard God, not man; Blasphemy against the Holy Ghost unpardonable; we must seek the kingdom of God, and he will provide for our earthly needs; we must be ever ready for our Lord's coming; we shall be judged according to the light we have	Luke xii.
Galilee	Exhortation	His Disciples	The duty of forgiveness, of humility, and of prompt unselfish service	Luke xvii. 1–10.
Perœa	Prophetic	His Disciples	The necessity for watchfulness and steadfastness, in view of Christ's coming	Luke xvii. 22–37.
Jerusalem—Temple	Exhortation	The People assembled	The necessity for faith	John xii. 44–50.
Jerusalem—Temple	Denunciation	The Pharisees	Eight woes against the Pharisees	Matt. xxiii.
Jerusalem	Prophetic	His Disciples	The signs of His second coming	Matt. xxiv.
Jeru.—Upper chamber	Exhortation	His Disciples at Last Supper	Humility, love and faithful partaking of his feast	John xiii. 1–30; Luke xxii. 19–38.
Jeru.—Upper chamber	Exhortation	His Disciples	The love of our divine Lord, which "passeth knowledge," and the benefit we receive from the Holy Spirit	John xiv. 1; xvi. 33.
Jeru.—going to Geth.	Exhortation	His Disciples	The danger of over-confidence in self	Matt. xxvi. 31–36.
Going to Emmaus	Conversation	Cleopas and another Disciple	Jesus is the Christ, the Son of the living God	Luke xxiv. 13–32.
Mount Tabor	Farewell charge	His Disciples	Christ is with his ministers to the end of the world	Matt. xxviii. 16–20; Luke xxiv. 44–51.

NOTE.—The above Table includes all of the recorded Sermons, and Less Formal Discourses and Addresses; the column headed "The Lesson we should Learn" is necessarily too limited to give more than the leading subject of each.

On the following page we give an interesting and, to the critical student especially, valuable Tabular View of the Sermon on the Mount.

OUR LORD'S DISPENSATION.

IF WE WOULD BE MEMBERS OF CHRIST, AND JOINT-HEIRS WITH HIM OF THE PROMISES,	TEXT.
WE MUST "PRAY ALWAYS"	
"And in the morning, rising up a great while before day, He went out and departed into a solitary place and p..yed."	Luke xxi. 36.
"He went out into a mountain to pray, and continued all night in prayer to God."	Mark i. 35.
"When He had sent the multitude away, he went up into a mountain apart to pray, and when the evening was come, he was there alone"	Luke vi. 12.
"Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one"	Matt. xiv. 23.
"Father, forgive them, for they know not what they do"	John xvii.
	Luke xxiii. 34.
WE MUST LOVE THE LORD OUR GOD WITH ALL OUR HEART, SOUL, MIND AND STRENGTH. See His example in the loving manner in which He always spoke of and addressed His Father.	Mark xii. 30.
WE MUST BE ZEALOUS IN DOING GOD'S WILL.	John xv. 4, 5, 8.
When only twelve years old—"Wist ye not that I must be about my Father's business?"	Luke ii. 49.
"My MEAT is to do the will of Him that sent me, and to finish His work"	John iv. 34.
"I have kept my Father's commandments"	John xv. 10.
"I have glorified thee on the earth, I have finished the work which thou gavest me to do"	John xvii. 4.
WE MUST HONOR OUR PARENTS.	Eph. vi. 1–3.
"He went down with them, and came to Nazareth, and was subject unto them"	Luke ii. 51.
See also account of His committing the care of His mother to John, when about to die.	John xix. 26, 27.
WE MUST LOVE THE CHURCH.	1 John iii. 16.
"A new commandment give I unto you, That ye love one another; as I have loved you, that ye also love one another."	John xiii. 34.
"This is my commandment, That ye love one another, as I have loved you"	John xv. 12.
WE MUST LOVE AND DO GOOD TO ALL MEN	Gal. vi. 10.
"Jesus of Nazareth, . . . who went about doing good and healing all that were oppressed of the devil"	Acts x. 38.
"The blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the gospel preached to them"	Matt. xi. 5.
WE MUST LOVE AND FORGIVE OUR ENEMIES.	Luke vi. 35.
"Father, forgive them, for they know not what they do"	Luke xxiii. 34.
WE MUST PRACTICE THE CHRISTIAN GRACES.	Matt. v. 3–12.
Humility—He "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men. . . . He humbled Himself"	Phil. ii. 7, 7, 8.
Meekness—He "when He was reviled, reviled not again; when He suffered, He threatened not"	1 Peter ii. 23.
Mercy—"Neither do I condemn thee: go and sin no more"	John viii. 11.
Self-denial—"Though He was rich, yet for our sakes He became poor"	2 Cor. viii. 9.
Compassion—"Jesus wept"	John xi. 35.
Firmness—See account of His temptation in the wilderness.	Matt. iv. 1–11.
Submission to and acquiescence in God's will—"The cup which my Father hath given me, shall I not drink it?"	John xviii. 11.
HAPPY AND BLESSED INDEED WILL WE BE IF WE "FOLLOW HIS STEPS"	1 Tim. iv. 8. [23.
In this world—"All these things (temporal necessaries) shall be added unto you"	Luke xii. 31; John xiv. [7, 10.
Eternally in heaven—"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the good things which God hath prepared for them that love him"	1 Cor. ii. 9; Rom. ii.

THE SERMON ON THE MOUNT.

A TABULAR ANALYSIS.

SECTION.	THE LESSONS INCULCATED IN THE SEVERAL SECTIONS OR DIVISIONS.	PASSAGE.
I.	The Beatitudes. These were calculated to rectify the mistaken notions of the Jews respecting Messiah's kingdom. They have been designated "Christian paradoxes," because they place happiness in such dispositions of mind as men generally deem incompatible with it.	Matt. v. 1–12.
II.	Here the great fact is laid down that Christians are to be the light of the world, and that their conduct and influence are to elevate and bless mankind.	13–16.
III.	The permanency of the law is declared: like the great Lawgiver, it is holy in its character, it cannot change, and it demands purity in all.	17–20.
IV.	Hence, spirituality of life, godly control of all man's powers, and self-rule, are essential to the Christian character.	21–32.
V.	The ordering of speech, and the sanctity of oaths and of vows, are then expounded.	33–37.
VI.	Revenge is forbidden, and a genial and tender spirit is enjoined.	38–48.
VII.	Benevolence to the poor is recognized as a duty, and ostentation severely condemned.	Matt. vi. 1–8.
VIII.	Directions given for prayer, and the form usually known as "The Lord's Prayer" set forth.	9–15.
IX.	Purity and simplicity of heart enjoined, and the sin of hypocritical display duly censured.	16–18.
X.	Heavenly treasures and the riches of earth contrasted as to their permanency and value.	19–22.
XI.	The danger of a mistake on this subject, and hence the need of spiritual illumination.	23–24.
XII.	Reasons assigned for trusting God, and encouragements to faith and obedient walking.	25–34.
XIII.	Knowledge of self and charity toward others commended.	Matt. vii. 1–5.
XIV.	Manifold and precious encouragements to prayer stated and urged on Christians.	6–11.
XV.	A rule of duty laid down to guide in the intercourse of Christians with all men.	12–14.
XVI.	How to discriminate about character. The fruit shows the tree, and so with the fruits of ministers.	15–20.
XVII.	The sad insecurity of the mere formalist, and the uselessness of being only professors.	21–23.
XVIII.	An illustration to show the wretched fate of the unwise who build on a sandy foundation, and the safety of those who are resting on the Rock of Salvation.	24–29.

INCIDENTS AT THE TRIAL OF OUR LORD.

AFTER the observance of the Paschal feast and having instituted the sacrament of the *Lord's Supper*, to be observed in commemoration of the *Great Sacrifice* which was about to be offered, JESUS and His Disciples went together to the first scene of his suffering, at the base of the Mount of Olives (Matt. xxvi. 30; Mark xiv. 26; Luke xxii. 39).

Crossing the brook Kedron, they entered the Garden of Gethsemane (the *oil-press*). A part of this garden still remains, and the few olive trees which continue to live in it seem to be old enough to have been growing in our Saviour's time. Here JESUS took PETER, JAMES and JOHN to be near Him during the awful scene of His Agony. Thereafter, the traitor and the officers of the temple appeared, and having arrested Him, His alarmed Disciples forsook Him and fled; but the zeal of PETER and the love of JOHN led them to follow at a distance (Matt. xxvi. 36–56; Mark xiv. 32–50; Luke xxii. 39–53; John xviii. 2–11).

TAKEN BEFORE ANNAS.

The Divine Prisoner was taken first to the house of ANNAS, the father-in-law of the High-priest, CAIAPHAS, probably to ascertain if it would be safe to risk a public trial. It is obvious that all parties among the rulers desired to go forward, and ANNAS sent Him bound to CAIAPHAS, who had already publicly advised His death (John xviii. 13, 14, 24).

ARRAIGNED BEFORE CAIAPHAS.

The examination took place in the house of CAIAPHAS, and here the melancholy denial of PETER occurred. To understand the scene, it should be remembered that Oriental houses and palaces were erected with an open court-yard in the centre, and the apartments surrounding and opening into it. In the middle of this yard the servants and officers had made a fire, because of the cold of the spring night. PETER and JOHN had entered, and PETER rashly took his place among the soldiers. The Saviour had been led into one of the chambers, and thus both JESUS and JOHN could hear and see all that took place; thus it is obvious that JOHN's testimony, as recorded in his Gospel, is of the utmost value, as he was an eye witness. "The High-priest asked JESUS of His Disciples and of His Doctrine," evidently desiring to ascertain how far His influence had spread (John xii. 42), especially to learn if any members of the Sanhedrim had become His followers, and thus to prepare for dealing with them as well as with Him. On the first point, JESUS gave no information, and on the second He referred to the evidence of those who had been His hearers, whereupon an officer struck Him for contempt of the High-priest (John xvii. 19–24).

BEFORE THE SANHEDRIM.

At dawn of day (15th of *Nisan, i.e., April* 6th) the Council (*Sanhedrim*) met, and JESUS was arraigned before them (Luke xxii. 66). The first object was to convict Him as a *false prophet and a blasphemer*, and thus according to the Jewish law bring Him in as worthy of death. Two witnesses were required, but the evidence of all who testified was contradictory. They aimed at proving blasphemy against Him for speaking irreverently about the temple, when He referred to His own death and subsequent resurrection, but their testimony failed to establish their charge (Matt. xxii. 59–63; Mark xiv. 55–61). At length the High-priest reproached Him for His silence, and adjured Him by the LIVING GOD to say whether or not he was the CHRIST, the SON OF GOD. He then plainly said, I AM, and warned them of the time when they should see Him sitting in His Power, at the Right Hand of God and Coming in the Clouds of Heaven. He was forthwith condemned for blasphemy, whereupon the officers covered His face, spat on Him, and buffeted Him, mocking and asking Him to say who it was that struck Him (Matt. xxvi. 63–68; Mark xiv. 61–65; Luke xxii. 67–71 and 63–65; comp. Isa. l. 6; liii. 7). According to Jewish law, he would now have been led out of the city and stoned to death. But "the sceptre had departed from Judah," and the power of life and death did not now rest in Jewish hands. Their national life had ended, and the time must therefore have arrived when the Shiloh had come (Gen. xlix. 10). Hence, they unwittingly fulfilled the prophecy of JESUS respecting His Death. It was effected by the act of PILATE and the consent of HEROD, so that the ecclesiastical rulers of the Jews and the civil authority of Rome combined (comp. Ps. i.), and thus that form of death was inflicted which was the most painful, the most ignominious, and being the usual punishment of slaves and the most degraded criminals, attested the depth of that humiliation to which THE SON OF GOD descended for the *salvation of man* (Gal. iii. 10; vi. 14; Phil. ii. 8; Heb. xii. 2; Col. ii. 14).

THENCE TAKEN TO THE ROMAN PROCURATOR, PONTIUS PILATE.

JESUS was then led to the *Prætorium*, where the Roman Procurator PONTIUS PILATE had taken his seat early in the morning. The Jews could not enter a court that was inaugurated with heathen sacrifices without being polluted, and therefore unable to keep the feast, so PILATE came out to ascertain the charge against the prisoner. They accused Him at first as a malefactor, and next with the political offence of forbidding the people to pay tribute to Cæsar, and with the desire also of making Himself a King; thus aggravating their guilt (of malevolence) by falsehood, as they knew that they had in vain sought to entrap Him into a political offence, and that He had even by a miracle provided for the payment of the Roman tax. JESUS replied to the interrogation of PILATE that His "Kingdom was not of this world." After further inquiry, PILATE attempted to dismiss Him, but the priests and the elders assailed Him with other charges (Matt. xxvii. 1, 2, 11, 14; Mark xv. 1–5; Luke xxiii. 1–5; John xviii. 28–38; comp. Isa. liii. 7)

BY PILATE SENT TO HEROD ANTIPAS.

At the mention of Galilee as the scene of His seditious teaching, PILATE resolved to send him to HEROD ANTIPAS, who had come to Jerusalem to the Passover—a practice by which he hoped to conciliate the Jews. HEROD was pleased by the conduct of PILATE, with whom he had been long at variance, but getting no information from JESUS, he sent Him back again to PILATE, and thus "the kings of the earth set themselves and the rulers take counsel together against THE LORD and against His ANOINTED" (Luke xxiii. 4–12; Ps. ii. 1, 2; comp. Acts iv. 25, 26).

AGAIN BEFORE PILATE—BARABBAS PREFERRED TO JESUS.

Obliged to decide the case, PILATE tried an appeal from the rulers to the people. Knowing that the envy and malice of the priests had instigated the charge, he proposed to liberate Him whom the populace had lately hailed with such enthusiasm. The cunning of the priests, however, defeated the scheme. They knew that the brigands who opposed the Roman power were favorites with the people, and that one of this class had forfeited his life and was lying under sentence of death. The priests therefore suggested the liberation of BARABBAS, and as the people saw that no political change was likely to be effected by JESUS, they took up the cry, "Not *this man*, but BARABBAS!" Again PILATE tried to bring them to reason, being affected by the interference of his wife. To his inquiry, "What will ye then that I shall do to Him, *whom ye call king of the Jews?*" the vehement outcry of the fickle mob was, "*Crucify Him!*" The loud cries of the populace prevailed over reason, conscience and justice, and PILATE yielded up JESUS to their will, washing his hands and protesting before the people that he "was innocent of the blood of *this just person.*" They accepted the awful responsibility, exclaiming, "His blood be on us and on our children" (Matt. xxvii. 15–26; Mark xv. 6–15; Luke xxiii. 13–25; John xviii. 39–40).

THE PURPLE ROBE, THE REED SCEPTRE, THE CROWN OF THORNS.

JESUS was now handed over to the Roman soldiers. Their hatred and contempt of the seditious Jews led them to treat with great indignity a person whom they believed to be a peasant aiming at political power. Scourging always preceded crucifixion, but in addition to this torture, they added the mockery of a royal insignia, crowning His head with thorns, giving Him a reed as a sceptre and assaulting Him with blows and violence (Matt. xxvii. 26–30; Mark xv. 15–19; John xix. 1–3).

PILATE'S LAST WEAK EFFORT TO RELEASE JESUS.

The scene seems to have incited PILATE to make yet another effort, and if unsuccessful, he would at least insult the Jews. Knowing Him to be innocent, he presented Him in the robes of mockery, but he was still assailed with the cry, "*Crucify Him!*" "Take you Him and crucify Him, for I find no fault in Him," rejoined PILATE, well knowing that they dared not take him at his word. Leading JESUS back into the hall, he asked Him, "Whence art thou?" and urged the question with the intimation that he had power to crucify Him, or to set Him free. The Saviour assured him that he had no power, unless it were given him from above, and then assured PILATE of the guilt of his wicked betrayers. Alarmed, PILATE determines to release him, but again the weak and unprincipled man yields to fear, for the Jews knew what above all things he dreaded. They knew the character of his administration, and how much he feared an imperial examination into his tyrannical rule; and therefore, "If thou let this man go, thou art not Cæsar's friend," was their triumphant appeal, and the fear of acquitting a usurper induced the selfish and unjust ruler to condemn to death *the innocent and the just* ONE. Yielding Him to their fury, he inquired, "*Shall I crucify your king?*" and the answer was an abjuring of the independence which had been a passion with the Jews: "We have no king but Cæsar!" (Matt. xxvii. 26–30; Mark xv. 15–19; John xix. 1–16).

GOD'S PUNISHMENT OF THE PARTICIPATORS IN THE CRIME.

The Providence of GOD took the Jews at their word, and their last futile efforts for freedom ended in their dispersion over the world. The retribution which also fell on the chief actors in this greatest of crimes which was ever enacted in the world's history was no less signal. PILATE afterward met the actual fate which he had dreaded, for he was deposed and degraded, and in a far distant land of disgraceful exile closed his life by suicide. HEROD deservedly met a similar fate, as he was divested of power and banished for the rapacity and cruelty of his rule. After a miserable life he died in exile. CAIAPHAS was deposed. There was no delay in the doom of the miserable traitor, JUDAS. In remorse he carried back the thirty pieces of silver to the chief-priests, acknowledged his sin, encountered their mockery and disdain, and the wretched man, in hopeless despair, went out and hanged himself. The chief-priests, who had perpetrated such iniquity, were yet such religious formalists that they would not return the silver to the treasury, as it had been the price of blood, and so they purchased *the potter's field*, without the city, as a burial-place for strangers, and thus they fulfilled to the very letter the prophecy of Zechariah (xi. 12, etc.). It may have been the place where JUDAS committed suicide, and the double memorial of the scene and the price of blood was preserved in its name, *Aceldama*, the field of blood (Matt. xxvii. 2–10; Acts i. 18, 19), by which it was afterward known.

INCIDENTS AT THE CRUCIFIXION.

THE incidents of the Great Sacrifice may be classified under the heads of *manner, place* and *time*. Our contemplation of the awful scene may be made more affecting by viewing these in order, while our gratitude and love may be rendered more heartfelt and fervid. It was a Roman execution, conducted in the usual form, with certain variations arising from incidental circumstances.

THE PLACE—CALVARY.

THE *place* was necessarily without the city (Acts vii. 58; Heb. xiii. 11–13; comp. Ex. xxix. 14; Lev. iv. 11, 12, 21; vi. 30; ix. 11; xvi. 27; Num. xix. 3); but the exact locality is unknown. It was near one of the gates, and beside a public road, but there is no mention of its being on a "hill" or "mount." The name of CALVARY, which occurs in Luke, is the Latin translation of the Greek word (*kranion*), by which all four Evangelists explain the Hebrew term GOLGOTHA (Matt. xxvii. 33, 34; Mark xv. 22, 23; Luke xxiii. 33; John xix. 17). As a mark of shame and ignominy, the criminal had to carry his cross to the place of execution, and CHRIST was thus led forth with two culprits, who were "*justly* in the same condemnation" (Luke xxiii. 26, 32, 41; comp. Isa. liii. 12). Everlasting honor was laid on SIMON, a man of Cyrene, whom the soldiers seized as he was entering the city, and on whom they laid the load under which JESUS had sunk. It was then that He told the women, who had followed Him, weeping, to mourn rather for the judgments which were coming on the land (Matt. xxvii. 31, 32; Mark xv. 20, 21; Luke xxiii. 26–32; John xix. 17).

THE CRUCIFIXION—THE PRAYER FOR HIS MURDERERS.

THE condemned were stripped at the place of crucifixion and fastened to the cross, which was usually of the form known by the name of the "Roman Cross," but not nearly so high as is commonly represented. Usually, the feet of the sufferer were only about a foot or two above the ground, so that, instead of being raised aloft and looking downward, JESUS suffered in the midst of His persecutors. The body was either nailed or bound by cords to the cross, and sometimes both modes were adopted. Our LORD was nailed both by the hands and the feet, as had been foretold (Ps. xxii. 16; Zech. xii. 10; John xx. 25, 27; comp. Rev. i. 7), a method exquisitely painful, though tending perhaps to shorten the torture. As in our SAVIOUR'S case, when the cross was not already fixed and standing, the sufferer was fastened to the wood as it lay on the ground, and the shock must have been agonizing when the cross was dropped into its place in the ground. Usually some drug was given to deaden the sense of these tortures, but our LORD refused the mixture of wine and myrrh that was offered to Him. He bore the agony of death in meekness and silence, as had been predicted of Him by Isaiah, and thus between two malefactors He died, the Just for the unjust, being "numbered with the transgressors" (Matt. xxvii. 38; Mark xv. 27, 28; Luke xxiii. 33; John xix. 18). While suspended on the cross His *first* saying—an utterance never to be forgotten—was a prayer for His murderers: "Father, forgive them, for they know not what they do" (Luke xxiii. 34).

THE TIME—THE GUARD.

THE *time* of our LORD'S crucifixion was *the third* hour (or 9 o'clock A. M.), the very time when the morning sacrifice was offered (Mark xv. 25); and His death was at the ninth hour, which was the time of the evening sacrifice; and the space of the intervening six hours was divided at noon by the commencement of the miraculous darkness. The cross was watched by a centurion and a guard of four Roman soldiers. The garments of the sufferers were their perquisites, and so the raiment of our LORD was divided among them, except the upper robe, which was without a seam; the soldiers cast lots for it, thus unconsciously fulfilling another prophecy: "They parted my raiment among them, and for my vesture they did cast lots" (Matt. xxvii. 35; Luke xiii. 34; John xix. 23; Ps. xxii. 18).

THE INSCRIPTION ON THE CROSS.

PILATE was enabled again to insult the Jews by the inscription which, according to custom, was placed over the culprit's head to indicate his crime. Hebrew, Greek and Latin were now understood and spoken by the people in Jerusalem, and therefore he wrote the label in these tongues. This fact in some measure explains the various readings of the Evangelists, who aimed only at giving the substance of the inscription, without noting the differences of expression in the three languages.

THIS IS JESUS THE KING OF THE JEWS (Matthew).
THE KING OF THE JEWS (Mark).
THIS IS THE KING OF THE JEWS (Luke).
JESUS OF NAZARETH, THE KING OF THE JEWS (John).

The chief priests felt the insult, and desired a change in the inscription, but PILATE contemptuously refused, saying, "What I have written, I have written" (Matt. xxvii. 31–38; Mark xv. 20–28; Luke xxiii. 26–34, 38; John xix. 17–24).

THE GRACIOUS PROMISE TO THE PENITENT ROBBER.

FOR three hours (9–12 A. M.) JESUS hung on the cross, exposed to the insults of the rulers and of the fickle rabble, who had changed when they saw Him apparently helpless in the hands of His enemies. Some stood to enjoy the sight, others, passing in and out of the city gate wagging their heads, taunted Him with the very prophecy which was being fulfilled—the destruction of the temple of His body that it might be raised again in three days. The chief priests even professed that they would believe on Him if He would establish His Divine power by coming down from the cross; and one of the culprits beside Him joined in railing at Him, asking as a proof of His mission that they might be delivered from the cross. The other, confessing the justice of their sentence, reproved his comrade, and uttered the memorable prayer, "LORD, remember me when thou comest into thy kingdom." For the second time JESUS spoke, and assured the dying penitent: "Verily, I say unto thee, To-day shalt thou be with me in paradise" (Matt. xxvii. 39–44; Mark xv. 29–32; Luke xxiii. 35–37, 39–43).

THE WOMEN AT THE CROSS.

THREE women, together with JOHN, had lingered at the cross, His mother, her sister and Mary of Magdala—the three Marys. In the hour of His agony He bade His mother to look on John as her son, and John to receive her as his mother; "and from that hour that disciple took her unto his own home" (John xix. 25).

THE MIRACULOUS DARKNESS.

IT was now noon, yet a supernatural darkness covered all the land from the sixth to the ninth hour. The Jewish months were lunar, and the Passover was in the middle of the month when the moon was full; therefore this obscuration could not be an eclipse. Deeper far than this darkness was the gloom that rested on the SAVIOUR'S soul, as He bore the burden of Divine wrath for the sins of men. At the ninth hour, He exclaimed, "My God! my God! why hast thou forsaken me?" Catching at the word "Eli," His utterance was misunderstood by those around Him as an appeal to the prophet Elijah. At this moment the Sufferer's mortal frame endured its last agony of intense thirst, and He fulfilled another prophecy by the exclamation, "I thirst." One of the spectators filled a sponge with the acid wine and water that the Roman soldiers ordinarily drank, and raised it to His mouth on the end of a stalk of hyssop. JESUS refused it, while the others said, "Let us see if Elijah will come to help Him" (Matt. xxvii. 45–49; Mark xv. 33–36; Luke xxiii. 44, 45; John xix. 28, 29).

THE DEATH OF JESUS.

ALL that the LAMB OF GOD could do for man had been endured; and now the end of His agony and the completion of His great redemption work are announced by the utterance, "IT IS FINISHED," and yielding His soul to God, He exclaims, "Father, into thy hands I commend my spirit;" and bowing His head on His breast, He expired (Matt. xxvii. 50; Mark xv. 37; Luke xxiii. 46; John xix. 30).

PORTENTS AT CHRIST'S DEATH—CONVERSION OF THE CENTURION.

THE priest who entered the holy place with the blood of the evening sacrifice at the very hour of His death saw that the veil was rent from the top to the bottom, thus intimating that "a new and living way was consecrated for us to enter into the holiest of all, by the blood of JESUS, through the veil, that is to say, His flesh" (Heb. x. 19, foll.). The rocks around Jerusalem were rent by an earthquake, the graves were opened and many of the saints arose and were seen in the city after his resurrection. All these wonders and evidences did not suffice to subdue the hardened spirit of the Jews, but in the death of JESUS the Roman centurion saw enough to satisfy his mind that "this was the Son of God!"

HIS DEATH MADE CERTAIN—THE WATER AND THE BLOOD.

AT sunset the Sabbath would begin. "That Sabbath-day was a high day," being the *second day* of the Feast of Unleavened Bread, when the first-fruits of the harvest were offered in the Temple, and whence the fifty days were reckoned to the Day of Pentecost. For that Sabbath this day was "the preparation." Now they would put away all defilements and all signs of mourning. They had just enacted a deed which would have profaned any day, but they could not endure its defilement by the consequences of their judicial murder. Their request that the sufferings of those on the cross might be ended was granted by PILATE, who consented that the soldiers might break their legs, and so hasten their death. The two malefactors were thus treated, but CHRIST was found to be dead already, hence His limbs were not broken. To be sure, however, that He was really dead, one of the soldiers pierced His side with a spear, and from the wound there flowed blood and water. Thus, in the death of Him, the true Paschal Lamb, two prophecies were fulfilled—"A bone of him shall not be broken," and, "They shall look on him whom they pierced" (John xix. 31–42; comp. Ex. xii. 46; Ps. xxxiv. 20; Zech. xii. 10; Ps. xxii. 16, 17; Rev. i. 7). Thus is the death of CHRIST attested, and even PILATE procures additional testimony from the centurion (Mark xv. 44, 45), because of his surprise at the briefness of the Sufferer's agony. Knowing the relation of these facts to the subsequent resurrection, JOHN, who was a witness of the scene, gives in detail all the incidents as they passed before his eyes.

JESUS LAID IN THE TOMB.

JOSEPH of Arimathæa, a rich man and a member of the Sanhedrim, and who was secretly a disciple of JESUS, applied to PILATE for the body, who, when he was satisfied that JESUS was really dead, complied with his request. The conduct of JOSEPH encouraged NICODEMUS, who brought myrrh and aloes to anoint the corpse. They took the body down from the cross, rolled it in linen with the spices, and, because the Sabbath was at hand, they laid it hastily in a newly-made sepulchre, which JOSEPH had prepared for himself, in an adjoining garden. To secure the body until the Sabbath was past, they rolled a great stone against the door and departed. Thus was the prophecy of Isaiah fulfilled (liii. 9), that He should "make his grave with the rich." The chief priests remembered with anxiety the prediction that JESUS had uttered respecting His resurrection, and therefore, to guard against any devices of His followers, they obtained from PILATE a guard of soldiers, who sealed the stone and watched at the tomb (Matt. xxvii. 62–66).

THE RESURRECTION AND ASCENSION.

THE FIRST LORD'S DAY.

17th of Nisan (April 8th).—As the Resurrection is the great fact, so the day of its occurrence is the great day of Christianity. Ever since it has been called by the name of the LORD'S DAY (Rev. vii. 10); and to this epoch of the new creation of all things, marked by the NEW LIFE of CHRIST, all the permanent sanctity of the primeval Sabbath was transferred (John xx. 26; Acts xx. 7; 1 Cor. xvi. 2).

The Resurrection itself is related only by MATTHEW (xxviii. 2–4), who may have learned the facts from one or other of the Roman guard after they had got free from the danger in which they stood because of their falsehood and avowed unfaithfulness. All who heard it must have known that their story was absurd, and that, had they been asleep, they could not have known what had transpired. According to MARK, the Resurrection occurred *early* on the first day of the week, which commenced from the sunset of the evening before (Mark xvi. 9). It had already taken place when the first visit was paid to the sepulchre, "while it was yet dark," "as it began to dawn" (John xx. 1; Matt. xxviii. 1). Whatever portion of this day JESUS was in the tomb was, according to the Jewish custom, reckoned a day, and in the same manner the interval between His entombment and sunset on Friday was counted as a day, and thus He was *three days* in the earth (Matt. xii. 40; xvi. 21; xx. 19; xxvii. 63; Mark viii. 31; ix. 31; x. 34; Luke ix. 22; xviii. 33; John ii. 19, etc.).

VISIT OF THE WOMEN TO THE SEPULCHRE.

THE Jews resumed the business of ordinary life the moment that the Sabbath closed. The two MARYS were therefore able during the evening to procure the spices required to complete the hasty and partial embalmment by NICODEMUS, and in the early dawn they approached the tomb, with certain other women, wondering how they would get the stone rolled away from the sepulchre. Reaching the tomb about sunrise, they found it open, and entering, they saw that the body of JESUS was not there (Matt. xxviii. 1; Mark xvi. 1–4; Luke xxiv. 1–3, 10; John xx. 1, 2).

The ardent spirit of MARY MAGDALENE led her to run at once and tell PETER of the indignity which she concluded the enemies of JESUS had perpetrated in removing His body.

The other women now entered, and there they saw an angel sitting on the right side, who told them that JESUS had arisen, and would meet His disciples in Galilee.

FIRST APPEARANCE OF THE RISEN SAVIOUR.

To the Women on their Return from the Sepulchre.—On their way back JESUS appeared to them and addressed them. They fell down to worship Him, and received from Him the message that had already been delivered by the angel (Matt. xxviii. 9, 10). The Apostles were yet in darkness, and they received the intelligence "as idle tales" (Luke xxiv. 9, 11).

VISIT OF PETER AND JOHN TO THE SEPULCHRE.

WHEN they heard from MARY her tidings, PETER and JOHN hastened to see for themselves, while the other women were in converse with the other Apostles. JOHN reached the tomb first, and, looking in, he saw the grave-clothes, but when PETER arrived he entered at once, and saw the linen clothes lying as they had been left, and the napkin that had been around the head folded and lying by itself (John xx. 3–10; comp. Luke xxiv. 12), showing that the Apostles could not have stolen the body, as they would have carried off all these things in their haste.

SECOND APPEARANCE OF JESUS.

To Mary Magdalene at the Sepulchre.—MARY had followed PETER and JOHN to the sepulchre, and when she arrived they had departed. Looking into the tomb, she saw two angels sitting at the head and feet where the body of JESUS had lain. Turning away she saw JESUS, but, excited and weeping, she did not recognize Him in her great mental confusion. The word "MARY," from the lips of our LORD, recalled her to herself, and in her excitement she would have embraced Him, but the mysterious words, "Touch me not, for I am not yet ascended to my Father," restrained her, and at His desire she went to intimate to the disciples His approaching Ascension (John xx. 11–18; Mark xvi. 9–11).

THIRD APPEARANCE OF OUR LORD.

To Peter.—PAUL states that immediately after our LORD'S Resurrection "He was seen of CEPHAS," before He appeared to the other Apostles (1 Cor. xv. 5). LUKE also mentions this appearance very emphatically in connection with the journey to Emmaus (Luke xxiv. 34).

OUR LORD'S FOURTH APPEARANCE.

The Journey to Emmaus.—The mental state of the Disciples may be seen by Luke xxiv. 13–35. CLEOPAS and his companion seem to have taken this journey merely for the sake of communion with each other respecting the bearing of the recent events on the *Messiahship* of JESUS. As they journey, an apparent stranger joins them, and, having asked them of the subject in which they seem so absorbed, quietly reviews the whole matter, expounding the Scriptures that related to the Messiah. Though their "hearts burn," they fail to recognise Him until He makes Himself known in the "breaking of bread," and no sooner are their eyes opened than "He vanishes out of their sight."

OUR LORD'S FIFTH APPEARANCE.

THE Apostles, all except THOMAS, were met together, when suddenly JESUS appeared in the midst of them. He called them to feel His body, and showed them His hands and His feet. He even ate food with them, and opened their minds to understand what was written of Him in the Law, the Prophets and the Psalms. He indicated the character of their Apostolic mission as witnesses of His ministry and of His Resurrection, and that they were to be preachers of repentance and remission of sins in His name to all nations. Enjoining them to wait at Jerusalem for the descent of the HOLY SPIRIT to qualify them for their work, He departed (Mark xvi. 14–18; Luke xxiv. 36–49; John xx. 19–23; 1 Cor. xv. 5, "then of the twelve").

CHRIST'S SIXTH APPEARANCE.

Second Appearance to the Assembled Disciples with Thomas.—That we find the disciples again assembled on the *first* day of the following week, and our LORD'S presence blessing their meeting, goes far to mark the LORD'S DAY as sacred. It was then that THOMAS, hitherto incredulous, was taught by the evidence of his senses that our LORD was risen indeed (John xx. 24–29).

THE SEVENTH APPEARANCE OF OUR SAVIOUR.

The Third Appearance of Jesus to the Apostles (seven of them) by the Lake of Galilee.—The meeting at the lake, which JOHN describes (xxi. 1–24), must have been previous to that which took place by appointment on the mountain in Galilee. Seven of the Apostles had returned to their avocations, and by a miraculous draught of fishes JESUS reveals Himself to them. It was now that He dealt so tenderly with PETER, and restored him after his fall.

THE EIGHTH APPEARANCE OF JESUS CHRIST.

To His Disciples in Galilee.—MATTHEW describes how the Disciples went to the place appointed on the mountain in Galilee (xxviii. 16, 17), and it is almost certain that it was to this assembly that PAUL refers when he says that JESUS was seen of "above five hundred brethren at once" (1 Cor. xv. 6). Here, in the region where His ministry had chiefly been spent, He closes it with the memorable commission (Matt. xxviii. 18–20) by which He sends forth His Apostles and disciples to be heralds of salvation to mankind.

CHRIST'S NINTH APPEARANCE.

To James.—After stating that JESUS was seen by such a great body of witnesses, PAUL immediately adds, "After that He was seen of JAMES," and this appears to have been a special interview, as JAMES was not among the Apostles at the Lake of Galilee.

HIS TENTH APPEARANCE, AND ASCENSION.

Our Lord's Last Interview with the Apostles, and His Ascension.—His *tenth* appearance. This last scene was specially reserved for the Apostles alone, who were to be His witnesses for His Resurrection and Ascension. PETER rests on the fact that when GOD raised JESUS from the dead, "He showed Him openly *not to all the people*, but *unto witnesses chosen before of* GOD, even to us who did eat and drink with Him after He rose from the dead" (Acts x. 40, 41).

Thus, during *forty days*, JESUS "showed Himself after His passion by many infallible proofs. As MOSES was forty days on the Mount, and ELIJAH the same time in Horeb, and as JESUS was forty days in the wilderness tempted of the devil, so it appears that a similar period was allotted to establish the fact of His Resurrection. At last, on the fortieth day, the Apostles were assembled with JESUS at Jerusalem (it would seem by special appointment, Acts i. 4; comp. v. 6), and He desired them not to depart thence till they received the promise of the FATHER, the baptism with the HOLY GHOST. Rebuking their desire to know when He would restore the kingdom to Israel, He promised them power for the work which they had to do in His Name in Jerusalem, in Judea and Samaria, and to the *ends of the earth* (Acts i. 4–8). And now He led them forth over the very ground He had traversed with them six weeks before, when He entered the city for His sufferings. The farther or eastern slope of the Mount of Olives, overlooking Bethany, was called by that name, and having reached that locality, He blessed them with uplifted hands, and being received as into a chariot by a cloud, He ascended from their sight into Heaven. Meanwhile, the Disciples scarcely recollected that this was what He had Himself foretold: "What and if ye shall see the SON OF MAN ascend up where He was before?" (John vi. 62). They stood gazing up after Him, lost in admiration, until they were aroused by the appearance of two angels standing by them and declaring that He would so come again in like manner as they had seen Him ascending into Heaven. Having worshipped their GLORIFIED LORD, they returned from the Mount of Olives to Jerusalem with great joy; and while awaiting the promised gift of the HOLY GHOST, they spent the time in the Temple praising and blessing GOD (Luke xxiv. 50–53; Acts i. 1–12).

The narrative may be appropriately closed by referring to the two points on which JOHN insists: first, that we have only a small part recorded of what our LORD said and did while on earth; and secondly, that what we have, has been written with a specific object—"that we might *believe* that JESUS IS THE CHRIST, THE SON OF GOD, and that, *believing*, we might have LIFE THROUGH HIS NAME" (John xx. 30, 31; xxi. 25).

THE SUFFERINGS AND DEATH OF CHRIST.

THE BELIEVER'S PARDON AND SALVATION: THEIR OBJECT AND RESULT.

NOTE.—Only so much of each passage is cited as bears directly on the Gracious and Glorious Doctrine of Pardon and Salvation in and through CHRIST.

TEXT.	THE TESTIMONY.
Isa liii. 4.....	SURELY he hath borne our griefs, and carried our sorrows: yet
5.....	we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and
6.....	with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.
Dan. ix. 24....	To finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to
26.....	anoint the Most Holy. After three score and two weeks shall Messiah be cut off, but not for himself.
Zech. xiii. 1...	There shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.
Matt. i. 21.....	Thou shalt call his name JESUS: for he shall save his people from their sins.
Matt. xx. 28... See Mark x. 45.	The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.
Matt. xxvi. 28. See Mark xiv. 24.	This is my blood of the new testament, which is shed for many for the remission of sins.
Luke i. 68.....	Blessed be the Lord God of Israel; for he hath visited and re-
69.....	deemed his people, And hath raised up an horn of salvation
76.....	for us in the house of his servant David. Thou shalt go be-
77.....	fore the face of the Lord to prepare his ways; to give know- ledge of salvation unto his people by the remission of their sins.
Luke ii. 11.....	Unto you is born this day in the city of David a Saviour, which is Christ the Lord.
Luke xxii. 19.	He took bread, and gave thanks, and brake it, and gave unto
20.	them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after sup- per, saying, This cup is the new testament in my blood, which is shed for you.
John i. 29.....	Behold the Lamb of God, which taketh away the sin of the world.
John iii. 14....	As Moses lifted up the serpent in the wilderness, even so must
15....	the Son of man be lifted up: that whosoever believeth in him
16....	should not perish, but have eternal life. For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
17....	For God sent not his Son into the world to condemn the world; but that the world through him might be saved.
John v. 40.....	And ye will not come to me, that ye might have life.
John vi. 27.....	Labor not for the meat which perisheth, but for that meat which
32....	endureth unto everlasting life, which the Son of man shall
33....	give unto you. My Father giveth you the true bread from
35....	heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. I am the bread of life: he that cometh to me shall never hunger; and he that
37....	believeth on me shall never thirst. Him that cometh to me I
39....	will in no wise cast out. Of all which he hath given me I should lose nothing, but should raise it up again at the last day.
51....	I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of
53....	the world. Except ye eat the flesh of the Son of man, and
54....	drink his blood, ye have no life in you. Whoso eateth my
55....	flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and
56....	my blood is drink indeed. He that eateth my flesh, and
57....	drinketh my blood, dwelleth in me, and I in him. He that
58....	eateth me, even he shall live by me. This is that bread which came down from heaven: n ' as your fathers did eat manna, and are dead; he that eateth of this bread shall live for ever.
John x. 7, 9...	I am the door of the sheep. I am the door: by me if any man
10...	enter in, he shall be saved, and shall go in and out, and find
11...	pasture. I am come that they might have life, and that they
14...	might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. I am the
15...	good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I
17...	lay down my life for the sheep. Therefore doth my Father love me, because I lay down my life, that I might take it
27...	again. My sheep hear my voice, and I know them, and they
28...	follow me. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.
John xii. 24...	Except a corn of wheat fall into the ground and die, it abideth
31...	alone: but if it die, it bringeth forth much fruit. Now is the judgment of this world: now shall the prince of this world be
32....	cast out. And I, if I be lifted up from the earth, will draw all
33...	men unto me. This he said, signifying what death he should die.

TEXT.	THE TESTIMONY.
John xiv. 6...	I am the way, and the truth, and the life: no man cometh unto the Father but by me.
John xv. 13...	Greater love hath no man than this, that a man lay down his life for his friends.
John xvii. 2...	As thou hast given him power over all flesh, that he should give
3...	eternal life to as many as thou hast given him. This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.
Acts iv. 11....	This is the stone that was set at nought of you builders, which
12....	is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.
Acts v. 30.....	The God of our fathers raised up Jesus, whom ye slew and
31.....	hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.
Acts x. 36.....	God sent unto the children of Israel, preaching peace by Jesus
43.....	Christ: (he is Lord of all.) Through his name whosoever believeth in him shall receive remission of sins.
Acts xiii. 23..	Of this man's seed hath God, according to his promise, raised
38..	unto Israel a Saviour, Jesus: through this man is preached
39..	unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.
Acts xv. 11...	We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.
Acts xvi. 31...	Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.
Acts xx. 28...	Feed the church of God, which he hath purchased with his own blood.
Rom. iii. 24...	Being justified freely by his grace through the redemption that is
25...	in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.
Rom. iv. 25...	Who was delivered for our offences, and was raised again for our justification.
Rom. v. 6.....	When we were yet without strength, in due time Christ died for
7.....	the ungodly. Scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die.
8.....	But God commendeth his love toward us, in that, while we
9.....	were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath
10.....	through him. For if, when we were enemies, we were recon- ciled to God by the death of his Son, much more, being recon-
11.....	ciled, we shall be saved by his life. We also joy in God through our Lord Jesus Christ, by whom we have now received
15.....	the atonement. But not as the offence, so also is the free gift: for if through the offence of one many be dead, much more the
16.....	grace of God, and the gift by grace, which is by one man Jesus, Christ, hath abounded unto many. And not as it was by one
17.....	that sinned, so is the gift: for the judgment was by one to con- demnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more
18.....	they which receive abundance of grace and of the gift of right- eousness shall reign in life by one, Jesus Christ. Therefore, as
19.....	by the offence of one judgment came upon all men to condem- nation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's
21.....	disobedience many were made sinners, so by the obedience of one shall many be made righteous. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.
Rom. vi. 3.....	Know ye not, that so many of us as were baptized into Jesus
4.....	Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised
5.....	up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the
9.....	likeness of his resurrection. Christ being raised from the dead
10.....	dieth no more; death hath no more dominion over him. For in
22.....	that he died, he died unto sin once. Now being made free from sin, and become servants to God, ye have your fruit unto holiness,
23.....	and the end everlasting life. For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.
Rom. viii. 3...	God sending his own Son in the likeness of sinful flesh, and for
32...	sin, condemned sin in the flesh. He that spared not his own
34...	Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who *is* he that condemneth?
39...	It is Christ that died. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

THE SUFFERINGS AND DEATH OF CHRIST.

THE BELIEVER'S PARDON AND SALVATION: THEIR OBJECT AND RESULT.

(CONCLUDED FROM PRECEDING PAGE.)

TEXT.	THE TESTIMONY.
Rom. x. 9.....	If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.
Rom. xiv. 9...	To this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.
1 Cor. i. 30....	Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.
1 Cor. iii. 11...	Other foundation can no man lay than that is laid, which is Jesus Christ.
1 Cor. v. 7.....	Even Christ our passover is sacrificed for us.
1 Cor. vi. 11...	But ye are washed, but ye are sanctified, but ye are justified in the
20...	name of the Lord Jesus. Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.
1 Cor. xv. 3....	Christ died for our sins according to the scriptures.
2 Cor. v. 14....	The love of Christ constraineth us; because we thus judge,
15....	that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.
19....	God was in Christ, reconciling the world unto himself, not
21....	imputing their trespasses unto them; and hath committed unto us the word of reconciliation. He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.
Gal. iii. 13.....	Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.
Gal. iv. 4.....	When the fulness of the time was come, God sent forth his Son,
5.....	made of a woman, made under the law. To redeem them that were under the law, that we might receive the adoption of sons.
Eph. i. 7.....	In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.
Eph. ii. 13.....	Now in Christ Jesus ye who sometimes were far off are made
14.....	nigh by the blood of Christ. He is our peace, who hath made both one, and hath broken down the middle wall of partition
15.....	between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in
16.....	himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.
Eph. v. 2.....	Christ also hath loved us, and hath given himself for us an offer-
23.....	ing and a sacrifice to God for a sweet smelling savour. Christ is the head of the church: and he is the saviour of the body.
25, 26...	Christ also loved the church, and gave himself for it; that he
27.....	might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.
Col. i. 14.....	In whom we have redemption through his blood, even the for-
20.....	giveness of sins. Having made peace through the blood of
27.....	his cross, by him to reconcile all things unto himself; Christ in you, the hope of glory.
Col. ii. 13.....	You, being dead in your sins and the uncircumcision of your
14.....	flesh, hath he quickened together with him, having forgiven you all trespasses. Blotting out the handwriting of ordinances
15.....	that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.
1 Thess. v. 9...	God hath not appointed us to wrath, but to obtain salvation by
10...	our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him.
1 Tim. i. 1, 15.	Lord Jesus Christ, which is our hope; this is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.
1 Tim. ii. 6....	Who gave himself a ransom for all, to be testified in due time.
2 Tim. i. 1, 9...	Salvation through faith which is in Christ Jesus.
Titus ii. 13, 14	The great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.
Heb. i. 3.....	When he had by himself purged our sins.
Heb. ii. 3, 9....	How shall we escape, if we neglect so great salvation? We see Jesus, who was made a little lower than the angels for the suf-
10....	fering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. To make
14....	the captain of their salvation perfect through sufferings. As the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might
15....	destroy him that had the power of death, that is, the devil: and deliver them who through fear of death were all their life-
18....	time subject to bondage. In that he himself hath suffered being tempted, he is able to succour them that are tempted.
Heb. v. 9.....	Being made perfect, he became the author of eternal salvation unto all them that obey him.

TEXT.	THE TESTIMONY.
Heb. vii. 22...	By so much was Jesus made a surety of a better testament.
25...	Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Who needeth not daily, as those high-priests,
27...	to offer up sacrifice, first for his own sins, and then for the
28....	people's: for this he did once, when he offered up himself. For the law maketh men high-priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.
Heb. ix. 12....	Neither by the blood of goats and calves, but by his own blood,
13....	he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and
14....	the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal spirit offered himself without
15....	spot to God, purge your conscience from dead works to serve the living God. And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they
16....	which are called might receive the promise of eternal inheri-
17....	tance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men
25....	are dead: otherwise it is of no strength at all while the testator liveth. Nor yet that he should offer himself often, as the
26....	high-priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of
28....	himself. Christ was once offered to bear the sins of many.
Heb. x. 10....	We are sanctified through the offering of the body of Jesus
12....	Christ once for all. This man, after he had offered one sacri-
14....	fice for sins for ever, sat down on the right hand of God; by one offering he hath perfected for ever them that are sanctified.
17,18	Their sins and iniquities will I remember no more. Now where
19....	remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the
20....	blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh.
Heb. xii. 24...	To Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.
Heb. xiii. 11..	The bodies of those beasts, whose blood is brought into the sanctuary by the high-priest for sin, are burned without the camp.
12..	Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.
1 Peter ii. 24..	Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.
1 Peter iii. 18	Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.
1 Peter iv. 1...	Christ hath suffered for us in the flesh.
1 John i. 7....	The blood of Jesus Christ his Son cleanseth us from all sin.
1 John ii. 2...	He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.
1 John iii. 5, 8	Ye know that he was manifested to take away our sins. For
16...	this purpose the Son of God was manifested, that he might destroy the works of the devil. Hereby perceive we the love of God, because he laid down his life for us.
1 John iv. 9...	God sent his only-begotten Son into the world, that we might
10...	live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for
14...	our sins. We have seen and do testify that the Father sent the Son to be the Saviour of the world.
1 John v. 11..	This is the record, that God hath given to us eternal life, and
12..	this life is in his Son. He that hath the Son hath life; and
13..	he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that
20..	ye may believe on the name of the Son of God. We know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.
Rev. i. 5.....	Unto him that loved us, and washed us from our sins in his own
6.....	blood, and hath made us kings and priests unto God and his Father.
Rev. v. 9.....	Thou wast slain, and hast redeemed us to God by thy blood out
10.....	of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth.
Rev. vii. 14...	These are they which came out of great tribulation, and have
15...	washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God.

THE BOOKS OF THE NEW TESTAMENT,

WITH THE AUTHORSHIP AND DATE WHEN WRITTEN.

WHEN WRITTEN. A. D.	THE BOOKS OF THE FOUR EVANGELISTS, CALLED THE GOSPELS.	WHEN WRITTEN. A. D.
	THE English word GOSPEL signifies "good tidings," and is applied to the Books that are the vehicles of the best of all *good tidings* to mankind. The Greek name (Ευαγγελιον) of these Books had the same signification; from this latter comes the title, *Evangelists*, by which the writers of these *good tidings* are designated. These four precious Books present a concise record of the Nativity, Life, Words, Works, Death, Resurrection and Ascension of the SON OF MAN, JESUS, GOD MANIFEST IN THE FLESH; they unfold the character and claims and the gracious mission of CHRIST.	63–64 Rome.
38 and 61 Jerusalem.	**THE GOSPEL ACCORDING TO ST. MATTHEW.**—There has been much discussion as to the language in which this Book was written and its date. Some have maintained that it was written in Hebrew, or rather Syro-Chaldaic; others, that its original was in Greek; and others, again, that it was written by the same inspired author in both languages. The last is probably the fact, and the Hebrew copy was written about A. D. 38, the Greek A. D. 61. St. MATTHEW relates *what he saw and heard* with the most natural and unassuming simplicity, in a plain and perspicuous style. "For simplicity of narrative and an artless relation of facts (without any applause, censure or digressive remarks, on the part of the historian, upon the characters introduced in it; without any intermixture of his own opinion upon any subject whatsoever), and for a multiplicity of *internal* marks of credibility, this Gospel certainly has no parallel among human productions." St. MATTHEW wrote primarily for the Jewish Christians, and hence his Gospel abounds, more than either of the other three, in allusions to Jewish customs, and hence, too, he dwells most on those of our Lord's words and acts that had direct reference to the Jews, and points out carefully numerous instances of the fulfilment of prophecies—a line of argument especially calculated to influence the devout Israelite. It is worthy of note, that the outlines of the whole Spiritual system are in this Gospel correctly laid down. St. PAUL has amplified and illustrated, but neither he nor any other Apostle or inspired writer has brought to light one truth, the prototype of which is not found in the words and acts of EMMANUEL, as related by St. MATTHEW. [For a sketch of St. MATTHEW's life, see page 54 of these Aids.]	
61 Alexandria	**THE GOSPEL ACCORDING TO ST. MARK.**—St. MARK is supposed to have been "JOHN, whose surname was Mark" (Acts xii. 12), called by St. PETER, in his First Epistle (v. 13), "Marcus, my son," from which it is concluded that he had been converted under St. PETER's preaching. Some have thought that he was the young man mentioned Mark xiv. 51, 52. He was a companion of St. PAUL and St. BARNABAS during their earlier missionary labors, but left them at Perga, in Pamphylia; some time later he became co-laborer with the latter. After this he went to Rome (2 Tim. iv. 11), and thence into Asia, where he again met St. PETER. He wrote his Gospel, it is supposed, under that Apostle's supervision; this supposition is based upon the fact that he is spoken of by PAPIAS, a Christian writer of the Second Century, as St. PETER'S "disciple and interpreter," and upon the additional fact that, while he omits many things honorable to that Apostle, he mentions at length all his shortcomings. In fact, JUSTIN MARTYR calls it "*the Gospel of St. Peter.*" (See also 2 Peter i. 15, 16.) The date of the Gospel has been fixed by general consent a little later than that of St. MATTHEW—about A. D. 61. That it was written directly for Gentile and not Jewish converts is evident from the facts that quotations from the Prophets and allusions to Hebrew customs are usually avoided, and, when they occur, explanatory clauses are added. St. MARK is supposed to have died at Alexandria.	
	THE GOSPEL ACCORDING TO ST. LUKE.—This Gospel was written by St. LUKE, "the beloved physician," about A. D. 63–64, while he was with St. PAUL in Rome. St. LUKE, according to the testimony of some of the Fathers, was a native of Antioch. He would appear, from his intimate acquaintance with the Greek language, as well as from his Greek name, Λουκᾶς, to have been of Gentile extraction. But from the Hebrew terms occurring in his writings, and from his accurate knowledge of the Jewish religion, ceremonies and customs, it is highly probable that he was a Jewish proselyte; and, having afterward embraced the Gospel, he became a faithful and zealous companion of St. PAUL in many of his labors and travels (Acts xvi. 10; xx. 5, etc.). We learn from Acts xxviii. 15 and Philem. 24 that he was with the Apostle at the time of his first captivity at Rome; and from 2 Tim. iv. 11 that, during his second imprisonment, St. LUKE alone remained by his side. TERTULLIAN and CHRYSOSTOM call St. PAUL St. LUKE'S master and teacher, and EUSEBIUS says he was for the most part a companion of that Apostle. Though, like St. MARK, he was not an Apostle, nor is he once mentioned in the Gospels, yet this does not diminish the credit due to his narrative, because he himself has told us the sources of information to which the HOLY SPIRIT directed him. While passing over various particulars mentioned by St. MATTHEW and St. MARK, he records many things not mentioned by them. His classical style, in both this Book and the Acts, shows him to have been a scholar, while his Gospel is certainly more of a regular narrative than either of the others, as he evidently preserved the chronological order of the main facts.	
	THE GOSPEL ACCORDING TO ST. JOHN.—Written at Ephesus, after St. JOHN'S release from the Isle of Patmos, about A. D. 97, this Gospel completed the *Canon of Scripture*. St. JOHN, the "disciple whom JESUS loved," from his call till our Lord's Ascension, was never voluntarily absent from His Master's side: leaning upon His breast, standing at His cross (when all the rest were scattered) and running to the sepulchre, his love was earnest and devoted. "GOD, who distributes His graces and gifts severally as He pleases, seems to have given St. JOHN a peculiar insight into the mysteries of Divine love." He takes a particular pleasure in enlarging upon it, and treats of it in a plain and inartificial style, but yet with such a lofty eloquence as is above the rules of human art, and can only be ascribed to the influence of that HOLY SPIRIT who gave him utterance. Some learned writers have thought that he wrote the Gospel as an answer to certain vile heresies that had grown up and were disturbing the Apostolic Church; it was certainly written for a more catholic purpose, which he distinctly states: "THESE ARE WRITTEN THAT YE MIGHT BELIEVE THAT JESUS IS THE CHRIST, THE SON OF GOD; AND THAT BELIEVING, YE MIGHT HAVE LIFE THROUGH HIS NAME." St. JOHN has recorded those of OUR LORD'S discourses, parables, miracles and prayers which the most clearly showed forth His character as GOD MANIFEST IN THE FLESH, and displayed His wondrous love to man, evidenced by His acts and words as well as by His Vicarious Sufferings and Death. [For a sketch of St. JOHN'S life, see page 54 of these Aids.]	97. Ephesus.
	Thus, we have the life of our LORD in four narratives, which differ sufficiently in their details to show their independence of each other, and yet are so fully in accord on points of importance as to demonstrate that the same SPIRIT guided and influenced the mind and directed the work of their several writers (John xiv. 26).	

THE ACTS OF THE APOSTLES.

64 Rome.	THIS BOOK is a connecting link between the *Gospels* and *Epistles*—a useful postscript to the former and a valuable preface or introduction to the latter, especially to those of St. PAUL. The commencement acknowledges it to be a sequel to *the Gospel according to* St. LUKE; and this, with the fact that the same style prevails, proves it to have come from the pen of the same writer. It was probably published about the year 64, at Rome, his arrival at which city, with St. PAUL, the writer mentions near the close of the Book. Though its name would imply that it was a history of the work of all the Apostles, yet the greater part of it is an account of St. PAUL'S missionary travels, showing how the Gospel privileges were offered to and accepted by the Gentiles. It covers upward of thirty years, commencing with the Ascension of our LORD and closing with the second year of St. PAUL in Rome. The Book of the Acts is one of the most important, as well as interesting, portions of the Sacred History, materially assisting us in understanding both the Gospel narratives and the Apostolic Letters. While it is unexceptionable as a literary composition, its language is so plain and unassuming that it is grand in its very simplicity; besides, it is so unmistakably honest and impartial, that as a mere history it commands the respect of the reader. Some of the descriptive passages are exceedingly graphic, presenting so vivid a picture of the several events that the reader can almost imagine himself an eye-witness; *e. g.*, the sublime account of the effusion of the Holy Ghost on the Day of Pentecost, of the miraculous gift of tongues, of the effect on the multitude, the sneering charge of drunkenness, and St. PETER'S convincing sermon that pricked many to the heart and caused the anxious question, "What shall we do?" (see Acts ii.); the glowing description of St. STEPHEN'S preaching and words, his arraignment, eloquent defence and glorious death (Acts vi. 8–vii. 60); the impressive narrative of the conspiracy to kill St. PAUL, its discovery by his nephew, who makes the plot known to the chief captain, and this officer thwarts the plotters by sending the Apostle secretly under heavy escort to FELIX; and though less exalted, not less strikingly true to life, is the account of the riotous mob raised by DEMETRIUS (Acts xix. 32), and again of the Jewish rabble (Acts xxi. 34).	

THE BOOKS OF THE NEW TESTAMENT,

WITH THE AUTHORSHIP AND DATE WHEN WRITTEN.

(CONTINUED FROM PRECEDING PAGE.)

WHEN WRITTEN. A. D.	THE EPISTLES OF ST. PAUL, THE APOSTLE.	WHEN WRITTEN. A. D.
	THE APOSTOLIC EPISTLES, of which St. PAUL wrote fourteen, are a Divinely-inspired commentary and an authoritative authentic exposition of the truths and doctrines of our holy religion, as uttered by our LORD and recorded in the Gospels. They contain the complete development of those "many things" which JESUS told His Disciples they were "not able to bear" during His life, and which were to be taught them by the HOLY GHOST.	
	The *Pauline Epistles* are strongly controversial: they first discuss and settle the questions in controversy, and refute such erroneous ideas or doctrines as had sprung up in the Church addressed, then apply the truths deduced and proven to practical edification and holiness. In studying these letters three facts must be borne in mind: his quotations from the Old Testament are taken from the Septuagint version, then in general use; in some instances he unites passages from different prophets, without indicating the separating points; and in other places he gives the sense of a passage without regard to the precise language.	
58 Corinth.	**THE EPISTLE TO THE ROMANS.**—It is not known by whom the Gospel had been carried to Rome, though it is thought by some of the Pentecostal converts (Acts ii. 10). St. PAUL had not yet been at Rome, but had heard of the state of the Church there from Aquila and Priscilla, who had been banished by the edict of Claudius. It was written at Corinth and addressed to the Church at Rome, which was composed of both Jews and Gentile converts. Its object was to confirm them in the faith; to guard them against the errors of Judaising Christians; to show that Faith in JESUS CHRIST could alone obtain for them salvation. It is very valuable on account of its arguments as to the necessity, excellence and universality of the Gospel Dispensation. It is a writing which, for sublimity and truth of sentiment, for brevity and strength of expression, for regularity in its structure, and, above all, for the unspeakable importance of the discoveries which it contains, stands unrivalled by any mere human composition, and as far exceeds the most celebrated productions of the learned Greeks and Romans as the shining of the sun exceeds the twinkling of the stars.	
57 Ephesus.	**THE FIRST EPISTLE TO THE CORINTHIANS** was written at Ephesus, in the year 57, to the Church at Corinth, a city of Greece, situate on the isthmus of that name. Its object is to notice and reprove various abuses and disorders which had crept into the Church, and to exhort the members to union, simplicity and purity of life. It contains directions about the marriage state; advice with reference to partaking of meats offered in heathen sacrifices; cautions against irregularities in the administration of the Lord's Supper; a powerful defence of the doctrine of the Resurrection; a fine exposition of and argument for Christian love; and various other matters of importance.	
58 Philippi.	**THE SECOND EPISTLE TO THE CORINTHIANS** was written a year after the first, at Philippi, in Macedonia, and subsequently sent to the Corinthians by St. TITUS and his associates. The first letter to the Church at Corinth having had the good effect of producing regret and reformation amongst those whom it rebuked, this was written to confirm them in their good resolutions, and to give them advice on various points suitable to their situation and circumstances, more particularly with reference to attempts that were making by false teachers to pervert their faith and to lessen St. PAUL'S credit by denying his Apostolic mission.	
52 Antioch.	**THE EPISTLE TO THE GALATIANS** is supposed to have been written, about A. D. 52, to the Church in that part of Asia Minor called Galatia. St. PAUL himself had planted the Church in these parts; subsequently certain Judaizing mischief-workers had intruded themselves among the converts, and disparaging the Apostolic commission of St. PAUL, had led some of them astray from the Gospel. In this letter the Apostle exposes the Judaizing heretics, shows that he is "not a whit behind the chiefest Apostle," and powerfully vindicates Gospel truth.	
61 Rome.	**THE EPISTLE TO THE EPHESIANS.**—Ephesus was a city of Ionia and the capital of Proconsular Asia; it was also famous for a temple of Diana, which was esteemed one of the seven wonders of the world. Its inhabitants were noted for their superstitious arts, luxury and lasciviousness. St. PAUL preached the Gospel for a short time at Ephesus, about A. D. 53; and in the following year returned and remained there more than two years. He wrote this Epistle about A. D. 61, during the early part of his imprisonment at Rome. Its scope is to establish the Ephesians in the faith, and to this end to give them more exalted views of the eternal love of GOD, and of the excellency and dignity of CHRIST; to show them that they were saved by grace, and that the Gentiles, however wretched they had formerly been, now had equal privileges with the Jews; to encourage them by declaring with what steadfastness He suffered for the truth, and with what earnestness He prayed for their establishment and perseverance in it; and, finally, in consequence of their profession, to engage them to the practice of those duties which became them as Christians. (See Rev. ii. 1–7.)	
	THE EPISTLE TO THE PHILIPPIANS was written at Rome, toward the close of St. PAUL'S first incarceration, A. D. 62. The Church at Philippi appears to have been one of the most pure and generous of that age. Its members showed the tenderest regard for St. PAUL. Twice while he was at Thessalonica, and once when at Corinth, they had generously sent him contributions for his support, which he accepted, to prevent the Gospel being burdensome to more recent converts. They had also cheerfully borne many sufferings for their adherence to the Saviour. Their conduct had been uniformly so exemplary that he had only to rejoice over them. Accordingly, in this Epistle, he pours forth his heart in expressions of devout thankfulness and hearty commendations, not unmingled, however, with exhortations and counsels.	62 Rome.
	THE EPISTLE TO THE COLOSSIANS was written A. D. 62, to the Christians at Colosse, in Asia Minor, in reply to an inquiry which they had sent after his health and welfare. It is doubtful whether St. PAUL ever was at Colosse, as it is, also, by whom the Church there was founded. The contents of this Epistle are of a general nature, exhorting to Christian faith and practice.	62 Rome.
	THE FIRST EPISTLE TO THE THESSALONIANS was probably written A. D. 52, to the Church at Thessalonica, the capital of Macedonia, and is supposed to have been the *first* written of all the Epistles. Its contents are of a general nature; but toward the end he dissuades against excessive grief for the loss of deceased friends, and recommends preparation for death and judgment.	52 Corinth.
	THE SECOND EPISTLE TO THE THESSALONIANS was written in the same year as the former, principally to correct some wrong notions which its perusal had excited with respect to the near approach of the day of judgment.	
	THE FIRST EPISTLE TO TIMOTHY.—There has been much dispute as to when this Epistle was written; internal as well as external evidence leads us to adopt the later date assigned, A. D. 64, during a missionary tour subsequent to St. PAUL'S first imprisonment at Rome. St. TIMOTHY was a native of Lystra; his father was a Gentile, and his mother, EUNICE, a devout Jewess; by the latter, assisted by her mother, LOIS, TIMOTHY had been well reared in the Hebrew faith, and he was one of the first of St. PAUL'S converts to Christianity. St. PAUL ordained him to the ministry, and subsequently made him Bishop of Ephesus. This Epistle is a pastoral charge, instructing TIMOTHY in the duties of his office.	64 Laodicea.
	THE SECOND EPISTLE TO TIMOTHY was written while St. PAUL was a prisoner at Rome, and probably during his second captivity, just before his martyrdom.	65 Rome.
	THE EPISTLE TO TITUS.—St. TITUS was by birth a Greek, and one of St. PAUL'S earlier converts to the faith; after accompanying ST. PAUL for a time, the Apostle had placed him in charge of the churches in Crete. This Epistle is a pastoral charge instructing him in the duties entrusted to him.	64 Nicopolis.
	THE EPISTLE TO PHILEMON, written during St. PAUL'S first imprisonment, and forwarded with that to the Colossians, by the hands of ONESIMUS. This Epistle is a beautiful specimen of Christian courtesy.	63 Rome.
	THE EPISTLE TO THE HEBREWS.—As the HOLY SPIRIT did not direct the author of this Epistle to insert his own name, or to specify the persons to whom it was addressed, the determination of these questions cannot be essential to its right use, nor is it surprising that there should have been much difference of opinion upon them. Whilst, however, many both in former and in later times have thought otherwise, it has been determined by the best authorities that it was written by St. PAUL to the Jewish converts to Christianity. There are ample internal and external evidences of the correctness of this conclusion. Its object is to show the connection between the Mosaic and Christian Dispensations. The objections to the Gospel are answered with great force, and the arguments, being addressed to Jews, are principally taken from the Old Testament. The style is elegant, and often sublime.	63 Rome.

THE BOOKS OF THE NEW TESTAMENT,

WITH THE AUTHORSHIP AND DATE WHEN WRITTEN.

(CONCLUDED FROM PRECEDING PAGE.)

THE CATHOLIC OR GENERAL EPISTLES.

THE Epistle of St. JAMES, the two of St. PETER, the three (two of which are not "general") of St. JOHN, and the one of St. JUDE, have been called the Catholic or General Epistles, because they are addressed to the Church at large, and not to the converts of any one city or district.

61 Jerusalem. **THE GENERAL EPISTLE OF ST. JAMES** was written about A. D. 61, by the son of ALPHÆUS or CLEOPHAS, St. JAMES, who is called in the Gospels JAMES THE LESS, to distinguish him from JAMES the son of ZEBEDEE. He is supposed to have been the cousin of Christ, his mother being the sister of the Virgin Mary. He was Bishop of the Church in Jerusalem, and presided at the Councils of the Apostles; in consequence of his integrity and holy zeal he was surnamed JAMES THE JUST. He was put to death in a tumult of unbelieving Jews, A. D. 62. The object of the Epistle was to animate the Jewish Christians to support patiently their sufferings for the Gospel, and to correct a *misinterpretation* of St. PAUL'S doctrine of justification by faith without the works of *the ceremonial law*, which some bad men had perverted to mean without the works of *the moral law*, and thus opened the door to all sorts of profligacy. Hence, the Apostle shows the true nature of a living active faith, which "without works is dead."

63 Babylon. **THE FIRST EPISTLE GENERAL OF ST. PETER.**—Of this inspired Epistle Dr. Clarke has well said, "No Christian can read it without deriving from it both light and life." St. PETER'S style is peculiarly vigorous and impressive; as one of the early Fathers, ERASMUS, said, "It is sparing in words, but full of sense" (*"verbis pauca, sententiis differta"*). This Epistle is addressed to the Christians scattered "throughout Pontus, Galatia, Cappadocia, Asia and Bithynia," and was designed to comfort them in the terrible persecutions that had thus dispersed them, and he does this by the noblest considerations which the Gospel suggests.

THE SECOND EPISTLE GENERAL OF ST. PETER.—The Apostle wrote this Epistle just before his martyrdom. It is addressed to the Church at large. Grand throughout, the style in some parts is positively sublime (see iii. 10, *et. seq.*). **65 Babylon.**

THE FIRST EPISTLE GENERAL OF ST. JOHN.—A learned writer has described this Epistle forcibly as "a didactic discourse upon the living fundamental principles of the Christian religion." A terrible heresy had sprung up, the propagators of which are called by the Apostle "deceivers" and "Antichrist," and the Apostle's main object seems to have been to expose and denounce this false doctrine, and to assert, and that emphatically, the Divine and Human Nature of Jesus Christ. Like the Apostle's character, this Epistle is full and overflowing with LOVE. **68 Jerusalem.**

THE SECOND AND THIRD EPISTLES OF ST. JOHN.—These are improperly classed with the General Epistles, as they are addressed to individuals; the Second to "the elect lady and her children" (or more correctly, probably, "the lady ELECTA and her children"), the Third to "GAIUS" (or CAIUS). **69 Jerusalem.**

THE GENERAL EPISTLE OF ST. JUDE.—The author of this Epistle was called also LEBBÆUS and THADDÆUS (Matt. x. 3; Luke vi. 15). He was the brother of St. JAMES (the Less), and hence cousin of our LORD. He was one of the twelve Apostles. We read little more of him in the Gospels than that he inquired of our LORD how He intended to manifest Himself to His disciples and not to the world (John xiv. 22). His Epistle is supposed to have been written to Jewish Christians in Syria and Arabia, where he is reported to have labored, and its design is clearly to guard the Christian Church against those false teachers who resolved all religion into speculative belief and outward profession, and sought to allure the Disciples into insubordination and licentiousness. **65 Syria.**

THE APOCALYPSE, COMMONLY CALLED THE REVELATION OF ST. JOHN THE DIVINE.

95 or 96 Isle of Patmos. Published 97

THIS Book is styled the *Apocalypse* (Αποκαλυψις) or *Revelation* (*i. e.*, the revealing or unveiling of that which had been hidden) of St. JOHN *the Divine* (Θεολογος, "Theologian"), as consisting of matters chiefly prophetical, which were revealed *to* St. JOHN *by* OUR LORD JESUS CHRIST. This took place when he was in the Isle of Patmos, in the Ægean Sea, whither he was banished, as is generally supposed, by the Emperor Domitian, A. D. 94 or 95. It was published soon after his release from exile, about A. D. 97.

It has been remarked by a learned and able writer that no book of the New Testament has been so strongly attested or commented upon so early as this, nor does any other equal it in the dignity and sublimity of its composition. It may be divided into three parts: Chapter i. contains JOHN'S vision of CHRIST in glory; ii., iii., the seven letters addressed by our LORD to the seven Churches of Asia Minor. The remainder of the Book, after presenting us (ch. iv.) with a description of the LAMB ON THE THRONE, and bringing to our notice the Book of GOD'S decrees as to future events, is occupied in showing the contents of that Book, the subject of which is the state of the Church, from the close of the Sacred Volume till the consummation of all things; and thus it forms a suitable sequel to the prophecies of DANIEL.

The Epistles to the Seven Churches supply the most important instruction to the Universal Church in every age, and may be profitably read by every Christian. As general hints for the profitable reading of this invaluable Book, which, as ages roll on, affords to each succeeding generation a brighter evidence of the Divine origin of our holy religion, and of the gracious intentions of GOD to man, the following remarks from Bishop LOWTH, the celebrated commentator, are extremely valuable: "An ordinary reader may receive great edification from those noble hymns offered up to GOD and CHRIST, and may likewise discover many useful truths, such as the adoration of the one SUPREME GOD in opposition to all creature-worship; the relying upon the merits of CHRIST only for pardon, sanctification and salvation; and that we ought to wait patiently for CHRIST'S appearing and His kingdom, and, in an earnest expectation of it, to continue steadfast in the profession of the true faith and practice of sincere holiness, notwithstanding all the sufferings which may attend a good conscience. All may learn those marks and characters of Antichrist which it most nearly concerns us to take notice of, viz., pride, ambition and affectation of worldly pomp and grandeur; a cruel and persecuting spirit, seeking to reduce others rather by force and compulsion than by reason and argument; the love of ease and softness and a careless and luxurious life; and that whosoever are guilty of these things are so departed from the true spirit of Christianity; and surely he that takes warning from the plain and frequent admonitions of this Book to avoid these sins has not wholly lost his labors in reading it; and, withal, has entitled himself to the blessings pronounced upon those who keep its sayings."

To those who would trifle with the prophetic parts of this Book because of their mystery, the following considerations may not be without value: "No prophecies in the Revelation can be more clouded with obscurity than that a child should be born of a pure virgin—that a mortal should not see corruption—that a person despised and numbered among malefactors should be established for ever on the throne of DAVID. Yet still the pious Jew preserved his faith entire amidst all these wonderful and, in appearance, contradictory intimations. He looked into the holy books in which they were contained with reverence, and, with an eye of patient expectation, 'waited for the consolation of Israel.' We in the same manner look up to these prophecies of the Apocalypse for the full consummation of the great scheme of the Gospel, when Christianity shall finally prevail over all the corruptions of the world, and be universally established in its utmost purity."

The conclusion of this Book is deeply solemn, characteristic of the Gospel, as distinct from the Law (ch. xxii. 21 with Mal. iv. 6 and John i. 17) and expressive of the design of the whole Bible, which is to point out CHRIST as the Alpha and Omega, the beginning and the end, the first and the last, and to invite mankind to take of the water of life freely offered through Him—that life of which the indwelling of His Spirit in our heart is the pledge—for without holiness no man shall see the Lord.

THE HOLY BIBLE.

GREAT GOD, with wonder and with praise
On all Thy works I look;
But still Thy wisdom, power and grace
Shine brightest in Thy Book.
O, may these Heavenly Pages be
My ever chief delight;
And still new beauties may I see,
And still increasing light
Divine Instructor! Gracious Lord!
Be Thou for ever near.
Teach me to love Thy Sacred Word,
And view my Saviour here.

BLESSED LORD, who hast caused all Holy Scripture to be written for our learning, grant that we may in such wise hear them, read, mark, learn and inwardly digest them, that, by patience and comfort of Thy Holy Word, we may embrace and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our SAVIOUR JESUS CHRIST. AMEN.

TABULAR MEMOIR OF ST. PAUL.

YEAR OF OUR LORD.	RECORDED EVENTS IN CHRONOLOGICAL ORDER.	WHERE RECORDED.
1–5	Born at Tarsus, the capital of Cilicia	Acts xxii. 3.
Tarsus.	Learns the trade of tentmaking	Acts xviii. 3.
Jerusalem.	Taught according to "the perfect manner of the law of the fathers" by GAMALIEL	Acts xxii. 3.
31 and 32	While still a "young man" he participates vigorously in the persecution of Christians	Acts vii. 58; viii. 1, 3.
33	Yet breathing out threatenings and slaughter, he seeks and obtains a commission from the high-priest to go into Damascus on his cruel errand of persecution	[5; xxvi. 9–12.
Near Damascus.	Near Damascus, a vivid miraculous light shines from heaven and blinds him, and SAUL and his company fall to the earth	Acts ix. 1, 2; xxii. 4, Acts ix. 3, 4, 8; xxii. 6.
	JESUS appears to him and converses with him, directing him to go into the city to learn what he shall do	Acts ix. 4–6; xxii. 10; xxvi. 14–18; 1 Cor. xv. 8
Damascus.	He arises and is led into Damascus, where he remains blind three days	Acts ix. 7–9; xxii. 11.
	ANANIAS, being sent by the LORD, comes to SAUL, restores his sight and baptizes him	Acts ix. 10–18; xxii. 12–16.
In Arabia and Damascus.	Then, being thus born again, he retires to Arabia for a season, and returning to Damascus, at once enters upon his Apostolic labors, preaching CHRIST in the synagogues of Damascus, exciting the amazement of the multitude, and increasing the more in spiritual strength, he confounds the Jews	[i. 17.
36	The Jews of Damascus lie in wait day and night to kill him, but he escapes by being let down in a basket at night	Acts ix. 20–22; Gal. Acts ix. 23–25; 2 Cor. xi. 33.
Jerusalem.	He proceeds to Jerusalem, where the Disciples are at first afraid of him, but being convinced of the change in his character, receive him into their fellowship	Acts ix. 26–28.
Tarsus.	He preaches boldly; the Jews of Jerusalem seek his life, and he escapes to his native city	Acts ix. 29, 30.
43	BARNABAS goes to Tarsus after him, and they proceed to Antioch, where they remain a whole year and establish the first Gentile	
Antioch.	Church (here the title *Christian* is first applied to the Disciples)	Acts xi. 25, 26.
44	PAUL and BARNABAS carry relief to the poor brethren in Judea	Acts xi. 29, 30.
Antioch.	Having fulfilled their charge, they return to Antioch, JOHN MARK accompanying them	Acts xii. 25.
45	PAUL and BARNABAS are set apart by the Church at Antioch, as commanded by the HOLY GHOST, for missionary work among	
Salamis.	the Gentiles; they start on their first tour, taking MARK with them; at Salamis they preach in the synagogue	Acts xiii. 1–5.
Paphos.	At Paphos, ELYMAS (BAR-JESUS), the sorcerer, is struck blind, and SERGIUS PAULUS, the proconsul, is converted	Acts xiii. 6–12.
Perga.	Then they go to Perga, in Pamphylia, where MARK leaves them	Acts xiii. 13.
46	Thence they go to Antioch in Pisidia, where PAUL preaches with good effect a powerful sermon to the Jews, which, by request	
Antioch.	of the Gentiles, he repeats to them the following Sabbath with marked success	Acts xiii. 14–48.
Iconium.	Thence to Iconium, where they make a great many converts	Acts xiii. 51–xiv. 1.
Lystra and Derbe.	They go to Lystra and Derbe; at the former, PAUL cures the man who had been lame from birth	Acts xiv. 2–10.
	The people regard the Apostles as gods, and are with difficulty restrained from offering sacrifice to them	Acts xiv. 11–18.
47	Not long after, some Jews, from Antioch (in Pisidia) and Iconium, induce the fickle people of Lystra to stone PAUL; they leave	
Derbe.	him, supposing him dead, but he recovers miraculously, and he and BARNABAS go to Derbe	Acts xiv. 19, 20.
48	Thence they go again *via* Lystra, etc., to Perga, in Pamphylia, and into Attalia, and then return to Syrian-Antioch. Thus ends	
Antioch.	PAUL'S first Missionary Tour, and he remains at Antioch for about four years	Acts xiv. 21–28.
52	PAUL attends the Church Council held at Jerusalem to decide about the circumcision of the Gentile converts	Acts xv. 1–21.
Antioch.	PAUL, with a number of others, goes back to Antioch, bearing the decision to the Gentile Churches in Syria and Cilicia	Acts xv. 22–35.
53	His Second Missionary Tour commences	Acts xv. 36–40.
Derbe and	He passes through Syria and Cilicia to Derbe and Lystra, where he meets with TIMOTHY, whom he takes with him on his tour.	Acts xvi. 1–3.
Lystra.	He travels from city to city, accomplishing much good	Acts xvi. 4–7.
Troas.	At Troas, LUKE joins the company, and in response to a vision PAUL goes into Macedonia; at Philippi, LYDIA is converted,	
Philippi.	she and her family are baptized, and she constrains the Apostle and his party to abide at her house	Acts xvi. 8–15.
	PAUL exorcises a spirit of divination from a young girl, whose masters bring him and SILAS before the magistrate; they are beaten and cast into prison, their feet being put in stocks	Acts xvi. 16–24.
	At midnight the prison doors are miraculously opened and their bonds loosed; the jailer is converted; he and his family are baptized.	Acts xvi. 25–34.
Th'ss'l'nica	In the morning they are released, and depart from Philippi, going to Thessalonica, where PAUL makes many converts	Acts xvi. 35–xvii. 4.
Berea.	PAUL and his company go to Berea, where they are very successful	Acts xvii. 5–12.
54	Thence to Athens, where PAUL delivers a powerful sermon, making, however, but few converts	Acts xvii. 13–34.
Corinth.	He soon goes to Corinth; here preaches on the Sabbaths; among the converts, considerable in number, is CRISPUS, the chief	
55	ruler of the synagogue; the LORD appears to Paul and encourages him in his work; he remains in this city a year and a half.	Acts xviii. 1–17.
Eph., etc.	He goes to Ephesus; thence, touching at Cæsarea, he hastens to Jerusalem, and returns to Antioch	Acts xviii. 18–22.
	After a brief rest, he makes a rapid tour (the third) through Galatia and Phrygia	Acts xviii. 23.
56	He goes again to Ephesus, where he baptizes in JESUS' name twelve of St. JOHN BAPTIST'S disciples, and they receive the	
Ephesus.	HOLY GHOST; he preaches upwards of two years in the school of TYRANNUS; "GOD wrought special miracles by the hands	
58	of PAUL;" his success here is wonderful, especially after GOD has discomfited certain vagabond Jewish exorcists who strive to work miracles similar to his	Acts xix. 1–20.
59	PAUL leaves Ephesus and visits Macedonia and Greece; then returns to Philippi	Acts xix. 21–xx. 5.
60	He goes to Troas, where EUTYCHUS is killed by a fall from the window of a room where PAUL was preaching, and is restored to	
Troas.	life by the Apostle; he sails to Miletus; here he sends for the pastors of the Church at Ephesus and delivers to them a	
Miletus.	solemn charge, moving them so that they "wept sore and fell on PAUL'S neck and kissed him."	Acts xx. 6–38.
Cæsarea.	Thence they sail to Cæsarea, where AGABUS foretells what awaits PAUL at Jerusalem; nevertheless he goes to Jerusalem	Acts xxi. 1–26.
Jerusalem.	PAUL is seized and cast out of the Temple by a mob, but is rescued by a Roman officer; as he is being dragged to the castle, he	
	is granted permission to speak to the multitude, and, standing on the steps, makes his defence in a speech that for grand	
	eloquence and power has seldom been equaled	Acts xxi. 27–xxii. 29.
	Being arraigned before the Sanhedrim, PAUL skilfully sets his judges at variance, and is again taken in charge by the Roman	
	authorities; the LORD appears to him and encourages him, telling him that he is to bear witness in Rome	Acts xxii. 30–xxiii. 11.
	A conspiracy is entered into by certain Jews to kill PAUL, but is frustrated by his nephew and the Roman officer, LYSIUS	Acts xxiii. 12–35.
Cæsarea.	He is arraigned before FELIX; TERTULLUS makes a plausible speech of accusation, which PAUL effectually answers; FELIX	
	defers the case; he keeps PAUL a prisoner for two years, and on vacating his office leaves him bound	Acts xxiv.
62	PAUL is arraigned successively before FESTUS and AGRIPPA; though guilty of no crime, he having appealed unto Cæsar, they	
	cannot release him	Acts xxv., xxvi.
Malta.	PAUL is sent, a prisoner, on board a ship bound for Rome; predicts the perils of the voyage; they are wrecked on Melita	Acts xxvii.
	Here PAUL is bitten by a viper without injury; cures the father of PUBLIUS of a fever, and heals others	Acts xxviii. 1–10.
63	They sail after three months' delay for Rome, where they arrive without further incident, and PAUL is delivered to the cap-	
Rome.	tain of the guard, who suffers him to live by himself with but a single soldier as guard	Acts xxviii. 11–16.
	PAUL preaches to the chief of the Jews, and subsequently he continues to teach in his lodging; he dwells two years in his own	
65	hired house, "preaching the kingdom of GOD and teaching those things which concern the LORD JESUS CHRIST, with all	
	confidence, no man forbidding him	Acts xxviii. 17–31.

Here ends St. PAUL'S history as recorded in the ACTS OF THE APOSTLES. There are no certain particulars of the remainder of his life. It does not appear that he was tried during this imprisonment. It is probable that, on his release in 65, he made another Missionary Tour through Greece and Asia Minor, and possibly through Spain; some have thought he also visited Britain, but though not impossible, the evidence is very unsatisfactory. Soon after this he was again carried to Rome as a prisoner, and was not treated with kindness and consideration, as during the first imprisonment, but as a felon (2 Tim. ii. 9). He was beheaded A. D. 67 or 68, during the persecutions of NERO, when between sixty-three and sixty-seven years of age. There has been much discussion as to the chronology of St. PAUL'S life; without entering into the question, we have taken the dates as they appear in the standard editions of the Bible; it is possible (and we think probable) that two years should be subtracted from each date given.

THE APOSTLES OF OUR LORD.

WHEN our LORD entered upon His ministry He was followed by great multitudes of people from Galilee and from Decapolis, and from Judea, and from beyond Jordan. He now proceeded to provide for His Church the teachers who were to edify His people, and He commenced to proclaim His doctrines by the celebrated *Sermon on the Mount*. The TWELVE APOSTLES whom He selected were needed to bear witness to His own deeds and words (Matt. iv. 17–25; x. 2–4; Mark iii. 1, 13–19; Luke vi. 12–49). He ordained them "that they should be with Him, and that He might send them forth to preach, and to have power to heal sicknesses and to cast out devils." After His Ascension it became a chief part of their mission to bear witness to the fact of His Resurrection, a *fundamental* truth in the System of the Gospel. For this duty it was essential that their personal intercourse with Him should be constant; and, hence, St. PETER speaks of them as "witnesses chosen before of GOD . . . who did eat and drink with Him after He rose from the dead" (Acts i. 21, 22; comp. x. 41). The marks of the Apostolic office were these: Personal intercourse with CHRIST; appointment by Himself; the gift of the HOLY SPIRIT breathed on them by CHRIST, and more plentifully bestowed on the day of Pentecost, thus enabling them to work miracles and to speak in foreign tongues; to which was added the power to confer that gift on others. The union of these qualifications rendered it impossible for the Apostles to have successors in office, and thus they were distinguished from every other class of ministers, whether Deacons, Evangelists, Pastors or Bishops.

The time is not certainly determined when our LORD separated the Apostles from His disciples and followers to their distinctive office. They were from the lower ranks of life, and it appears that some of them at least had been with Him before they were called as Apostles, but after their appointment they remained continuously in His service. They were all on an equality, so far as official rank was concerned, during and after the ministry of CHRIST on earth. St. PETER, indeed, from his emotional and energetic character, was usually prominent among them, and enjoyed the distinguished honor of founding the Jewish and Gentile Churches (Acts ii. 14, 42; xi. 11; comp. Rev. xxi. 14; Eph. ii. 20); but we never find in Scripture the slightest trace of primacy or official superiority assigned to him. It is true that he and JAMES and JOHN, the sons of ZEBEDEE, are admitted to the inner privacy of our LORD'S acts and experiences on several occasions (Matt. xvii. 1–9; xxvi. 37; Mark v. 37), but this is no evidence of superiority and distinction in office.

Early in our LORD'S ministry they were sent out, two and two, to preach repentance and perform miracles in His name (Matt. x.; Luke ix.). They were warned by their Master of the solemn character of their office. They were with Him in His journeyings, while teaching and attending the Jewish feasts. They saw His wonderful works, heard His discourses and conversations with the people (Matt. xix. 13; Luke x. 25). They recognized Him as their Master and the CHRIST of GOD (Matt. xvi. 16; Luke ix. 20), but while they ascribed supernatural power to Him, they made slow progress in comprehending the true import of His spiritual teaching, being blinded by their national prejudices (Matt. xv. 16; xvi. 22; xvii. 20, 21; Luke ix. 54; xxiv. 25; John xvi. 12). They were obliged to seek explanations of His simplest parables, and even when our LORD was led to death they had learned but little of the true nature of His kingdom (Luke xxiv. 21; John xvi. 12), although He had been so long instructing them. They forsook Him in alarm, and even left His burial to one who was not of their number.

The fact of His Resurrection seems to have awakened their minds to a clearer conception of His mission, yet even after His exposition and intercourse some of them seem to have returned to their original calling, and it required a new direction from our LORD to recall them to their great work, and reunite them in Jerusalem (Acts i. 4).

On the Feast of Pentecost, ten days after our LORD'S Ascension, the HOLY SPIRIT descended on the infant Church (Acts ii.), and thenceforward the Apostles became different men, and with great power and boldness they gave forth their witness to the Life, Death, Resurrection and Ascension of their GLORIFIED MASTER AND LORD, as He had predicted they should do (Luke xxiv. 48; Acts i. 8, 22; ii. 32; iii. 15; v. 32; xiii. 31).

The Mother Church in Jerusalem sprang up under their hands, and their superior dignity and authority were recognized by the rulers and the people (Acts v. 12–16). Even when St. STEPHEN suffered, the trial does not seem to have reached the Apostles, and when they did leave Jerusalem for Samaria they delayed not, but entered on their work in that city, and now the first period of the Apostles' agency ends. The centre of labor was Jerusalem and the central figure St. PETER. Antioch soon became the centre of a second period, and now the central figure is St. PAUL, who was not one of the *original Twelve*, but was miraculously called and prepared by our LORD, who regularly qualified and commissioned him for the work. Here a Church of Jews and Gentiles was soon gathered (Acts xi. 19–30; xiii. 1–5) by the united labors of St. PAUL and other Apostles. Intimate intercourse existed between the Churches at Antioch and Jerusalem. From this time a third period opens, in which the original Twelve Apostles disappear, and the prominent figure in the subsequent history is St. PAUL, the great Apostle of the Gentiles. When the narrative leaves him at Rome, all the Gentile Churches from Jerusalem round about to Illyricum owe to him their foundation and look to him for spiritual direction and Apostolic care. The others disappear from the page of inspired history, and when they were removed by death, the *Apostolic office* ceased as a matter of course, for its continuance was from the very conditions of its existence (comp. 1 Cor. ix. 1) absolutely impossible. The Bishops and Pastors of the ancient Churches co-existed with, and did not in any sense succeed, the Apostles in the things which were peculiar to their office; and thus it is evident that it can only be chronologically, and not officially, that in the Church there can be any persons who are Successors of the Apostles.

PETER.—His original name was SIMON. He was the son of JONAS, and was brought up to his father's occupation as a fisherman on the Sea of Galilee. He and his brother ANDREW were partners of JOHN and JAMES, the sons of ZEBEDEE. Various allusions in the sacred narrative seem to indicate that their social position was easy, and that they had a fair measure of education. PETER lived first at Bethsaida and afterward at Capernaum, in a house which he or his mother-in-law owned; and it must have been a large one, as he received in it not only our LORD, but multitudes who were attracted by the miracles and the preaching of JESUS (Matt. xix. 27, etc.). The passage in Acts iv. 13, where PETER and JOHN are called "unlearned and ignorant men," does not necessarily mean that they were illiterate, but rather that they were "laymen," *i. e.*, men of ordinary education when contrasted with those who were educated in the *schools of the Rabbis*. That he was an affectionate husband and married in early life are facts inferred from Scripture. CLEMENT of Alexandria, and others, tell us that his wife's name was PERPETUA, that she had children and that she suffered martyrdom. The impression prevailed that PETER was advanced in life at the time of his death, but there is no evidence to prove that he was much older than our LORD. He was probably only between thirty and forty when called, along with ANDREW, at the Lake of Galilee. Thereafter JAMES and JOHN were appointed, and ere long PETER and his eleven fellow-disciples were set apart as our LORD'S immediate attendants (Matt. x. 2, 4; Mark iii. 13–19; Luke vi. 13). From this time forward PETER held a prominent place among the Apostles. His energy and boldness urged him forward, but he held no distinct office above his brethren, and he certainly never claimed any power which did not equally belong to his associates. It would appear that his consciousness of ability and devotion to his Master seemed to develop a tendency to rashness that verged on presumption. He even incurred a severe rebuke from our LORD (Matt. xvi. 23) because of his dictatorial manner, and yet it is obvious that, bold as he no doubt was, he frequently manifested his greatest weakness immediately after some decided display of resolute devotion, as may be seen by his anxiety to find out who among the Apostles would prove a traitor, loudly asseverating his own purpose of steadfastness, and then forthwith in a moment of weakness miserably denying his LORD (Matt. xxvi. 33–35; Mark xiv. 29–31; Luke xxii. 33, 34; John xiii. 36, 38).

He was restored again after his fall by our LORD at the Lake of Galilee, and the prediction of his death showed him that he would indeed be permitted to follow his glorified Master. After the Ascension he and his colleagues were to govern and extend the Church that their Master had founded, and the narrative of the Acts of the Apostles presents him as a leader, although neither exercising nor claiming any authority or superiority over his brethren. Before ANNAS and CAIAPHAS the boldness of PETER and JOHN was observable, and they utterly refused to be time-servers. Miracles of healing and of judgment, as in the case of ANANIAS and SAPPHIRA, were wrought by PETER, and from Jerusalem he and JOHN were sent to Samaria. There he was confronted with SIMON MAGUS, and about three years later he came into contact with PAUL (Acts ix. 26 and Gal. i. 17, 18). The baptism of CORNELIUS was the crown and consummation of the ministry of PETER, as it was the first-fruits and the earnest of the great Gentile harvest. Shortly afterward he was imprisoned by HEROD AGRIPPA (Acts xii.), and his miraculous deliverance closes the second great period of his ministry.

From this time there is no continuous history of him. He left Jerusalem, but the scene of his labors is not recorded. Six years later he returned, when the Apostles and elders assembled to settle the question about circumcision. It was at Antioch where the painful collision between him and PAUL occurred, when an essential point in Christian discipline and living was determined. That PETER preached in the provinces mentioned in his first Epistle is mere conjecture, but there is reason to believe that he did reside for a time at Babylon. If he ever visited Rome, it must have been toward the close of his life. There is no allusion in the Epistle to the Romans to his having been in the Roman capital, and the traditions and evidence bearing on the controversy are confused and contradictory. CLEMENT, IGNATIUS, DIONYSIUS, IRENÆUS, CAIUS, ORIGEN, TERTULLIAN and others testify to the fact that he was at Rome, and that he and PAUL suffered martyrdom there about the same time, and yet the evidence on the other side is so exceedingly weighty that it may be considered an unsettled question. He may have been in Rome, and even suffered martyrdom there, but it is morally certain that he was never Bishop of the Church, and that he never claimed a primacy there or elsewhere over his brethren.

ANDREW was one among the first-called of the Apostles. He was brother to PETER, but whether older or younger is uncertain. He was of Bethsaida, and had been a disciple of JOHN THE BAPTIST. With another of JOHN'S disciples he brought his brother PETER, and they attached themselves to JESUS. In the catalogue of the Apostles his name appears second in Matthew and Luke, but in Mark and Acts he is enrolled after PETER, JAMES and JOHN as the fourth, and in company with PHILIP. He appears to have enjoyed great intimacy with our LORD, and to have been assiduous in his duties (John xii. 22; vi. 8). There are few details given of him in Scripture, and many of the traditions are quite uncertain. EUSEBIUS makes him preach in Scythia, JEROME and THEODORET in Achaia (Greece), and NICEPHORUS in Asia Minor and Thrace. He is said to have been crucified at Patræ, in Achaia, on a cross "decussate," hence called after his name.

JAMES and JOHN, the sons of ZEBEDEE.—In the spring or summer of the year 27, ZEBEDEE, a fisherman, was on the Sea of Galilee with his two sons engaged at their occupation. Near them was another boat with SIMON and ANDREW, all of them being partners. Being unsuccessful, they landed and began to wash their nets. The new Teacher (JESUS) appeared on the beach, and at His call they left all and became His disciples. The leading incidents in the career of JAMES may be briefly stated. In the following year he was confirmed as an Apostle, and witnessed the miraculous healing of JAIRUS' daughter. In the spring of 28 he was present at the Transfiguration. Very early in the year 29 he urged our LORD to call fire down from heaven to consume a Samaritan village, and about three months later he and his brother made their ambitious request through their mother SALOME. On the night before the crucifixion he was with our LORD in Gethsemane. He witnessed the Ascension, and shortly before the Passover, in the year 44, he was put to death (Acts xii. 1) by HEROD AGRIPPA.

THE APOSTLES OF OUR LORD.

(CONCLUDED FROM PRECEDING PAGE.)

JOHN is generally believed to have been younger than his brother JAMES. His life may be divided into three periods: 1. Before his call to the discipleship he no doubt lived with his parents in or near Bethsaida, and little is known of him. When the voice of JOHN THE BAPTIST was heard in the wilderness of Judea and multitudes flocked to hear him, the sons of ZEBEDEE were among the number. 2. But a greater than JOHN arose, and these brethren attached themselves to Him. PETER, JAMES and JOHN came within the innermost circle of our LORD'S friends. He enjoyed the memorable distinction of being the disciple whom JESUS loved. He witnessed the Transfiguration, and was with Him during His agony. He was the first of the disciples to recognize our LORD after His Resurrection, and his zeal was unwearied in the company of PETER in the expansion of the Church. Fifteen years after PAUL'S first visit to Jerusalem he was there, at the settlement of the great question which had agitated the Church, and his position and influence were those of one who was known to be a chief "pillar" in the Church (Gal. ii. 9). 3. The traditions of a later age connect him with Ephesus after his departure from Jerusalem. It is held that the seven Asiatic Churches were his special charge, and that he had much to do in saving them from soul-destroying error. Persecution drove him to the island of Patmos, where he labored in the mines, and where he received the Revelations which close the New Testament. POLYCARP, IGNATIUS and PAPIAS were his disciples; and at a great age, and after seeing the Church extended from Palestine westward to Italy and Gaul, he died, and so the last of the Apostles of our LORD passed away.

PHILIP was of Bethsaida, the city of ANDREW and PETER (John i. 44), and probably was among the followers of JOHN THE BAPTIST. It is probable that from ANDREW he learned that the CHRIST had appeared. In the Gospels his name usually occurs at the head of the second group of four, as PETER'S name is at that of the first (Matt. x. 3; Mark iii. 18; Luke vi. 14). The first three Gospels tell us few facts about him, but JOHN records a few important utterances. After the Ascension and the day of Pentecost all is uncertain about his history.

BARTHOLOMEW, one of the twelve, was probably born at Cana of Galilee. He is said to have preached the Gospel in India, but if he went eastward, it is likely that his labors were not extended beyond Arabia-Felix. There is a tradition which connects him with Armenia, and reports him to have been there flayed alive and then crucified with his head downward.

THOMAS.—Nearly all that we know of him is derived from the Gospel of JOHN, where he is represented as a man slow to believe, seeing the dark side of any question, subject to despondency, but filled with attachment to our LORD. The earlier traditions represent him as preaching in Parthia or Persia, and the Church in Malabar in India is reputed to have been founded by him, but this is evidently an error, as a Nestorian THOMAS who labored in India was no doubt the missionary of that province.

MATTHEW, the Publican, was the writer of the Gospel that is called by his name. He had been a farmer of the taxes, or a *public* officer, engaged, no doubt, by a Roman knight or some man of high standing. EUSEBIUS says that after our LORD'S Ascension MATTHEW preached for fifteen years in Judea, and then went to foreign nations. SOCRATES SCHOLASTICUS says he labored in Ethiopia. AMBROSE sends him to Persia, ISIDORE to the Macedonians, while others hold that he preached among the Medes and Persians, but nothing is really known of his later history.

JAMES, the son of ALPHEUS, and his younger brother **JUDE**, appear to have been called to the Apostolate in the year 27. It is likely that JAMES had taken part in the effort to restrain the SAVIOUR, as mentioned in Mark iii. 21; John vii. 7. We hear no more of him until after the Crucifixion and the Resurrection, and again he is lost sight of for ten years. When PAUL came to Jerusalem we find JAMES on a level with PETER deciding the course to be adopted toward PAUL. Tradition places him over the Church in Jerusalem, and HEGESIPPUS says that before Vespasian began the siege of the city he was thrown down from the temple by the Scribes and Pharisees; he was then stoned, and his brains were dashed out by a fuller's club.

LEBBEUS was a name of the Apostle JUDAS or JUDE, the brother of JAMES, of whose later history nothing is known. Tradition connects him with the Church at Edessa.

SIMON, the Canaanite (ZELOTES, Luke vi. 15; Acts i. 13), was one of the twelve, but nothing is known of his later life. He is reported to have labored in Egypt, Cyrene and Mauritania, and to have been crucified in Judea in the reign of DOMITIAN.

JUDAS ISCARIOT is called the son of SIMON in John vi. 71 and xiii. 2, 26, but in the other Gospels he receives no other name but ISCARIOT, the meaning of which is conjectural. We can scarcely hope to explain fully the reasons why such a man was called to the Apostolate, but the choice was not made without a foreseeing of the issue (John vi. 64). As soon as the Twelve had to accompany our LORD in a body, it became necessary that provision should be made for their wants; and their form of life (Luke viii. 3) brought the temptation before which he fell. The Galilean or Judean peasant was entrusted with larger sums than he had ever owned, and covetousness, unfaithfulness, the lust of the world, overpowered him. He became infuriated when he perceived that his Master had read his heart, and in the madness of his rage he sold "the innocent ONE for thirty pieces of silver." What he did after the betrayal is not recorded, further than that the sight of his enormity so filled him with remorse that life became intolerable, and he died a hopeless suicide. It would appear that the rope by which he sought to hang himself gave way, and so, falling headlong, his abdomen was lacerated, and thus he died, as it were, a double death, and so went to his own lot.

MIRACLES WROUGHT BY THE HOLY GHOST

AND BY THE APOSTLES AND OTHER DISCIPLES, Etc.

YEAR OF OUR LORD.	BY WHOM WROUGHT.	CHARACTERISTICS OF THE MIRACLES.	WHERE WROUGHT.	THE RECORD.
(B. C. 6)	Angel GABRIEL	ZACHARIAS is punished for unbelief by being deprived of Speech for a season	Jerusalem—Temple	Luke i. 11–23, 57–79.
27	An Angel	Curative Properties are imparted to the Pool of Bethesda	Jerusalem	John v. 2–4.
27	The Apostles	Devils are cast out and many Sick Persons cured	Throughout Galilee	Mark vi. 7, 13.
28	One not a Disciple	Devils are cast out	Place not recorded	Mark ix. 38–40.
28	The Seventy Disciples	Devils are subject to them through the Name of JESUS	Galilee	Luke x. 17.
29	The HOLY GHOST	The Power of Speaking Languages they had not learned bestowed on the Apostles and Disciples of the Ascended JESUS	Jer.—upper room	Acts ii. 1–42.
29 & 30	The Apostles	Their Commission is attested by many Signs and Wonders	.....	Acts ii. 43; v. 12–16; Mark xvi. 20.
29	St. PETER (with St. JOHN)	A Man lame from his birth is enabled to "walk and leap"	Jer.—Gate Beautiful.	Acts iii. – iv. 16.
30	St. PETER	Ananias and Sapphira are struck dead for lying to the HOLY GHOST	Jerusalem	Acts v. 1–11.
30	The Angel of the LORD	Some of the Apostles, having been cast into prison, are delivered, without the doors being opened or the guard disturbed	Jerusalem	Acts v. 17–24.
31	St. STEPHEN, the Deacon.	Being "full of Faith and Power," does Wonders and Miracles among the people	Judea	Acts vi. 8.
32	St. PHILIP, the Deacon	Unclean Spirits are cast out, and many cases of Palsy, Lameness, etc., are cured	A city of Samaria	Acts viii. 6–13.
32	SPIRIT OF THE LORD	St. PHILIP, having Baptized the Eunuch, is "caught away" and taken to Azotus	Near Gaza	Acts viii. 39, 40.
33	The Glorified JESUS	A Series of Miracles connected with the Conversion of SAUL of Tarsus	Near Damascus	Acts ix. 3–18.
37	St. PETER	ENEAS, who had been Bedfast with Palsy for *eight years*, is "made whole"	Lydda	Acts ix. 33–35.
37	St. PETER	DORCAS (or TABITHA) is raised from the dead	Joppa	Acts ix. 36–42.
44	The Angel of the LORD	St. PETER, being in chains and in prison, is delivered	Jerusalem	Acts xii. 4–17.
44	The Angel of the LORD	HEROD AGRIPPA I. dies, because he fails to rebuke impious flattery	Cæsarea	Acts xii. 21–23.
45	St. PAUL, the Apostle	ELYMAS, the Sorcerer, trying to prevent the Conversion of SERGIUS PAULUS, is stricken with temporary total blindness	Paphos	Acts xiii. 6–12.
46	St. PAUL	A Man who had been such a Cripple from Birth that he "never had walked" is enabled to "walk and leap"	Lystra	Acts xiv. 8–11.
53	St. PAUL	Casts out a Spirit of Divination	Philippi	Acts xvi. 18.
53	By an earthquake	St. PAUL and SILAS having been cast into prison, their feet fast in stocks, the prison doors are opened, the stocks loosed	Philippi	Acts xvi. 23–34.
57	St. PAUL	Special Miracles are wrought without his seeing the objects	Ephesus	Acts xix. 11, 12.
60	St. PAUL	EUTYCHUS, killed by a fall from a window, is restored to life	Troas	Acts xx. 9–12.
62	St. PAUL	A Deadly Viper proves harmless	Island of Melita	Acts xxviii. 3–6.
62	St. PAUL	The father of PUBLIUS, and many other Sick Persons, cured	Island of Melita	Acts xxviii. 7–9.

THE

PARABLES OF OUR LORD

AND

SAVIOUR JESUS CHRIST

UNFOLDED

"All these Things spake Jesus unto the Multitude in Parables; and without a Parable spake He not unto Them."—Matthew xiii-34.

INTRODUCTION

THE parables of Jesus are the most attractive parts of the New Testament, to nearly all Bible readers and students, although they are often confusing because they present both a dark and a bright side of humanity.

There is a natural delight in this manner of teaching, because it appeals to the understanding, the feelings, and the imagination, exciting the whole soul, with all its faculties, into pleasurable activity. Things learned with delight are the longest remembered.

The disciples were offended at their frequent use as a means of instruction, and perhaps justly so, for they gave various views of "the kingdom of God" without explanation, which, as even a well-finished picture does, needed full and clear light to bring out the truth that is in the work, or in the lesson. Such clear light we have in the text of the gospels and epistles, but they who heard the parables never profited by those writings.

Some have said that the truth was hidden in parables as a means of puzzling His disciples, and compelling them to search for instruction, and also for concealing the mysteries of the "kingdom" from the multitude. Esdras tells us that he was commanded by God to publish one part of the word revealed to him, and to conceal another part. This was probably so done because there are moral conditions necessary for understanding the truth. Some of his hearers desired spiritual instruction, and looked to him for help; others were indifferent, and many rejected the teachings. To all the warning words, "Take heed how ye hear," were significant.

The parables were framed to teach spiritual and heavenly truth, which might awaken the soul to a consciousness of its divine origin, improve the intellect, and purify the reason. To this end, therefore, they are never sullied by jesting or raillery at the follies or the crimes of mankind.

Fables differ, in using animals and animal instincts, jests, raillery, sarcasm, and bitter mockery at the calamities which overtake men on account of their follies and crimes. While the parable never transgresses the laws of nature, the fable

always does, in attributing speech and reason to animals, trees, and stones.

The myth differs from both, in presenting itself as the truth, while the parable and fable never pretend to do more than convey the precious essence.

Proverbs are usually obscure or enigmatical, and depend on remote allusions for their meaning and force, but sometimes they are concentrated parables—a whole lesson in a sentence; as in this one, "If the blind lead the blind, both shall fall into the ditch."

The allegory is another form of fable or parable, or, rather, a different form of teaching, for it contains its explanation in itself, but it transfers the properties, qualities, and relations from the human to the lower order of things, as in the case of this one: "I am the true vine, and ye are the branches."

The faithful in the Church believe that God has established a spiritual "Kingdom of Heaven," through the atoning work of Jesus the Christ, and that the benefits of the kingdom have been freely offered to all. That kingdom is represented in the parables, which present it in different aspects: first, concerning the entrance to the kingdom; second, on the privileges and the duties of the kingdom; third, showing the relation of the kingdom to the world; and fourth, those which refer to the future world of spirits.

No rule can be made for interpreting the parables that does not allow good sense, reason, and spiritual insight to have full play. Too much must not be expected from any one parable. It is more likely that one single truth is the object of the lesson, than that we are to look for meanings in every phrase and every word, as some have supposed. The Gnostics built up a scheme of religious speculation on the supposed meaning of words, and even letters, and so made a cloud-land of their faith, where they could invent, color, and change their teachings as their fancy suggested. The parables to them were mere speculations about the creation, the origin of evil, the fall of angels, and other kindred topics, which they had imagined were more important than spiritual truth.

Other more recent writers endeavor to show that the parables are a part of the history of the Kingdom of God, and its progressive development to the end of time, thus combining spiritual with political and ethical things, unwisely.

The use of parables was common among the Jews before the teaching of Jesus, for He appealed to some as well known. The book called the "Shepherd of Hermas" has several, especially in the third chapter.

There are no parables in the apocryphal gospels, and a few only in other apocryphal writings of the New Testament age.

The parables have been grouped in this collection into four divisions, in which those which are like each other in purpose as lessons are placed together.

The four divisions are: 1. ENTRANCE INTO THE KINGDOM OF GOD—The Prodigal Son, The Lost Sheep, The Lost Piece of Money, and the Pharisee and Publican; 2. DUTIES AND PRIVILEGES OF THE KINGDOM OF GOD—The Royal Marriage Feast, The Great Feast, The Friend at Midnight, The Rich Fool, The Barren Fig Tree, The Importunate Widow, The Two Sons, and The Good Samaritan; 3. RELATIONS OF THE KINGDOM OF GOD TO THE WORLD—The Mustard-Seed, The Sower, The Seed Growing Secretly, The Tares, The Leaven, The Pearl of Great Price, The Hid Treasure, The Merchantman, The Net, The Unmerciful Servant, The Unfaithful Steward, The Laborers in the Vineyard, The Two Debtors, and the Wicked Husbandmen; 4. RELATIONS OF THE KINGDOM OF GOD TO THE FUTURE WORLD—The Ten Virgins, The Rich Man and Lazarus, Unprofitable Servants, The Tale of The Unjust Judge, and The Pounds.

In these divisions of these gems of teaching we see how fully the great Teacher dealt with the various problems of life, concerning what he needs to fit him for a life of faith, what society everywhere wants, and what will most contribute to genuine progress toward perfection in humanity. To follow His teaching is to make each succeeding generation better than it would be by merely imitating the faith and practice of former ages.

There seems to be an outline of belief in a future life, and teaching that the test of the personal life of each soul here will be reached when it passes into the future state of existence. How much the parables which are assigned to this subject add to what has been said in other places, in the Bible and elsewhere, must be left for each reader to determine from an acquaintance with the stores of thought and imagination laid up for us in the precious relics of ancient books.

The parables contain the secret mysteries of the heavenly kingdom, which are the guides for planting and increasing faith, and are the most precious of all in the library of choice readings for the Christian in a leisure hour.

THE PRODIGAL SON.

LUKE XV. 11-32.

THIS is the pearl or crown of all parables. Many interpretations of its supposed meaning have been offered. One is that it refers to the Jews as the elder son, and to the Gentiles as the younger son, who wandered away into apostasy, and the return provided in the new dispensation of the Church.

Supposing that the publicans and sinners were Jews who had fallen into evil ways, the argument is framed for receiving again into communion those who had been cut off from the Church.

Others say that the publicans and sinners must have been heathen, in spite of the declaration of Jesus that one of the chief publicans, Zacchæus, was a son of Abraham, and that Matthew, the apostle, had been a publican.

The simple truth in the parable seems to be that Jesus came to call and receive sinners within the covenant, and wherever there are penitent and proud sinners there the parable is finding its fulfilment. In this view the younger son

is really the Gentile world, and the self-righteous elder son is the Jewish synagogue.

The sin of pride is the sin of sins—and the name of Satan in Arabic is Eblis, pride. This sin possessed the younger son when he felt that he could become independent and sufficient in himself, and so asked for his share of his father's property. In spiritual language this means man's desire to become independent of God, to become a god to himself (Gen. iii. 5), and to lay out his life at his own will and pleasure. This is in great contrast to the prayer, "Give us this day our daily bread," which acknowledges a constant dependence on God.

The father granted his son's request, because he would not keep him at home against his will, whose heart was set on roaming. This is quoted as an argument in favor of the doctrine of free-will. The only true freedom is a freedom in God, all else being bondage to sin. Serving God is serving one master, but to depart from Him is to become subject to the natural passions, which are many masters.

After deciding to go away from home, a little while is spent in reflecting before actually setting out. This is the spiritual history of one who says that there is no God, and that he will set up an opinion for himself. His conduct is compared to that of men who forsake the fountain of living waters for broken cisterns that hold no water (Jer. ii. 13). In the long (six months) dry season of Palestine, a good cistern is very valuable, but a broken one is an infinite contrast to a fountain of sweet waters.

The wanderer feels free at last. Free to think and act, but without sufficient knowledge or wisdom to avoid errors and shun vices, and the inevitable result was disaster. The famine in the land where the young man had wasted his portion found him unprovided for evil days, and therefore increased his misery.

The spiritual famine among those who deny the existence of God means a want of truth, sincerity and love—the true nourishment of the soul. The love and care of parents and relatives, domestic affections, and the friendship of neighbors were absent, leaving the soul hungry—famishing.

One other fact is noticed, and which is as true now as it was then: when the young prodigal had spent his last piece of money, not one of all those who had joined him in wasting his substance would lift a finger to help him in his need. Such boon companions in riotous living are the first to take themselves off when the prodigal's money is spent.

He "joined himself to a citizen of that country" probably means that he tried to frame a new system of faith and belief in his apostate condition. To one who has been brought up "in the fear of the Lord," the change to unbelief after maturity is literally wasting spiritual inheritance and substance, and the attempt to reconcile one's self to the new surroundings is difficult indeed. The temptation to "arise and go to my father" was irresistible, when he remembered how happy and contented he was when under the care of his spiritual father and possessed of the riches of faith and belief.

But the resolution to return was not taken until he had tried to reconcile himself to the ways of the world by entering into its service. This may mean that he entered into business, became familiar with the crafty ways in which worldly men succeed, the subtle snares that they lay for the unwary, the deceptions, frauds, and mean, petty crimes that they practice who are bent on accumulating money, right or wrong, and that these are the husks that swine feed upon. To fill the belly, or the bank, with such husks is not to increase the riches of the soul. The man or the woman who grinds dollars out of poor, hard-worked, starving humanity, does not grow in spiritual riches, of truth, honor, brotherly love, or charity. Bah! they don't pay! Such a person is indeed a citizen of that "far-off land," far away from the heavenly Father's home of love, grace, purity, and joy. A citizen of that country of apostasy is compelled to associate with those who delight—or at least pretend to delight—in speaking disrespectfully of all that once was held precious and lovely in the Church. God and the angels, love and mercy, and all spiritual things are constantly held up to scorn, ridicule, and contempt. Such revilings are the merest husks from which the kernel of life, truth, and love has been stripped; and the more the soul strives to gather of such stuff, the more miserable it is, for the bondage becomes intolerable; it increases every moment, as Habakkuk says (ii. 5), he "enlargeth his desire as hell, and as death, and can not be satisfied."

Such a fall, so low in guilt and misery, is an extreme case, but is possible to any soul after the first downward step.

This parable might very well have a new title, for it is really a SOUL'S TRAGEDY.

In the darkest hour of his troubles "he came to himself." His first thought was of his father, the fountain of spiritual truth and life, and the pleasant home-life, where the atmosphere is faith and love. The return was then easy, when it had been decided upon, and the reception was cordial, hearty, and, except the envy of the brother, in every way satisfactory and consoling.

THE LOST SHEEP.

MATT. xviii, 12-14; LUKE xv, 3-7.

THE popular character of the teachings of Jesus, at the time in which this parable was spoken, drew the outcasts of the people to hear His comforting words. He received them graciously, taught them freely, and lived in familiar social relations with them which offended the Scribes and Pharisees. The Old Testament form of righteousness was an outward separation from sinners, as from the infected with disease, and the Scribes and Pharisees had no remedies for sinners, nor hope nor wish for their redemption, nor had they knowledge of any antidotes against the supposed danger from infection. When asked why He received sinners, He answered that He acted as they would in seeking a lost sheep.

He came not to call the righteous, but sinners to repentance,—to find lost sheep. It was the owner himself who seeks the lost sheep. Only one—one in a hundred—but that one was lost. A lost sheep is the most helpless of animals, and vainly wastes its strength in useless bleating and aimless wandering, until, exhausted, it falls in death.

The shepherd's care is the only hope for the lost sheep. His effort must be made at once, for every moment increases

the danger, and he leaves the flock to go after the one lost.

The spiritual rulers of the Jews were called shepherds by the prophets. One of the psalmists calls the Lord his Shepherd, and another says the Lord is the Shepherd of Israel.

It is said by some that the incarnation of the Son of God was a putting on the shepherd's garment of flesh, and His life from the baptism of John was a search for the strayed sheep of Israel. And the text of the gospels sets forth the toilsome way, with its thorns of scorn, hate, and betrayal.

The shepherd is said to search until he found the lost sheep, when he carefully helped it out of difficulty, and, if needed, carried it back to the fold.

The dangers which the shepherds face from wild beasts in the wilderness in our day in Palestine are great. They are seldom armed with more than a stick, and, although lions are rarely met, bears, hyenas, and wolves are common in some parts, and are always hungry and ferocious when they approach the flocks. David told King Saul that he had killed both a lion and a bear in defence of his flock.

When the shepherd returned to his home with the recovered sheep, he called his friends together, and they rejoiced over his success. The lesson is that heaven and earth are one in "the kingdom," and that there will be joy in heaven over one repentant sinner, more than over ninety and nine just persons which need no repentance. This repentant sinner then enters into the inner sanctuary of faith, and is the cause of more joy among the redeemed than those who remain at the legal door refusing to go in.

The early Christians portrayed the Lord as the Good Shepherd in paintings, sculptures, mosaics, on gems, glass cups, seals, and many other articles of personal or public use, and great numbers of those relics have been preserved to our day. In some of those ancient pictures Jesus is represented as the Orpheus of the Christians holding a harp and surrounded by animals that are charmed with His music.

THE LOST PIECE OF MONEY.

LUKE XV. 8–10.

THE Church is the organ by which the Holy Spirit does its works of mercy. In this parable the Church is personified as a woman; the piece of money is the soul, stamped with the image of the Great King (Gen. i. 27), as the silver, gold, or copper was with that of the emperor or other ruler. The candle is the word of God, held forth by the Church, and by whose light sinners are found, and each one is precious in the Lord's eyes as the silver money is to the merchant.

The woman sweeps the house when searching for the lost piece, and raises the dust—of selfish ease, and calls out such remarks as those in Acts, where it is said the Apostles were charged with having turned the world upside down, as the Church is always doing, while searching for sinners.

The woman confesses that she lost the piece of silver, as if she had contributed to the loss through negligence, and called her female friends and neighbors together (see Ruth iv. 14, 17; Prov. iv. 3); and it is supposed by some commentators that they were the angels.

In the Epistle to the Corinthians the term angels is applied to certain redeemed members of the Church.

In the book of Job it is said that "sons of God" shouted for joy and sang together at the creation, and in the parable of the Lost Sheep that there is joy in heaven over a repentant sinner; so in this parable there is rejoicing, but it is here on the earth. Some suppose that the joy here referred to is in a group of the invisible angels who are sent into the earth to minister to the heirs of salvation, and who belong to a higher race.

There are several thoughts which group around this lesson. The lighted candle is peculiar to this parable, and indicates that the Church needs help—the help of the truth, which the light signifies—for the search. The candle is the word. The image of the golden candlestick and its mystic explanation are familiar with students of the Old Testament, among the furniture of the tabernacle and the temple, and candles and candlesticks are used also in the Revelation of John.

The Spirit is the maker of the word, and its light the truth, and is therefore the true searcher, the Church or the woman being only means to the end. "Christ is the Light of the World," and therefore He it is who searches for and finds the lost pieces from the spiritual treasury.

Sweeping the dust away that may have covered the piece of silver was necessary as a part of the process of finding it. Whether covered with dust or hidden by tarnishing, the searcher must still sweep.

It was silver that was lost, and intrinsically precious; valuable, even when lost, and although more useful when restored, yet no more worth than before.

Those who are inclined to mysticism see in the lighted candle a symbol of the divine incarnation; the glory which the Saviour had within shining through the fleshly covering which only partially concealed it. The light of the candle and the divine glory still illuminate the world.

THE PHARISEE AND PUBLICAN.

LUKE XVIII. 9–14.

PERSONAL responsibility in asking for God's favors is illustrated in the parable of the Prodigal Son. There the son asks forgiveness. In this parable there is an estimate of the different views which men have of prayer to God.

Two men seek to draw nigh to God in prayer, in the temple, where was seen the great altar, with its daily sacrifices of blood, in token of sin; near it the great laver, for cleansing hands, faces, and feet, and supplying water for various purposes; and in the holy place the altar of incense, symbol of prayer, ever rising toward heaven; and the golden candlestick, with its seven typical lamps, emblems of the seven planets, the seven spirits of wisdom, goodness, and piety; and the table of shew-bread, where the tribes of Israel were each represented by a loaf of bread, which was renewed each week; and in the holy of holies, behind the veil, the ark of the covenant, with the two tables of the law; and

each and all of these things, with many others in and about the holy house, indicated that Jehovah was believed to be a prayer-hearing God.

The Pharisee may have represented the Jewish people, and the publican the Gentiles. The Jew gloried in his own merits, and extolled himself, but through pride and self-righteousness failed, in not gaining divine favor. The Gentile meekly acknowledged his vileness, repented of his sins, and obtained mercy and grace.

It is supposed that the lesson was intended for certain followers of Jesus who had a latent Pharisee in their hearts, and were content with cleaning the outside of the bowl, being indifferent or ignorant of the uncleanness within, and who would not be likely to say, "Deliver me from mine adversary," because they do not feel conscious that they have an adversary, and it can also be applied to others who have found their sins an intolerable burthen, and look to God for delivery.

The act of the Pharisee, in separating himself from others, because he felt himself to be better, less sinful, a more strict observer of fast-days, and tithe-paying, and other outward religious acts, was an exhibition of an ugly, foul, proud, and scornful soul, which was cold and dead to all the world of humanity beside itself.

The publican, through his humbling himself, was exalted, while the Pharisee, through his self-exaltation, was humbled. Pride is at the root of every sin, and even when doing good, if pride is mingled with the motives, there is a lessening of the good, in proportion to the extent of the pride.

DUTIES AND PRIVILEGES OF THE KINGDOM OF GOD.

THE WEDDING GARMENT; OR, THE MARRIAGE OF THE KING'S SON.

MATT. xxii. 1-14.

THE King in this parable is Christ himself, and the feast referred to is an allusion to the joys prepared for those who are invited to their reward. The enmity of the Pharisees had reached its highest pitch, and they had resolved to put Jesus out of the way. The guests that are invited refuse absolutely to come, misuse the messengers, their acts amounting to open defiance of the king's authority, which was simply rebellion.

The king punishes them by destroying the murderers and burning their city. Some suppose that the enmity to the king had been growing in secret for a long time, and on this marriage found a pretext or opportunity for breaking out. Sinners of every degree were invited to fellowship in the blessings of the Gospel, and their entrance to the marriage feast was without scrutiny, for by grace alone were they called, both good and bad. But when they are inside the king will make a strict examination, and will not excuse any whose garments are in any sense improper or unfit. That is, members of the Church must live without reproach.

The guest was self-righteous, or a hypocrite, and in need of a garment that should cover, rather than expose, his poverty of spiritual things.

THE TWO SONS.

MATT. xxi. 28-32.

IN this discourse the two sons stand for two classes in the Jewish people. The one who said he would not work, and repented, and did go into the vineyard to work, was the representative of the publicans and harlots; and the other son who promised so readily to work, and did not go, was the representative of the priests, elders, Pharisees, and all the respectable and religious in society. The human nature of our day is precisely like that of the time in which this parable was spoken, and we have only to look around us for its application as they did who heard it at the first. Many are conscious of a willingness to do right, but who also are like the second son in neglect or refusal to act, and feeling satisfied in having a pious feeling, religious sympathy, and in having cherished sentiments of the most kindly import, without one effort at putting them into practice.

Others are unfeeling and wantonly rude as well as disobedient in their repudiation of God's authority, and take pride in affecting a deeper and more resolute ungodliness than they really feel. In our day such persons pretend to be viciously wicked and active in opposition to all that is called Christian, but whose hearts or consciences are still alive, hate hypocrisy, love to do right, and may at any moment resolve to come to the truth, the light, and the way.

THE WICKED HUSBANDMEN.

MATT. xxi. 33-45; MARK xii. 1-12; LUKE xx. 9-19.

THIS parable exhibits a picture of the inexhaustible patience and long-suffering of the Father toward His children the Jews, of the Son toward his Church, and of God toward the sinner.

In Isaiah the vineyard is the symbol of the Jewish Church, and the Lord is said in Exodus to have planted it. The wall around the vineyard, of stone or of thorns, is the separation by birth, race, or religion of the Jew from the Gentile—of the worshipers of God from those who fall down before idols.

This garden of the Lord was cultivated by the deliverance from Egypt, the law from Sinai, the wandering in the wilderness, the passage over Jordan, the settlement in Canaan, the teaching of the prophets, the captivity in Babylon, the restoration under Ezra, the long rest under the Greeks, and the final harrowing by the Romans. The annalists say that Jehovah refused at one time to speak any more face to face with the Jews, and after that declined to give responses when consulted by Urim and Thummim, leaving them under the guidance of the law alone.

When it was the fruit season, servants were sent to learn the results of the harvest. In spiritual language this is said to mean those occasions in which souls are tried and required to show good fruits of virtue and righteousness.

The servants sent were the prophets, and they were killed. Luke says that when the son of the owner of the vineyard was sent, the wicked keepers of the vineyard killed him, knowing him to be the heir of his father, their employer.

Jewish tradition is filled with instances of ill-usage of spiritual teachers—servants of the Lord of the Vineyard—and many of them are alluded to in the Epistle to the Hebrews: "And others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain by the sword; . . . . . of whom the world was not worthy."

Sending the Son is the last and crowning act of divine mercy, and if it fail, the last resource of heavenly love will have been exhausted, and the transgressors will have filled up the measure of their guilt.

In this view the entire succession of generations of Israelites, from the first to the last, are considered as one body, one vineyard, and in that sense only could those then living be called to account for what had been done ages before to the prophets.

The punishment consisted in losing the favor of the Lord, and seeing their birthright transferred to the Gentiles.

The priests and Pharisees are said to have been angry when they saw that the parable was intended for them. But the Great Teacher, having shown that the charge laid on them was a duty, proceeded in another to set forth the same obligation as a privilege.

THE FRIEND AT MIDNIGHT.

LUKE xi. 5-8.

THE lesson herein is addressed to every one who may be called to serve and assist or relieve a wanderer from the way of life when he wishes to return to the true path, for it teaches the method of gaining a supply of spiritual food needed in such cases. The application is made to the Divine Friend in behalf of the penitent who has returned, and who also engages in secret prayer. The gift is obtained by persistence, for "the kingdom of God suffereth violence, and the violent taketh it by force," and things long desired are more sweet when obtained. Faith, patience, and humility are called into exercise by these denials, for it is shown by them who will pray always and not faint, who will not be discouraged by the first lack of success.

THE UNJUST JUDGE; OR, THE IMPORTUNATE WIDOW.

LUKE xviii. 1-8.

THE lesson enforced in this parable is the duty of continued prayer, in which God likens Himself to an unjust judge, and brings forward an instance of a wronged woman, a widow, pleading in vain for redress. She suffers injustice and appeals in vain to the dispenser of justice for a while, but succeeds through importunity. An unrighteous petition gains no hearing in any case.

Although long delayed the day of deliverance will surely come to all who are unjustly oppressed.

Those who look for the second coming of the Son of God find in this lesson much consolation, whether that event is expected at the end of each soul's earthly life, or at the end of the world's period. Delays are trials, wearisome, and seem like denials, but the Divine Father, who appears as the unjust judge, knows when and how to avenge his children's wrongs.

The judge is described in strong terms as a bold, bad man, who is boastful of his impiety, but who has more regard for his own ease than for either God or man. The prophet Isaiah said that God creates evil, and in the book of Job we learn that evil is used by Jehovah as a means of discipline. The appearance of the Father in this parable in such a character as the unjust judge is therefore no surprise.

The closing sentence is rich in suggestions for thought. At His coming shall He find such faith in the world as the widow had? His work then will be of heart-searching and of judgment. His search will discover the faithful to themselves and to each other, for they are known to Him now, and then will it be shown that prayer is the test of faith. Prayer is the medicine that expels spiritual sickness, says Chrysostom the Golden.

THE GOOD SAMARITAN.

LUKE x. 30-37.

THE lawyer who questioned Jesus understood the letter of the law, but not its spirit—its spiritual application was to him unknown. He had no true conception of the meaning of the word neighbor. He probably felt obligation toward those who were designated as having claims on him—or, in other words, his poor, his relatives, his friends, his associates, and rejected every prompting to assist the miscellaneous herd of poor, the unknown crowd of beggars, the rags and tatters of humanity who were strangers and had no one to vouch for them as worthy and needy of bounty. This lawyer has representatives among us now. It is very difficult for a really deserving poor man or woman to find help, while a hypocrite who will fawn upon the dispensers of "charity" will be bountifully supplied.

The traveler—a Samaritan and not a Jew—found a Jew, whom he had been taught from infancy to despise and avoid, wounded and helpless in the highway, and without question as to whether he belonged to his church, or to any congregation, or had any society claims, he did all that was required, and more beside. This was to an entire stranger, stripped of every valuable thing which might have given a clue to his former rank or condition, and whose only appeal was present need.

In this case the priest did not recognize him as a member of his flock; the Levite failed to see a familiar face, having never met him among the frequenters at his shrine, because both flock and shrine had too narrow quarters. The Samari-

tan worshiped in a broader temple, as wide as the earth itself—all men were his brothers and entitled to his assistance when in need.

Some have recognized in the traveler personified human nature, or Adam, the head of the race, who has forsaken Jerusalem, the heavenly city, the city of the vision of peace, and is going down to Jericho, the profane city, the city under a curse. Once in the way, out of the presence of his God, he falls a prey to a robber, who strips him of his original righteousness and leaves him wounded, slandered, reviled, and supposed to be dead because crushed under the false and deceptive cruelties of defamation.

The special lesson is to exhibit the great gulf that exists between knowing and doing. Knowing and keeping the law is not enough, but having faith and doing what that requires is the true way of spiritual life.

THE BARREN FIG-TREE.

Matt. xxi. 18; Mark xi. 12; Luke xiii. 6-9.

All of the parables, excepting this one, are founded on acts, or supposed acts, or relations between men, which are in themselves rational, or the product of sensible persons. In this case the surprise consists in the act of Jesus in punishing a natural object which could not possibly bear the stain of guilt. If the entire parable is symbolical it is certainly rational.

The fig-tree was said to have been rich in foliage, but destitute of fruit, and so a symbol of the Jewish people, so profuse in outward shows of piety, but destitute of its reality. The fruitless tree which failed for three seasons, under the patriarchs, the prophets, and the priests, or of the natural law, the written law, and of grace, to realize the aim of its being, was destroyed, and by this we understand that the Theocratic people, for the same reason, was worthy of destruction.

THE SEED GROWING SECRETLY.

Mark iv. 26-29.

Mark alone records this parable, the lesson in which is the secret, invisible energy of the divine word, having a life of its own, with the power of unfolding itself according to the laws of its being, and it may be left, when once planted, to flourish by its inherent energy.

There is some difficulty in determining who was meant by the man casting the seed into the ground, whether Jesus or His disciples. It is clear that Christ was intended as the one who put in the sickle and gathered the saints at the harvest, which was when faith had done its proper work.

The parable is supposed to apply to the origin and progress of the Church, rather than of any one person. The Lord at His first coming in the flesh by sowing the word of the kingdom planted the Church and withdrew. It has been without His visible assistance ever since, and is expected to be so until it has borne and brought to maturity all its appointed fruit. When the harvest of the world is ripe, when all have had the opportunity of faith, He will appear the second time.

THE LABORERS IN THE VINEYARD.

Matthew xx. 1-16.

Second to that of the Unfaithful Steward, this parable is full of difficulties in the way of clear interpretation. Chrysostom queried fifteen centuries ago over the various problems in this parable, as many have since and are doing now. He asked, "How can one who is himself a member of the kingdom of God be held by that lowest of all passions, envy, and an evil eye, grudging in his heart the favors shown to other members of that kingdom?" If it be denied that the grumblers are truly members of the kingdom, how is it that they are paid the wages?

Neander says the idea is, that all who faithfully obey their call, who are truly converted, and labor diligently after their conversion, whether it occur at an earlier or a later period, and their new life is long or short, are made partakers of the same blessedness in the kingdom of God. The question is not what they were before their conversion, but what they become after it. No one is entitled to receive more than his fellow receives; there being no human merit in the case, all that is given is of God's free grace and mercy in redemption. And it applies also to the relations of nations, including the Jews and Gentiles.

Many fanciful interpretations have been proposed, of which this is a specimen: If it is supposed that the hours of the day in which the laborers were hired are the successive ages in the world's history, then it is said that the different laborers hired were Adam, Noah, Abraham, Moses and the Apostles; Jesus standing for the Lord of the Vineyard. In each case they were bidden to labor in the vineyard—to teach righteousness. Those called in the earlier ages had the harder task; the later were Christian teachers. Others say the summonses were given to Moses and Aaron, David and the kings, Maccabean princes and priests, and to Christ and the apostles.

Another idea is that the different hours are the different periods in men's lives at which they enter on the Lord's work.

The true spiritual meaning probably is that the reward is whatever each soul makes of it, as Thomas Aquinas says. There is one vision of God, but many degrees in the capacities of souls for enjoying it; one divine ray of light, which gladdens the healthy eye, but inflames and torments the diseased.

The Mystics taught that God exerted only one power, which operated for reward in good souls, and for punishment in evil.

The sentence, "Many are called, but few chosen," refers to the special qualities that some souls have for spiritual joy.

THE WISE AND THE FOOLISH BUILDERS.

Matt. vii. 24-27.

Hearing and doing, or practical efforts in support of the faith, is the lesson of this parable, which was spoken to instruct and encourage hearers to become doers of the word.

The wise man, who built his house on a rock, was one who took the faith into his heart, and built his spiritual edifice there, where it was secure against all attacks of doubts and criticisms, and resisted the storms of calumny and defamation.

The foolish builder is one who built on sand, and, spiritually, was the insincere man, whose self-righteousness was in opposition to the righteousness of the Lord; whose good works satisfied him that he had a claim on the Redeemer; whose profession of religion with its outward forms stands with him instead of the spirit and power of the faith.

Christ is the rock, the precious, immutable, sure foundation of all hopes of the kingdom of God. Those who build on that rock have some knowledge of the character, person, offices, and work of Christ, as set forth by the Church, and reject all things that are inconsistent with such a faith and belief.

THE TWO DEBTORS.

LUKE vii. 41-43.

DIVINE faculties were believed to slumber undeveloped in the soul until roused to action by teaching, example, or visions. It was further supposed that when that faculty was developed its possessor was able to see not only invisible things, but the character of any whom they met.

When the Pharisee noticed that Jesus permitted a lewd woman to perfume His head and feet with spiced oil, although the act itself was common, yet, because he believed her touch was contagious, he felt that Jesus was polluted by it; and probably thought that if Jesus could permit such defilement, or if He was ignorant of the character of the woman, He was doubly unfit to be called a prophet of God, because He could not see evil, or if He did, He did not rebuke it in this case. This argued in his mind a ceremonial lack of holiness.

The Persian poet Saadi wrote a beautiful legend which is well worth reading in connection with this parable:

"Jesus, it is said, while on earth, was entertained one day in the cell of a dervish of great reputation for sanctity. In the same city lived a youth sunk in vice and sin, whose heart was so black as to horrify Satan himself. Hearing of the presence of the great prophet, the young man appeared at the door of the cell, and lamented deeply the wickedness and folly of his past life, and shed many tears, imploring pardon and grace. The dervish was very indignant at his approach so near God's holy prophet, and bid him depart, for there was no forgiveness for such a wretch as he. He also apologized to Jesus for his intrusion, and offered a prayer in these words: 'O God, grant me that I may stand far from this sinful man in the judgment day.' Then said Jesus, 'Your prayers are granted. The young man sought mercy and grace, and has found them; for his sins are forgiven; his place shall be in Paradise on the great day. And for you, unforgiving and unmerciful dervish as you are, your place shall be in hades, far from him, as you wished it.'"

THE WISE AND FOOLISH VIRGINS.

MATTHEW xxv. 1-13.

CONSTANT preparation for the uncertain time of the second advent of Christ was the subject of this parable. The ever pressing necessity of being ready was clearly urged, but the time of that coming was purposely left undetermined in this, as it is in all other references to that question.

Virtue, under the form of prudence, is also a part of the lesson. Christian prudence differs from that ever-vigilant presence of mind which springs from one constant and predominant aim in life.

It is possible that the Great Teacher intended to warn His disciples against trusting in the vicarious services and merits of others.

The spiritual lesson is plain. The Bridegroom is Christ, the bride is the Church, the house is the earth. The wise young women have prepared for the expected visitation, but the foolish have neglected their duty. That is, some who are converted and join the Church never do anything more to advance in spiritual growth.

RELATIONS OF THE KINGDOM OF GOD TO THE WORLD.

The Kingdom of Heaven is likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

THE parables in the thirteenth chapter of Matthew have been considered as a connected series, indicating, progressively, the several stages of advancement through which the mystical Kingdom of God on earth was to proceed, from its beginning to its end, or consummation, for it can never end. Each parable belongs or relates to a certain period in that growth, during which a certain state of things exists, and each succeeding stage includes all that have gone before, the grand concluding scene re-enacting the entire series. In this view the Sower belongs to the time of calling the apostles, when the seed of the word of eternal life was first sown; the Tares to the next season, when dissensions, heresies, and false doctrine began to creep in; the Mustard-Seed to the time of Constantine, when the church had grown strong and extensive, and could afford shelter and aid to others; the Leaven to the time of its diffusion throughout the world; the Hid Treasure to the age when the church was still persecuted; the Pearl to the time in the future when Satan will be bound and the Kingdom of God be esteemed above all other things; and the Draw-net to the judgment, when the separation of contending elements will take place.

THE SOWER.

MATT. xiii. 3-8, 18-23; MARK iv. 4-8, 14-21; LUKE viii. 5-8, 11-15.

THIS is the first of the many parables of the Great Teacher, and it introduced a new manner of teaching to His hearers.

This and the one of the Wicked Husbandmen are the only ones common to the synoptic gospels, Matthew, Mark, and Luke.

The seed, being the truth conveyed in spoken words, fell on ears that were more or less educated, trained, and fitted for understanding what was said. The different degrees of ignorance, indifference, scorn, jealousy, hatred, and active opposition were likened to the various accidents incident to the business of sowing grain in a field.

The explanation which the Lord gave is clear. A hearer can only profit by what is heard in proportion to former education and training, and in the degree of willingness to receive instruction. How much such a preparation may depend on heredity, how much we may be indebted to our parents or other ancestors and teachers, is well worth considering.

The Scripture teaching seems to be that no soul can be good until the word has been received, and that there are many degrees of difference between good and bad souls both before and after they have received the truth.

Vast tracts of the earth's surface are useless for sowing anything, much less for growing food, and many small gardens are so precious for use in raising choice flowers, etc., beside the many places occupied by dwellings and other things required in our busy world, that grain-producing is impossible in such soil. Many men are mental deserts, icy-cold regions, while others are so occupied as to make it nearly impossible to get their attention to divine things.

The typical hearer would be one who was mature, educated, trained to think, anxious to know the truth, received it from an intelligent source, gladly meditated over it, patiently proved its fitness for this world, and then imparted the glad tidings to others.

THE TARES.

MATT. xiii: 24-30.

THE tares are the children of the wicked one, that is, doubts, errors, and heresies; and their fruit is centuries of violence and crime, intensified by having been done under a pretense of serving God; countries desolated by the follies, vices, and passions of their people; diseases that can not be eradicated, and that make us tremble for the future of mankind; sin and sorrow more bitter, more cruel, more appalling than any physical disease, because they are the products of spiritual disease.

The church teaches that Christ came to inaugurate a new order of things, which must prevail until all evil disappears from the world. Progress is difficult in the church where there are so many adverse elements, and is often apparently much farther advanced in the world outside of the church, in all the material requisites of civilization, and so far as a scientific basis for morals prepares the way, in spiritual matters also occupying a position higher and purer than the corrupt church.

The Master proposes to delay until the harvest, when He will separate the wheat from the tares, for He does not counsel hasty action in the church.

The true believer is satisfied with the reflection that although

> "The mills of God grind slowly,
> But they grind exceeding fine,"

and simply looks forward to the second coming of Christ, and His purifying work in the final consummation, when evil will no longer be permitted to mar the lives of the good—the justified.

The tares may look as well as the wheat. The most dangerous enemies of good order and of virtue are often the most smooth-tongued and comely, finely-formed, plausible hypocrites and frauds in society.

The fruit of a person's life is according to the seed sown. No one in whose early years the seeds of tares were sown in greater proportion than of wheat, can expect a harvest purely of grain. The tares, fables, fancies, false doctrines, and all other forms of unwisdom, produce fruit as well as the truth, innocence, devotion to duty, and right.

THE MUSTARD-SEED.

MATT. xiii. 31, 32; MARK iv. 30-32; LUKE xiii. 18, 19.

IN this parable we are reminded how small and slight may be the beginnings, the gradual progress toward the marvelous increase of the church, and the final spiritual dominion throughout the earth.

Jesus is Himself the mustard-seed and the man that sowed it, for the germ of the church was in Him, and unfolded itself from Him; and its pure principles are one with Him, as the tree is with the seed from which it grew.

Jesus as the Sower of the seed is the Great Teacher and example and the field, or as Luke says, His garden was the world.

The smallness of the seed is shown in the spoken word, which may fall on indifferent ears and be remembered only in part; and even when an impression had been made on some one, a fisherman, for instance, the beginning was still small.

The image of the mustard "tree," with birds resting on its branches, suggests the many drones and hangers-on in the church, and hypocrites with all sorts of vicious and wicked frauds, who seek the cloak of religion as a cover for their evil intentions. The growth of the tree exhibits the increase of truth among the students of God's word. That truth is the wealth of the kingdom of God, and they are blessed who are so fortunate as to become heirs of its precious treasures, and in any way be able to contribute to the increase or growth of truth in humanity.

THE LEAVEN.

MATT. xiii. 33; LUKE xiii. 20, 21.

As the parable of the Mustard-Seed signified the wonderful spread of the kingdom of God, openly, so this exhibits the hidden influences with which the church works its way in society and into the hearts of men. That is to say, Gospel

truth in its influence on the hearts of men is like the working of leaven which in a little time affects the whole measure of meal.

Leaven is a fit emblem of the spread of gospel truth because it so aptly represents the good and evil which are ever blending in human life. The natural action of leaven is toward corruption, but the secondary action is for good, producing the best bread.

It was symbolic of moral corruption and therefore held to be offensive to God, and therefore it was condemned in the exodus (Ex. xii. 19), and was not permitted in the bread of the wanderers. But as the Passover represented deliverance from Egypt, the Feast of First Fruits was a memorial of the entrance into Canaan. After passing over Jordan the symbol of evil in leaven became the symbol of good.

In the most common use made of leaven we find it means falsehood, cunning, fraud, corruption, naughtiness, and sin, and yet Gregory Nazianzen says: "Lay aside the evil leaven which has grown old and maketh sour, and be transmuted into the new leaven, which is Christ Jesus." This good view of leaven indicates or prophesies the diffusion of the Gospel throughout the world—the three measures of meal perhaps meaning the Pharisees, Sadducees, Scribes, and the publicans and sinners and the Gentiles.

The working of leaven is like spiritual truth, from inside outwards. The world is not yet entirely leavened, and there is much work still for believers to do.

THE HID TREASURE.

MATTHEW xiii. 44.

THIS parable refers to the personal appropriation of the benefits of the kingdom of God, which every soul needs, and when possessed becomes a hidden treasure. The Gospel not being looked for by some, is yet sometimes met with by them, and becomes a matter of great joy, fitly termed a treasure, which is very naturally hidden in a country where there are no banks of deposits, and society is in an insecure condition.

It is the custom among rich men in the East to bury a part of their treasures while using another in business, as security against the rapacity of the government, thieves, and invading armies. Such deposits in the earth are frequently found by workmen. In one case at Sidon, in a garden, three stone jars were found filled with gold coins of Alexander the Great and of Philip, his father. Finding such a hid treasure one becomes suddenly rich. The inquiring sinner who finds the truth that is in the Gospel becomes suddenly spiritually rich, heir to and partaker of the wealth of the kingdom of God.

The value of this spiritual treasure becomes apparent only to those who make the discovery for themselves of the real nature of divine grace. Discoveries of treasure are made by those who search, and very seldom by accident.

Some say the field in which the treasure is hid is the Scriptures.

Selling all to buy the field containing hid treasure may mean that a soul must part with everything that has obscured God's claim to the homage of his heart, for the field is to be obtained "without money and without price."

THE PEARL OF GREAT PRICE.

MATTHEW xiii. 45, 46.

THE kingdom of God is likened to a pearl of great price, which is eagerly sought by a wealthy man who is willing to pay any sum for it. The pearl is the truth, and when once the search for truth has been begun the effort gains in force, absorbs the thoughts and time of the soul, and permits no rest so long as there is a higher truth in prospect that may be attained. This is said in the parable to be selling all and buying the pearl of great price. This is a world in which exchange is absolutely necessary. No good thing can be had for nothing. Equal and exact exchange of value is nature's law, which law is as unerring as the law of gravity in the scales where a pound of gold only balances a pound of feathers. The soul is ready and really does exchange all that it has for the hope of future joy, believing that the hope is well founded and complete as a perfect pearl.

The merchant who seeks the pearl is Christ, and the pearl is the Church. In this view Christ gave Himself—all that He had to give—that the church might be established. Another says that the pearl is the kingdom of God, which was secured to us by one who was richer than all others, yet became poor for the sake of enriching humanity. Having gathered the riches of human life into a well-rounded and complete form, which is beautifully emblemed in the pearl of great value, he provided the machinery of the church as the most efficient means of imparting spiritual riches to poor souls.

THE DRAW-NET.

MATTHEW xiii. 47-50.

THE parable of the Tares recognizes the present mingling of good and bad souls in the church, good and bad plants in the garden, good and bad seed in the field, and this takes up the legend and refers to a future separation of good and bad elements in the spiritual world.

We are witnesses of such discrimination in the economy of nature constantly going on, in which fit material is chosen and unfit is rejected, and may easily be persuaded by analogy that a similar process purifies the spiritual world. This lesson, therefore, looks forward to the final consummation of the church, when it shall be coextensive with the world—that is, include every soul that has ever lived.

The problem of the presence of good and evil in the world, and also in the church of redeemed souls, has puzzled and grieved many of the best people in all ages. Many have asked, Why should the infinitely Just and Good apparently make laws and break them, in His dealings with men? Why should the infinitely Good and Wise seem to cast contempt on virtue and piety, and reward vice and rebellion? The only rational answer is that the Infinite has power to restrain

or chastise wrong and avenge innocence, and this power is always used at the proper time.

That this is and has been the idea in the minds of all writers in the church, we learn from accounts of Satan in Eden, Ham in the ark, Golden Calf at Sinai, Judas among the Twelve, and now a spiritual Babylon within Israel's camp. When these opposing elements are to be harmonized has not been determined, for a large part of the church has maintained the belief that rewards and punishments are to be expected in the future life.

Chrysostom said this is a terrible parable, and Gregory the Great said that it is one to tremble at, but can not be expounded.

THE UNPROFITABLE SERVANTS.

LUKE xvii. 7-10.

THIS parable presents the Jew in his servile condition under the Law—the old or Mosaic dispensation. The disciples asked for increase of faith. The Lord will grant the request, but at the same time will magnify the value of the gift they ask. He shows them that all works done without the living principle of obedience which they enjoy under the new dispensation are merely servile, and merit only a servile reward, for God can take no pleasure in them, since He owes no thanks to them, because such are unprofitable servants after all they may do. The lesson teaches humility. Truly, there is no royal road to earthly ease and worldly distinction as followers of the Lord, for they must contend with their own corrupt hearts, trusting in Him for help and victory, for by a living faith in the Master they will be enabled to do all things.

Spiritually this lesson means that we must renounce our own righteousness and trust in that of the Great Example. All that we have or hope to become depends on grace—the grace of the Lord.

THE UNJUST STEWARD.

LUKE xvi. 1-9.

CHRISTIAN prudence is the lesson taught in this parable, that is to say, the faithful will always use the world and the world's goods against the world and for God, as exemplified in the conduct of the unjust steward, which was commendable.

Not to be honored for robbing his master, but commended for cleverness and shrewdness in providing for himself in the future, by making friends among his master's debtors. The sharp practice of business men is admired by men who are willing to profit by the wits of such as use craft and are unscrupulous.

The relation of the steward to his master shows the relation of man to God. The faithful are expected and required to be conspicuous among their fellow-men for intelligent and reverential acknowledgment of this lesson. Unfaithfulness in any form stands as its own witness against us, for all things are naked and open to the eyes of Him with whom we have to do. He needs no witness, but unfaithfulness ever makes many witnesses who delight in exposing it

All stewardship looks forward to the day of settlement. It is the right of the master to require a report, and with God the reckoning is sure. We respect the laws of the material world, so far as they are known, and we are becoming more and more acquainted with them from year to year, and laws of the moral or spiritual world are probably founded on the same immovable principles, and will be obeyed as surely and as soon as we are made to know them as well as we know the laws of the material world.

The use of the conduct of bad men in the parables is somewhat perplexing, but even the upright may learn some lessons from selfish and dishonest men, without compromising themselves.

By showing their faithfulness in the things of this world, men prove their fitness to be intrusted with a higher stewardship, over heavenly riches, the true riches of faith.

Fidelity in the stewardship of the Lord is in choosing to serve God instead of mammon. In truly serving God mammon is made our servant.

THE UNMERCIFUL SERVANT.

MATT. xviii. 21-35.

PETER inquired, Who is the greatest in the kingdom of God? and this lesson was the answer, teaching the law of forgiveness as a means of gaining souls. The Jewish law required forgiveness three times over for the same offence, but commanded punishment for a fourth, and Peter felt that he was proposing a very generous rule in more than doubling the number of times that one should forgive an erring one. The Master taught that forgiveness should be unlimited—seventy times seven meaning to an oriental an endless succession.

Some Christian writers maintain that certain offenses ought not to be forgiven, for in most good men's estimation there is a limit beyond which it is contrary to good morals to go. But even in most aggravated cases, when it is known that forgiveness can be ascribed only to a merciful spirit, men do applaud the man who dares to forgive even the greatest of injuries. In contrast to this the unforgiving spirit is quite sure to exhibit unreasonableness and meanness, as this unforgiving debtor did, and within a few moments after he had received the highest tokens of favor for himself. He betrayed no sense of shame, no feeling for his master's losses, but only a dread of personal slavery and suffering. He seemed incapable of serious humility, honest thoughtfulness in facing the facts, or of a love of truth. He is very ready to promise if he can by it escape present disagreeable consequences.

But the King (who is God in fact), who had before dealt with the unmerciful servant as a creditor with a debtor, after hearing of his conduct with his fellow-servants, then dealt with him as a judge with a criminal, and delivered him to the tormentors.

This raises a question. Do sins that have been forgiven return on the sinner by reason of after offences? The forgiven soul, living near Christ, is free; "the soul that sinneth, it shall die." The soul that sins knowingly, and not one that does a wrong ignorantly, is guilty. A soul may sin "ignorantly" against some priestly law and still remain innocent before Jehovah.

The unmerciful servant was delivered to the tormentors until he should pay his entire debt. This is said to mean that judgment in the spiritual world which is looked for at the end of the world. In the meantime those who are faithful in the kingdom of God forgive others their trespasses as they hope to be forgiven.

THE GREAT FEAST.

LUKE xiv. 15-24.

GOD'S provision for man's spiritual nourishment and gratification is called a great feast. The abundance and variety of supplies for the feast are calculated to satisfy the spiritually quickened who hunger and thirst after righteousness, and who long for peace and joy after trial and suffering.

The natural man is so indifferent to heavenly or spiritual things, his desire is so wanting or so very faint, that the feast must be prepared in an attractive manner. Even then, those who were invited, who knew what good things might be expected, and who are supposed to have been the Scribes and Pharisees, did not come, and publicans and sinners were compelled to attend instead.

The servants who were sent out to invite the guests were the apostles and evangelists, or, if we accept another interpretation, He was the Lord himself, who is the only true apostle and evangelist, whose mission was to do the Father's will on earth.

Those who were invited and excused themselves represent such as believe themselves in no need of divine things, rich enough in all that the priest is supposed to deal, occupied so much with their own affairs that there is no time for attending to anything more, and so well supplied with good things of their own that the feast has no attractions. Such souls may be spiritually poor without knowing their condition. The poorest, in fact, were those who felt it beneath their dignity to spend their time over such useless matters as the priests have to offer. The gospels do not record a single instance of one of the so-called spiritual leaders of the Jews who had attached himself in any way to Jesus. They all repudiated the Christ and His spiritual kingdom.

The anger of the master at those who despised his feast is the anger of God whose love is despised. They were all in the city—that is, in the Jewish people. The second class of invited guests were also among the Jews—the poor, the maimed, the lame, the blind—or, in other words, the spiritually sick and needy.

The phrase, "compel them to come in," has been quoted as an excuse for calling in the civil power in aid of the church against such as opposed certain doctrines in all ages since the early church gained any power or influence in public affairs. Many wars have been waged over a trifling difference of opinion on one point or another, and probably will be in the future; for so long as the church can control in civil affairs, it will make a servant of the civil power. The only safety is in keeping religious and secular matters entirely distinct.

The spiritually poor, who are conscious of their poverty and unworthiness, must be forcibly reminded that the invitation is intended for them. The pious monk Anselm says that God compels poor souls to come in through calamities, and Luther said they were driven in by their awakened conscience.

Those who have no desire for or knowledge of spiritual things readily find excuses for absenting themselves from the "table of the Lord." The food is not attractive to them, and so the parable is true to human nature, which loves the world and its pleasant things, but has to acquire a liking for divine things.

Some are kept away by pride, or business, or pleasure, and are courteous enough to offer an excuse, but others refuse in plain terms—will not come to the supper because they have as good or a better at home.

Then the master in anger invited the poor, the maimed, the lame, and the blind to be guests at the supper. That is those who are spiritually ailing, while those who think they are spiritually rich, virtuous, meritorious, exclude themselves.

If the city in the parable represented the theocracy, or the Jewish people, then the highways and hedges stand for the Gentiles, or Pagans. In this sense the parable is prophetic, for it showed how God had prepared a supper for a larger number of guests than could be found among the Jews, and sufficient for the world—for both Jew and Gentile.

The command to gather from the highways and hedges other guests for the feast is supposed to refer to the preaching of the Gospel to the Gentiles, more distinctly announced in the command to preach the gospel to every creature.

The revelation of the Father's will in the solemn annunciation, "that none of these men which were bidden shall taste of My supper," seems to have been applied thoroughly to the Jews, for exceeding few have ever accepted the Gospel from that day to this. Jesus has never been welcome in the synagogue.

THE RICH MAN AND LAZARUS.

LUKE xvi. 19-31.

IN the writings of Justin Martyr, of Ambrosius, of Irenæus, and Tertullian, among the ancients, as well as in those of many moderns, this is not accepted as a parable, but such is its popular title still.

The lesson enforced is the fearful consequences of unbelief, of a heart set on this world, and refusing to accept the invisible or spiritual world on faith, and the consequences, discovered when too late to avoid them.

The sin of the rich man is unbelief; hard-hearted contempt and neglect of the poor, and luxurious squandering on self

are the forms of his transgressions noticed. Those who reject the idea of an invisible spiritual world of righteousness, truth, and joy, must of necessity delight in things which can be seen, handled and possessed. This was also the offence of the Pharisee, love of the world, hard-heartedness toward others, and prodigality toward himself. The possession of riches was not included as a part of the offence. The rich man was not punished for being rich, nor Lazarus rewarded for being poor. When the rich forget that they are God's almoners, stewards for the poor, and indulge in pride and idleness, they are in danger of future misery.

If this parable refers to the spiritual riches which the Pharisees, or Jews, were supposed to appropriate to themselves, and the poverty which Lazarus, as the type of the Gentile nations, endured, we may find it exemplified and illustrated by the world as it now is. The rich man as the church claims to have the choicest spiritual riches, and assumes that non-believers are outcast and poor as Lazarus was, but assuming that time has brought its proper retribution, we find on looking about us that the great work of civilization has been done outside of and in spite of the church, and they possess the true riches of the world which in any way benefit mankind, while the church is literally "in hell," or hades, as it is in the new version, under the criticism of the scholars and thinkers of the age. The parallel could be carried further, but, of course, what the actual experience is in the unknown world of spirits can not be conjectured by us with any certainty. If we accept the statements of this parable as direct teaching from the Great Teacher, who must have known all about the subject, then this is the most awful of all the passages in the Bible.

The church itself recognizes that the feeling of the masses is that of simple indifference, and that unlimited skepticism, the positive license of a conscious godlessness, and a resolute self-trust and self-will are their only rule of life, as we learn from the writings of the Bishop of Bedford and Canon Barry, both of England. And John Bright says that the working classes care as little for the dogmas as the upper classes do for the practice of Christianity.

The leading thought of the parable is this: He that could not be awakened to repentance by Moses and the prophets could not be by the reappearance of the dead. The subordinate idea is the contrast between the rich man and Lazarus; those who seek their highest good in the pleasures of the world, and are thereby excluded from the kingdom of God, forming the principal figure. The kingdom found the hearts of rich men far less accessible than those of the poor like Lazarus; for the very reason that their feelings and dispositions were precisely those of the rich man of the parable.

THE STRAIT GATE.

LUKE xiii. 24-30.

WHO would not now gladly ask for instruction from the Great Teacher if it were possible? This parable is an answer to one who inquired as if in doubt about the ultimate success of the kingdom, and was not in earnest himself.

The answer was not direct, but general. Each parable teaches a special truth, and no one repeats the lesson in another. In one the present time is the field for work; in this the future is referred to, as a warning, as something to be prepared for. The door is open now, but there will come a time when it will be shut—by the hand of death.

If the lesson and warning were directed to the Jews, the door was shut to them at the destruction of Jerusalem, first under Titus, A.D. 70, and finally under Hadrian, A.D. 136, when the people were expelled from the promised land.

The Great Teacher urged His hearers to strive—not to rest and expect others to do the work—but to make personal and never-ceasing effort to improve every opportunity. The homely adage, "self-made man," applies to this lesson. Very few men, if any, succeed in life who are not self-made.

THE GOOD SHEPHERD.

JOHN x. 11-16.

CHRIST criticised the Pharisees with severity, and justly, as false guides to the people, a late instance having called attention to them, in the case of the action of the priests and leaders toward a poor blind man. Christ declares Himself the divinely called leader of the people, and the blind man the type of all who felt oppressed and were repelled by the selfish rulers and teachers. He is the door both for the sheep and the shepherds, and He addressed the shepherds specially in this parable.

All who seek to gather followers and form parties in the theocratic community, and to turn men to themselves instead of to the Messiah, were thieves and robbers, and such persons never gain entrance to the hearts really seeking salvation. They prey on simple and credulous souls. The true teacher who leads his flock to the true fold will be saved, both the flock and himself.

Hirelings can not be trusted when there is real danger. The two classes of Pharisees are described as thieves or hirelings. One sacrificed the welfare of the people to their selfish ends and aims; and the other with better intentions, but with too little true love, and therefore lacking in courage to risk their all for the good of souls. They fled before the Evil One, the wolf.

The flock is larger than the Jewish people, and includes the Gentiles—all mankind. But the Jews have neglected to enter the fold, and George Herbert, the sweet singer of the church, has told of their loss in this verse:

> "Poor nation, whose sweet sap and juice
> Our eyens have purloined, and left you drie;
> Whose streams we got by the Apostle's sluice,
> And use in baptisme, while ye pine and die;
> Who by not keeping once, became a debter;
> And now by keeping lose the letter."

CHRIST THE DOOR.

JOHN x. 1-10.

HERE as in other parables we find spiritual truth represented by a similitude from nature. In the parable of the Sower Christ is the husbandman, the divine word is the seed,

and the various degrees of susceptibility for the word in men's souls are likened to the variously productive soils in which the seed is planted, and in this the relation of souls to Christ is compared with that of sheep to the shepherd; and the self-seeking teacher, who offers himself, on his own authority and for a bad purpose, as a guide of men, is likened to a thief who does not enter the sheepfold by the door, but climbs over the wall.

This parable differs from those in the other gospels in being less historical in style. It merely alludes to what usually happens, while they refer to what might have or did actually happen once only, and then when human affairs are taken to illustrate spiritual truths.

Faith in Jesus as the only door of entry into the divine sheepfold is the lesson; and such faith is the supreme sacrifice for sin. All outward ordinances together will not suffice if this is wanting. This faith is for sinners, not for those who need no repentance. Any soul may come and be saved from the curse of the law, and when within the fold, under the care of the Shepherd, be free to come and go anywhere in the pasture land—that is to find spiritual food, to profit by doubts, criticism, inquiry, any and every aid to discovery of the truth. This method is now the rule in the church, and is bringing all sects and divisions into closer union. Thought, study, inquiry, scrutiny, for the fullest possible information on every point is the only safe way in this age of scientific investigation.

Christ is the shepherd and He is the door of the fold, for no one can enter but through His spiritual guidance and help into the kingdom of God.

THE TALENTS.

MATTHEW XXV. 14-30.

DIVERSITY of gifts followed by equal rewards is the lesson of this parable. The reward depends on the motives, not on the amount of one's labors, except so far as this might be affected by the disposition of the heart, and perhaps also to rebuke ambition and jealousy among the disciples themselves. The servant who makes no use of the capital entrusted to him is condemned. Faithfulness and zeal, not the measure of gifts, are made prominent, and the disciple is encouraged to put all diligence into our outward service, if we would give our account at the last with joy and not with sorrow.

An Oriental poet has told a story which illustrates this parable, as here:

"There went a man from home: and to his neighbors twain
He gave, to keep for him, two sacks of golden grain.
Deep in his cellar one the precious charge concealed;
And forth the other went and sowed it in his field.
The man returns at last—asks of the first his sack:
'Here, take it; 'tis the same; thou hast it safely back.'
Unharmed it shows without; but when he would explore
His sack's recesses, grain there finds he now no more;
One-half of all therein proves rotten and decayed,
Upon the other half have worm and mildew preyed.
The putrid heap to him in ire he doth return;
Then of the other asks: 'Where is my sack of corn?'
Who answered: 'Come with me, behold how it has sped,'
And took and showed him fields with waving harvests spread.
Then cheerfully the man laughed out and cried: 'This one
Had insight, to make up for the other that had none;
The letter *he* observed, but thou the precept's sense;
And thus to thee and me shall profit grow from hence;
In harvest thou shalt fill two sacks of grain for me,
The residue of right remains in full for thee.'"

THE POUNDS.

LUKE XIX. 11-27.

CHRIST made use of many parables during His ministry, while His disciples expected Him to establish a visible kingdom, to give them clearer ideas of the process by which a spiritual kingdom was to be founded and developed.

Three points were brought forward in this: the opposition to be met at Jerusalem; His departure (to the unseen world), and later return in triumph; and, finally, their duty to labor actively in the interval, and not to await in indolence victory by other means.

He showed how they must win their places in the kingdom of God by faithfully using the means intrusted to them. The use of money loaned on interest is the framework of the lesson.

Jellaleddin, the great religious poet of the East, wrote a poem in which life is described as a sum of money, to be laid out at interest for God:

"O thou that are arrived in being's land,
On His affairs was sent, at His command,
Thee thy Lord gave thy faithfulness to prove,
The sum of life, a capital in hand.
Hast thou forgotten thine entrusted pound?
Dazed with the market's hubbub dost thou stand?

"Instead of dreaming, up and purchase good:
Buy precious stones, exchange not gold for sand,
Thou at the hour of thy return wilt see
Thy monarch set, with open book in hand.
What thou from Him receivedst He will bring
To strict account, and reckoning demand:
And a large blessing, or a curse from Him,
Thy faithfulness or sloth will then command."

The enemies of Jesus and of all righteousness will be judged in the great day. The destruction of Jerusalem has begun the fulfilment of this prophetic parable. That frightful day of doom to the Jewish people was a second coming of Christ in His wrath to them; but it will be fully ended only when Antichrist, and all who have served under his banner, shall have received his final doom.



START OF THE PHOTOGRAPHIC EXPEDITION IN PALESTINE.—The expedition equipped and sent out from St. Louis by the publishers of the Self-Interpreting Bible were met at Jaffa by a dragoman, assistant dragoman, cook, waiter, chief muleteer, and several assistants, together with horses, tents, cooking utensils, and all other furnishings necessary to perform the work for which the pen sketching and photographing party were sent to Palestine. The instructions of the publishers were definite and comprehensive. All the places made sacred by the words and deeds of Christ, all the cities, villages, mountains, valleys and rivers of the Holy Land, made memorable by association with the kings, prophets, and priests of Biblical History, were to be visited, photographed and described. The success of the expedition vindicated the wisdom of the promoters of the enterprise. By the general consent of the best and most distinguished authorities in Europe and America, the photographs which illustrate this work bring the scenery of Bible Lands before the eye in a more vivid and real way than was ever done before.

In the illustration given above we see Rev. James W. Lee, D. D., the author, and editor of the Self-Interpreting Bible, giving directions to the dragoman and chief muleteer as the party is leaving, in the early morning, the Church of St. John at Samaria. Following close behind is Mr. R. E. M. Bain, the artist, who was selected for this work because of his great experience, efficiency and wide reputation as an outdoor photographer.

THE GOSPEL ACCORDING TO

SAINT MATTHEW.

Nothing is of more importance, nothing more deserves a plain and fully-attested account, than the birth, life, death, and resurrection of our Redeemer, on which the eternal honour of God and the salvation of men so marvellously depend, and in which the scope and principal predictions of the Old Testament are so manifestly fulfilled. In the four Gospels now before us these things are plainly related, fully attested, and the accounts all deeply marked, not only with the utmost candour of the writers, but with the infallible direction and infinite authority of the Holy Ghost. Matthew and Luke trace our Saviour's history from his conception in the womb to his glorious ascension. Mark and John begin their accounts with his public appearances at his baptism and as a minister of the circumcision. Matthew and Mark (who often shortens, but sometimes adds to Matthew's accounts) chiefly insist on his acts; Luke, and especially John, on the divine discourses which he delivered. But, in all, the miracles which he wrought, the instructions which he inculcated, the conduct which he uniformly pursued, and the manner in which he endured his sufferings, plainly demonstrate him the Son of God and Saviour of the world. Matthew, Mark, and Luke seem to have written their histories of Christ about thirty years after his death, without having previously seen one another's narrative.

[The inspired title is not 'Gospel,' but 'The book of the generation of Jesus Christ.' The word 'Gospel,' however, beautifully expresses the import of the sacred narrative. 'Gospel' is derived from the Saxon *god*, good, and *spel*, a history or message; and is a translation of the Greek *Ευαγγέλιον*, from *ευ*, good, and *αγγελία*, a message.

Matthew, also called Levi (Lu. 5. 27), was a native of Galilee. He was a 'publican,'—in modern language, a collector of rates or taxes; or, perhaps (see ch. 9. 9), he might receive the more dignified title of 'custom-house officer.' He was one of the twelve who were early called to the service and companionship of our Lord. He preached the gospel of his kingdom during our Lord's ministry, ch. 10. 3; saw him after his resurrection; received the Holy Spirit on the day of Pentecost; and afterwards preached with much success, especially in Judea. His Gospel is believed to have been written about A.D. 41, or about eight or ten years after our Lord's ascension. As he wrote immediately for the Jewish converts, it has been conjectured that he wrote originally in Hebrew, and that his Gospel was translated into Greek about A.D. 60, while the evangelist was yet living; and there is no doubt that in very early times there were two copies (or MS. editions) of his Gospel, the one in Hebrew, the other in Greek. Nevertheless, from Matthew's interpretation of Hebrew words into Greek (see ch. 1. 23; 27. 33), and the perfect accordance of his phraseology, in such cases, with that of the other evangelists, who unquestionably wrote in Greek (comp. Mar. 5. 41; 15. 22, 34; Jn. 1. 38), the legitimate conclusion seems to be that Matthew, as well as the other evangelists, originally wrote in the Greek tongue. That he may have given an edition in Hebrew is no doubt possible; but the existence of such a Hebrew original rests upon no authority of MSS., can never rise beyond the level of conjecture, and is therefore inadmissible as an item in legitimate Scripture criticism. *C.*

The Gospel of Matthew might be termed the Bible in miniature. The object of the Bible is to present an all-sufficient Saviour and a complete scheme of saving truth to a sinful world. This is done by Matthew. No essential doctrine is omitted; no essential duty is overlooked; no essential ordinance is left out. The plan of the Gospel is systematic and logical. The genealogy of our Lord is traced from Abraham; and he is thus connected with the revelations and promises made to patriarchs and prophets. The mystery of his conception is explained; and he is thus proved to be God Incarnate. The story of his infancy, growth, wants, and sufferings is told; and he is thus proved to be man. The descent of the Divine Spirit upon him at baptism is narrated; and he is thus shown to have been specially consecrated and prepared for his great work. His temptation and triumph are recorded; and he is thus shown to have power over Satan, man's enslaver. His sermon on the mount and his parables are given; and he is thus shown to be the great Teacher. A series of stupendous miracles wrought by him is detailed; and he is thus shown to be very God. His passion and death upon the cross are described; and he is thus shown to have borne for us the curse of a broken law. His resurrection from the grave and his assumption of universal sovereignty are recorded; and he is thus shown to have completed redemption work, and to have become 'Head over all things to his church.'

Every fundamental doctrine of Christianity is embodied in this Gospel:—human depravity, repentance, faith, the incarnation, substitution, and sacrifice of Christ, the trinity, the judgment, heaven and hell. Every duty we owe to God, to ourselves, and to others is unfolded:—worship, prayer, Sabbath observance, implicit obedience to God, honour to parents, love to the brethren, charity to mankind, holiness of life and language, purity of thought. Matthew records the institution of the sacraments, baptism and the Lord's supper. He relates the appointment and commission of a gospel ministry, and he closes his Gospel by that solemn charge given by our Lord to his church:—'Go ye and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.'

It is well to note that the word gospel (with its Greek equivalent) is not used in the text of the New Testament in the same sense in which it is used in the title of this book. In the Greek text the term *Euangelion* is confined to the 'glad tidings' of the Messiah's coming, and the salvation preached in his name. Thus in Mat. 11. 5, 'The poor have the *gospel* preached unto them;' that is, the advent and doctrine of the Messiah. So in Ro. 1. 1: 'Separated unto the gospel of God.' We also read of the '*gospel* of salvation,' Ep. 1. 13; the '*gospel* of peace,' Ep. 6. 15; the '*gospel* of glory,' 1 Ti. 1. 11. Early ecclesiastical writers used the word in a more strictly technical sense, namely, as a proper name of the *Lives of Christ*. Justin Martyr is the first, so far as we now know, who employs it in this sense. The sacred narratives of the life and sufferings of Christ were then called '*Gospels*,' and their authors '*Evangelists*.'

Matthew was son of Alphæus, Mar. 2. 14; and as it is probable that James, the son of Alphæus, was a son of Mary, the wife of Cleophas, and sister of the mother of our Lord, Jn. 19. 25, Matthew was thus a near relative of Jesus. He was a native of Galilee; and his family must have been poor, as otherwise he would not have accepted the office of publican. From the time of his call he remained a close attendant upon Jesus, and witnessed nearly all the great events of his life. After the ascension he appears to have confined his ministry chiefly to the Jews, and to have laboured in Palestine. His Gospel was specially adapted to the wants of those among whom he laboured; and the fullest and most recent researches show that it could scarcely have been written before the year A.D. 60. *P.*]

CHAPTER I.

1 *The genealogy of Christ from Abraham to Joseph.* 18 *The miraculous conception of Mary; Joseph's doubts are satisfied by an angel, who declareth the name and office of Christ: Jesus is born.*

THE book[a] of the generation[1] of Jesus Christ,[2] the[b] son of [3]David, [c]the son of Abraham.

CHAP. I.

a Lu. 3. 23–38, with Ge. 5. 1; 10. 1; 6. 9; 2. 4; 11. 10, 27; 25. 12; 36. 1, 9. Nu. 1. 20. Ru. 4. 18.

b 2 Sa. 7. 12–14. Ps. 132. 11. Is. 11. 1. Je. 23. 5; 33. 15. ch. 22. 42, 45. Lu. 1. 31, 32. Ac. 2. 30; 13. 23. Ro. 1. 3.

1 Rather, 'roll of the genealogy,' taken from the public registers, which were evidently in existence, according to Lu. ii.—*C.*

2 See note * in first column of next page.

3 This mark of Messiah was absolutely necessary. See Jn. 7. 42, comp. with 2 Sa. 7. 12. 1 Ki. 9. 5.—*C.*

c Ge. 12. 3; 22. 18; 26. 4; 28. 14. Lu. 3. 23–34. Ga. 3. 16.

d Ge. 21. 2–5. Ac. 7. 8. He. 11. 11, 12, 17. Lu. 3. 34. Jos. 24. 3.

2 Abraham[d] begat Isaac; and [e]Isaac begat Jacob; and [f]Jacob begat Judas and his brethren;[4]

3 And [h]Judas begat Phares and Zara of

e Ge. 25. 26. Jos. 24. 4.

f Ge. 29. 35. Ac. 7. 8. Ge. xxix. xxx. xlvi. Ex. 1. 1–4. 1 Ch. 2. 1, 2.

4 The brethren are noticed, to remind the Jews that Messiah was, according to the flesh, equally related to all the tribes.—*C.*

h Ge. 38. 27–30. 1 Ch. 2. 4.

Thamar; and [t]Phares begat Esrom; and Esrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat [j]Naasson; and Naasson begat Salmon;

5 And Salmon begat Booz of [k]Rachab; and Booz[1] begat Obed of Ruth; and Obed begat Jesse;

6 And [m]Jesse begat David the king; and David[o] the king begat Solomon of her *that had been the wife* of Urias;

7 And [p]Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

8 And [q]Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

9 And [r]Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

10 And [s]Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

11 And [5]Josias begat Jechonias[6] and his brethren, about the time they were carried away to Babylon;

12 And after they were brought to Babylon, Jechonias[t] begat Salathiel; and Salathiel begat Zorobabel;

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16 And Jacob begat [u]Joseph the husband[7] of Mary, of [v]whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.

18 ¶ Now the [z]birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child [y]of the Holy Ghost.

19 Then Joseph her husband, being a [8]just man, and not willing to make her [z]a public example, was minded to put her away privily.

20 But while he thought on these things, behold, [a]the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived[9] in her [b]is of the Holy Ghost.

21 And[c] she shall bring forth a son, and thou shalt call his name JESUS:[1] for[d] he shall save his people from their sins.

22 Now all this was done, that [e]it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold,[g] a virgin shall be with child, and shall bring forth a son, and they shall call his name[2] Emmanuel; which being interpreted is, [h]God with us.[3]

24 Then Joseph, being raised from sleep, [i]did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till [j]she had brought forth her first-born son: and he called his name JESUS.

CHAPTER II.

1 *The wise men out of the east are directed to Christ by a star.* 11 *They worship him, and offer their presents.* 14 *Joseph fleeth into Egypt, with Jesus and his mother.* 16 *Herod slayeth the children:* 20 *himself dieth.* 23 *Christ is brought back again into Galilee to Nazareth.*

NOW when [a]Jesus was born in Bethlehem of Judea, in the days of Herod the king, [b]behold, there came wise men from [c]the east to Jerusalem,

2 Saying, Where is he that is [d]born king of the Jews? for we have seen his star in the east, and are come to [e]worship him.

3 ¶ When Herod the king had heard *these things*, [g]he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests[1] and [h]scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet;

6 [i]And[2] thou Bethlehem, *in* the land of Juda,

A.M. —

* *Jesus* was the personal name of our Lord, given by the angel at the annunciation, to denote the special work he should accomplish. He was to be *the Saviour* of mankind. *Christ*, equivalent to the Hebrew Messiah, is the prophetical name of our Lord, indicative of his great offices, as anointed Priest, Prophet, and King. As here used it is a proper name; but in the body of the gospel narratives it is an appellative, and in Greek has the article. It is descriptive of him as *the* Messiah, the Anointed One.—*P.*

t Ge.46.12.Ru.4.18-22. 1 Ch. 2.5,9-15. Lu. 3.32-33.

j Nu.1.7;10.14.

k Jos.ii.;6.22-25.He. 11.31.Ja.2.25.

l Ru.ii.-iv.1Ch.2.11, 12.

m 1 Sa.16.1; 17.12. 1 Ch.2.15.

o 2 Sa.12.24. 1 Ch. 3. 5;14.4.

p 1 Ch.3.10-17. 1 Ki. 11.43;14.31; 15.8. 2 Ch. 9.31;12.16;14.1.

q 1 Ki.15.24. 2 Ki.8. 16; 14.21. 2 Ch.17.1;21. 1;26.1.

r 2 Ki.15.7,38;16.20. 2 Ch.26.23;27.9;28.27.

s 2 Ki.20.21;21.18,26. 1 Ch.3.13,14. 2 Ch. 32. 33;33.20,25.

5 Some read, *Josias begat Jakim, and Jakim begat Jechonias.*

6 Or, Jehoiakim. 1 Ch.3.15,16. 2 Ki.23.30, 34; 24. 17. 2 Ch.36.1,4, 10.

t 2 Ki.24.12; 25.27. 1 Ch.3. 17, 19. Hag. 1.1, 12; 2.2,23. Ezr.3.2;5.2. Ne.7.7;12.1. Lu.3.27.

u ver.18,19. Lu.1.27; 2.4,5.43.

7 That is, the *betrothed* husband (see ver. 18); Mary is so plighted being called husband and wife, Ge.29.21. De. 22.24.—*C.*

v ver.18, 20, 25. Lu. 1.35;2.7. Mar.6.3. Is.7. 14;11.1;53.2; 9.6. Mi.5. 2. Je.31.22. Ro.1.3;9.5. 1 Ti.3.16. Ja.1.14. Ge. 3.15.

A.M. 4000.

x Lu.1.27.

y Lu.1.35. Je.31. 22. Ga.4.4. He.10.5.

8 The exact intentions of Joseph may be gathered from a comparison of his character as given in the phrase 'a just man —a man who felt conscientiously bound to act in accordance with a fair yet merciful interpretation of law—with the enactment in De. 24. 1. Had he desired to act legally without regard to mercy, he might have resolved to bring

A.M. 4000.

Mary to a public trial; but he resolved to adopt the milder course, give her a 'writing of divorcement,' and send her away from his house without public trial or exposure.—*P.*

z De.24.1;22.21-25.

a Job 33.15,17. Lu.1. 10,26.ch.2.13;4.11.

9 Gr. *begotten.*

b ver. 18. Lu. 1. 35. He.10.5. Je.31.22.

c Lu.1.31;2.7,21. Ge. 3.15. Is.7.14.

1 That is, *Saviour.*

d Ge.22.18;49.10. Ps. 72. 17. Je. 23.6; 33.16. Da.9.24. Ho.1.7. Ac.4. 12; 5. 31; 13. 23, 32, 38. Tit.2.14. He.7.25. 1 Jn. 3.5,8. Re.1.5,6. 1 Pe.1. 19.

e Nu.23.19. 1 Sa. 15. 29. Is.44.26. 1 Th.5.24. Tit.1.2. He.6.18.

g Is. 7. 14. Ge. 3. 15. Je.31.22.

2 Or, *his name shall be called.*

h Jn.1.14. Ro.1.3,4; 9.5. 1 Ti.3.16. Is.9.6.

3 God manifesting himself in our flesh. —*C.*

i De.12. 32. 1 Sa. 15. 22. Ac.26.19.

j ver. 21. Ex. 13. 2. Lu. 2. 7, 21. 1 Th.1.10. He.7.25.

CHAP. II.

Year of the world 4000, and 4th before our common account, called *Anno Domini*, or *year of our Lord.*

a Mi.5.2. Lu. 2. 4-7. ch.1.23. Ge.49.10. Da. 9.24-26. Hag.2.7,9.

b Ge.22.18;49.10. Is. 11.10;60.3. Zec.8.23.

c Ge.25.6,18. Job 1.3. Ju.6.3. 1 Ki.4.30.

d Zec.9.9. Is. 9. 6, 7; 52.13. Nu.24.17. Is.60. 3.

e Jn.5.23.

g Ps. 2.1-6. Ac.4. 27, 28. Jn.11.48. ch.8.59.

1 Heads of the 24 courses, 1 Ch.24.4-18. 2 Ch.36.14.

h Ezr.7.11,12. 1 Ch. 24.6. 2 Ch.34.13. ch. 7. 29;13.52. Je.8.8.

i Mi.5.2. Jn.7.42.

2 It will be observed that this quotation from Mi. 5. 2 is not literal. The original has 'Bethlehem Ephratah.' The reason of the change is, that the old name had become obsolete, and to distinguish the city from another of the same name, the words 'in the land of Judah' are added. Another verbal change is made upon the same principle. Matthew, under divine inspiration, modifies the language which he quotes, so as, while preserving its import, to adapt it to the new circumstances. —*P.*

CHAPTER I. Ver. 1–17. In this genealogy of Christ, by his supposed father, we have *four women* inserted, three of them Gentiles, and Bathsheba, an adulteress, to discover him as the Saviour of the Gentiles and of the greatest sinners. The three immediate descendants of Joram by Athaliah are omitted, to mark the curse of God upon unhallowed marriages to the third and fourth generation. 18, 19. Mary's espousal to Joseph prevented the imputation of bastardy to her son, and secured her an assistant to bring him up.—Joseph was afraid of marrying an unchaste woman on the one hand, or, on the other, of publicly exposing to be stoned one whom he hoped might be innocent.

Ver. 3. A considerable difference in the spelling of several names will be observed—e.g. *Judas* is spelled Judah; *Phares*, Pharez, Ge. 46. 12; *Thamar*, Tamar, Ge. 38. 6; *Esrom*, Hezrom, Ge. 46. 12, &c. &c. This variety presents to the attentive reader of the Scriptures no serious inconvenience. It would, however, have been well had the translators studied uniformity.—Only four women out of forty-two are mentioned in this register—Thamar, Rahab, Ruth, and Bathsheba, against each of whom there lies some charge, either of personal sin, heathenism, or poverty. These facts are, most probably, thus educed to obviate the cavils of the Jews against the poverty of our Lord's mother, and, historically, to show that he came to save both Jew and Gentile, guilty not merely of original, but of the deepest actual transgression. *C.*

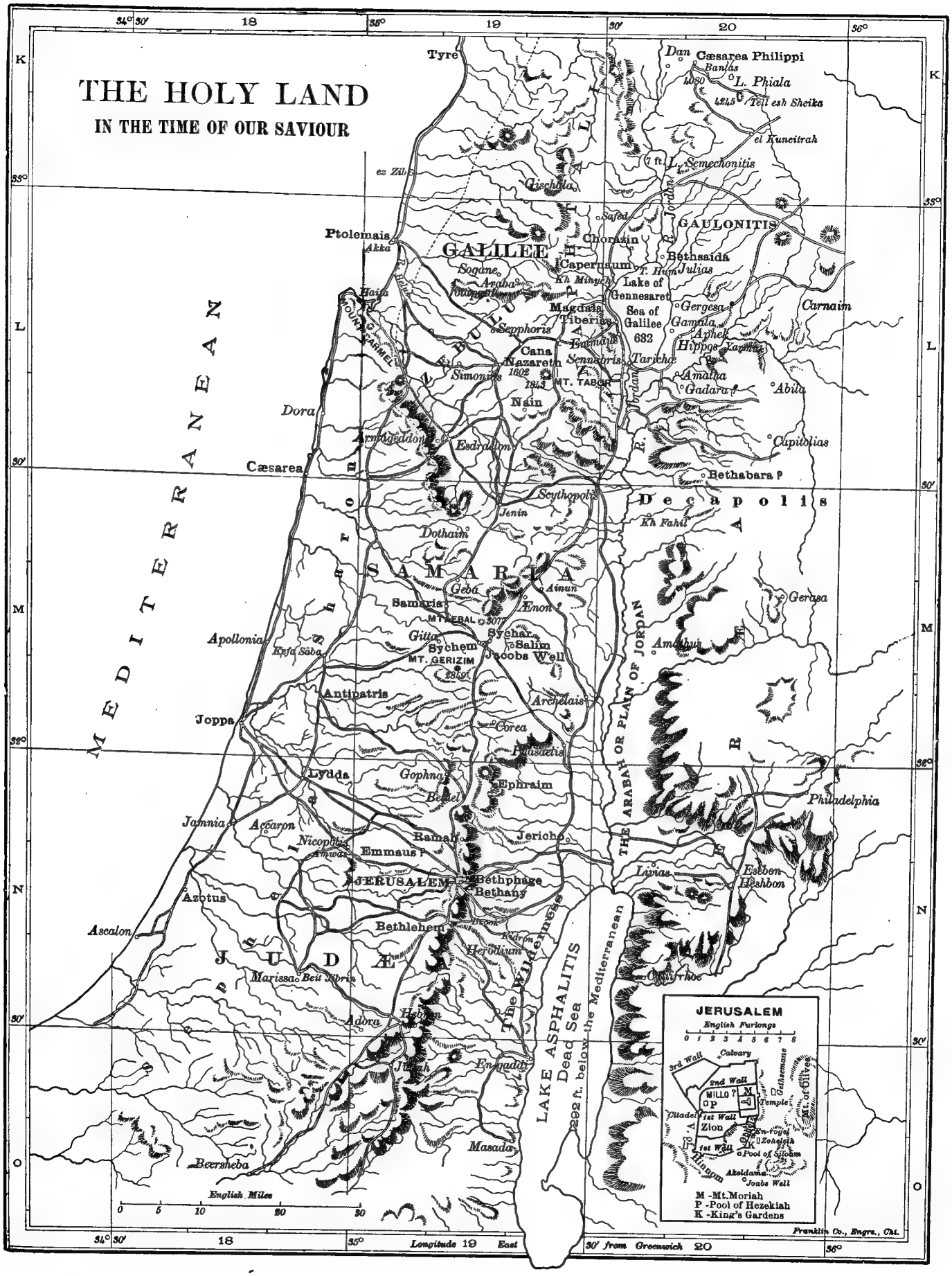
Ver. 18. Dating from the birth of Christ did not commence till about A.D. 730, which birth some place in the fifth year before the common era. From Malachi to Christ there are reckoned 400 years; from Ezra, 500; from Solomon, 1000; from the exodus, 1500; and from the creation, 4000; or, according to other calculations, 4004. *C.*

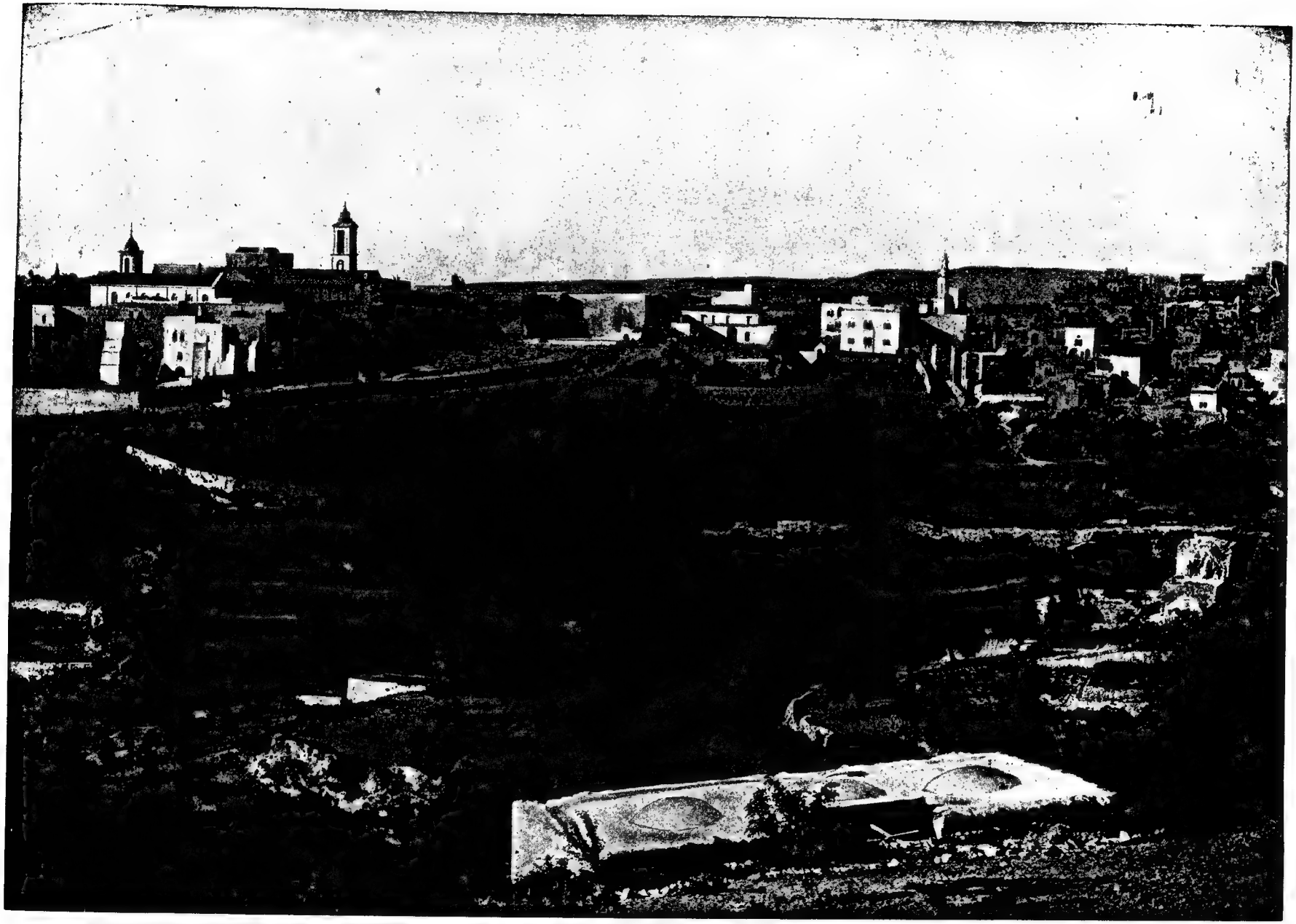
Ver. 19. *A just man.* Mild, gentle, benignant, as the word signifies among the Hebrews, Ps. 114. 17; Pr. 12. 10. *C.*

Ver. 22. *That* (or *so that*) *it might be fulfilled.* Not as if the *design* was to fulfil the prophecy, but that the *event* fulfilled it. For such use of the Greek *ina*, see Mat. 23. 26; Lu. 9. 45. *C.*

Ver. 23. Considerable difference of opinion exists as to the mode of interpreting this and many kindred passages in the New Testament. The passage quoted is from Is. 7. 14, and a glance at the context shows that the prophet there, under divine guidance, speaks of an event about to occur *in his own time*, and which would be a sign to the Israelites; whereas the words are by Matthew interpreted as prophetical of the Messiah. The solution is this, that while the words of Isaiah did refer directly to an event soon about to take place, yet that event was itself *typical* of another and greater—namely, of the *incarnation*. Such being the case, the language of the prophet applies as fully to the antitype as to the type. There is no straining of the meaning therefore, no accommodation, in Matthew's application of Isaiah's words. The inspiring Spirit designed them to be applicable to our Lord. *P.*

REFLECTIONS.—Though long delays of God's favours may much exercise our patience, they do not in the least weaken his promises. Full and convincing is the evidence that our Jesus is the true Messiah, the Saviour of Jews and Gentiles, males and females, of sinners, even the chief. Marvellous was the providence of God that he should prepare him his holy manhood through and from such abominable persons and acts. But strange alterations take place in the temporal condition and moral qualities of families in a few generations. How miraculous was our Saviour's conception and birth, and how honourably testified! With great wisdom and prudence God conducted every circumstance thereof to his honour and to the happiness of those concerned. Yet they who receive remarkable honours from God may expect remarkable trials; but if we keep a good conscience, God will maintain, or, in due time, vindicate our honour. It is very comely when piety towards God, fidelity towards man, and tenderness of our reputation, go together. And in suspicious cases we should always hope the best, and depend upon God for such solution of our doubts as may enable us to proceed with freedom and comfort. But nothing can more enliven a perplexed mind than


THE HOLY LAND
IN THE TIME OF OUR SAVIOUR
MEDITERRANEAN
Tyre
Dan
Cæsarea Philippi
Banias
L. Phiala
Tell esh Sheika
el Kuneitrah
L. Semechonitis
Jordan
Ptolemais
Akka
GALILEE
Safed
GAULONITIS
Chorazin
Bethsaida Julias
Capernaum
Kh Minyeh
Lake of Gennesaret
Sea of Galilee
682
Magdala
Tiberias
Gergesa
Gamala
Carnaim
Sepphoris
Cana
Nazareth
1602
1843
Simonias
MT. TABOR
Endmarus
Sennabris
Tarichæa
Hippos
Yarmuk
Amathus
Gadara
Abila
Nain
Dora
Armageddon
Esdraelon
Capitolias
Cæsarea
Bethabara ?
Scythopolis
Jenin
Decapolis
Kh Fahil
Dothaim
SAMARIA
Gebal
Ainun
Ænon
Gerasa
Samaria
MT. EBAL
3077
Apollonia
Kefr Saba
Gitta
Sychem
MT. GERIZIM
2849
Sychar
Salim
Jacobs Well
Amathus
Antipatris
Archelais
Joppa
Corea
Peræa
Lydda
Gophna
Ephraim
Bethel
Philadelphia
Jamnia
Accaron
Nicopolis
Emmaus ?
Ramah
Jericho
JERUSALEM
Bethphage
Bethany
Livias
Esbon
Heshbon
Azotus
Ascalon
Bethlehem
Brook Kedron
Herodium
JUDÆA
Marissa
Beit Jibrin
Adora
Hebron
Jutah
Engaddi
The Wilderness
LAKE ASPHALTITIS
Dead Sea
1292 ft. below the Mediterranean
Callirhoe
Masada
Bœrsheba
THE ARABAH OR PLAIN OF JORDAN
JERUSALEM
English Furlongs
0 1 2 3 4 5 6 7 8
Calvary
3rd Wall
2nd Wall
MILLO ?
M
P
Temple
Citadel
1st Wall
Zion
En-rogel
Zoheleth
K
Pool of Siloam
Akeldama
Joabs Well
Mt. of Olives
M -Mt. Moriah
P -Pool of Hezekiah
K -King's Gardens
English Miles
0 5 10 20 30
Longitude 19 East
30' from Greenwich 20
Franklin Co., Engrs., Chi.



VIEW OF BETHLEHEM. [MATTHEW, ii: 1.]—Six miles south of Jerusalem is Bethlehem. When Jesus was born here, in the days of Herod the king, it was only a village. Its history dates back to the time of Jacob, who buried his wife Rachel near this place. Bethlehem was the home of Boaz, who married Ruth, and whose son was Obed, and whose grandson was Jesse, the father of David. Here David tended his father's sheep, and here he was anointed by Samuel as King of Israel and Judah.—I. Samuel, xvi · 11-13. From this place went up the triumphal song, "Glory to God in the highest, and on earth peace, good will toward men." There are some 6,000 people here now, and they make their living by carving scenes in the life of our Savior out of mother-of-pearl, and by pressing flowers, which they sell to tourists.

art not the least among the princes of Juda: for out of thee shall come a [i]Governor, that shall rule[3] my people Israel.

7 Then Herod, when he had [k]privily called the wise men, inquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem; and said, Go[l] and search diligently for the young child; and when ye have found *him*, bring me word again, that [m]I may come and worship him also.

9 ¶ When they had heard the king, they departed: and, lo, the star,[4] which they [o]saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they [p]rejoiced with exceeding great joy.

11 ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down, and [q]worshipped him: and when they had opened their treasures,[5] they presented[6] unto him gifts; gold, and frankincense, and myrrh.

12 And [r]being warned of God in a dream that they should not return to Herod, [s]they departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord [t]appeareth to Joseph in a dream, saying, [u]Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod[7] will seek the young child, to destroy him.

14 When he arose, he took the young child[7] and his mother by night, and departed into Egypt:

15 And was there until the death of Herod, that it might be fulfilled which was spoken of the Lord by the prophet, saying, [x]Out of Egypt have I called my son.

16 ¶ Then Herod, when he saw that he was mocked of the wise men, was [y]exceeding wroth, and sent forth, and slew all the children[8] that were in Bethlehem,[9] and in all the coasts thereof, from two years old and under, according to the time which he had [z]diligently inquired of the wise men.

17 Then was fulfilled[1] that which was spoken by Jeremy the prophet,[2] saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping[3] *for* her children, and would not be comforted, because they are not.[4]

19 ¶ But when Herod was dead, [a]behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead[5] which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus[6] did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, [b]being warned of God in a dream, he turned aside into the parts of [c]Galilee:[7]

23 And he came and dwelt in a city called [d]Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.[8]

CHAPTER III.

1 *John preacheth: his office, life, and baptism.* 7 *He rebuketh the Pharisees:* 13 *he baptizeth Christ in Jordan, and receiveth a witness from heaven.*

IN those days came [a]John the Baptist, preaching in the wilderness of Judea,

2 And saying, [b]Repent ye: for the kingdom of heaven[1] is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, [c]The voice of one cry-

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A.M. 4000.

[i] Is.9.6,7.Ps.2.6.Col. 1.18.Ep.1.22.

[3] Or, *feed*, Is.40.11. Eze. 34. 23, 24; 37. 24. Re.2.27.

[k] Ge. 3. 1. Ex. 1. 10. Ps.10.8,9; 12. 2; 40. 14; 55.21;64.4.

[l] Job 5.12. 1 Ki.19.2. Is.59.13-15.

[m] Pr.26.24.2Sa.15.7. 1 Ki.21.9. Tit.1.16. Ps. 12.2;55.21. Ch.26.48,49; ver.16.

[4] It appears to have been a fiery meteor in the lower sky.

[o] ver.2.

[p] Lu.2.10,11.De.32. 43. Ps. 67. 4; xcvi.-c.; 105.3.

[q] Ps.2.12; 45. 11. Jn. 5.23.Ps.22.29;72.17.

[5] *Treasures.* Caskets or other receptacles used by travellers. The special mention of 'opening' seems to intimate that they were carefully sealed, a precaution very necessary for preserving the fragrance of the frankincense and myrrh.—*C.*

[6] Or, *offered*, Ps. 72. 10–15. Is.60.6, with Ge. 43.11,25.1 Sa.9.7,8; 10. 27.1 Ki.10.2.Pr.18.16.

[r] ch.1.20.

[s] Ex.1.17. Ac.4.19;5 29.

[t] ch. 1. 20. Nu. 12.8. He.1.1.

[u] Ho.11.1. Re.12.4. ch.10.23.

[v] ver.16.

[7] Whether this happened about two months or about a year after Christ's birth, we know not.

[x] Ho.11.1, with Nu. 24.8.

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* Josephus does not specially mention the massacre, but most evidently alludes to it in these words: — 'Many slaughters followed the prediction of a new king' (*Antiq.* b.xvii. c. 17).—*Cuarts*, villages around Bethlehem.—*C.*

[8] There is some difficulty in the interpretation of this quotation. Bethlehem was a town of Judah; Rachel was mother of Benjamin, and Ramah was one of the chief cities of that tribe; how then can it be said that *Rachel* was weeping for *her* children? The solution is this—Rachel died and was buried on the southern border of Benjamin, and within half a mile of Bethlehem. Herod slew the children not in the town merely, but 'in all the coasts thereof,' and consequently in that part of Benjamin around Rachel's sepulchre. The sepulchre was, and still is, well known. By a bold and beautiful figure Rachel is represented as rising from her tomb, and filling the whole country with a wail of sorrow over her slaughtered children.—*P.*

[y] Pr.27.3.Da.3.13.

[8] See note * in first column.

[9] Pr.1.16.Is.59.7. ch. 10. 34. Jn.15.18. Pr.20. 21; 21. 30. Thus the time of Christ's birth was publicly marked, and none left to rival his honours.

[z] ver.7.

[1] Again fulfilled, as it had been at the captivity of Babylon.

[2] Je.31.15, with Ge. 35.19. Jos.18.21,23. Je. 40.1; 41.3. The third year before the account called *Anno Domini*.

[3] *Rachel weeping.* Rachel, neither *personal*, for she was dead—nor *figurative*, for that would be forced, but Rachel *represented* by her descendants — even as Levi is said to have 'paid tithes in Abraham.' He.7.9,10. The prophecy was begun in the type (Je. 40.1), and now completed in the antitype.—*C.*

[4] See note † in first column.

[a] ch.1.20;ver.13. Ps. 32.7,8. Pr.3.5,6. Ps.91. 11,12.Ex.4.19.

[5] *They are dead.* Herod, and most probably his cruel son Antipater, who died five days before his merciless father.—*C.*

[6] *Archelaus* reigned as ethnarch or governor, and appears to have inherited his father's cruel disposition.—*C.*

[b] Ps.46.1;32.8; 121.8; 48.14.1 Sa.2.9.

[c] ch.3.13.Lu.2.39.

[7] *Galilee.* An obscure province in the north of the Holy Land, where Antipas, another son of Herod, was governor.—*C.*

[d] Jn.1.45.

[8] I.e. *branch, the Saviour; separated* or *crowned one*, Is.11. 1. Zec. 6.12. Job 7. 10. Nu. 6. 2, 13. Ju. 13.5,7. 1 Sa.1.11. Am.2.10–12. Ac.24.5.

CHAP. III.

A.D. cir. 27.

[a] Mar. 1. 4. Lu. 3. 2, 3; 1.5–25,57–80. Jn.1.6, 7,20. Jos.15.61. Is.40.3.

[b] ch.4.17. Ac.2.38,39; 3.19. Lu.13.3,5. Is.55.7. Eze.33.11.

[1] Da. 2. 44; 7. 13, 14; *i.e.* the gospel dispensation, ch. 4. 17; xiii. xxv.

[c] Is. 40. 3. Mar. 1.3. Lu.3.4. Jn.1.23. Mal.3. 1;4.2,5,6.

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discoveries of Jesus Christ as the great God-man, who effectually saves from sin and wrath.

CHAPTER II. Ver. 1. *Wise men.* Magi. These were originally Persian philosophers and priests; but the name was applied to such men of other countries as applied themselves to the study of astronomy, theology, &c. Daniel was set over the Babylonian college of the Magi, Da. 5. 11, whereby we may learn the purity of their scientific pursuits and original religious principles. These visitants were probably Jews; but from what country *east* of Jerusalem does not appear. *C.*

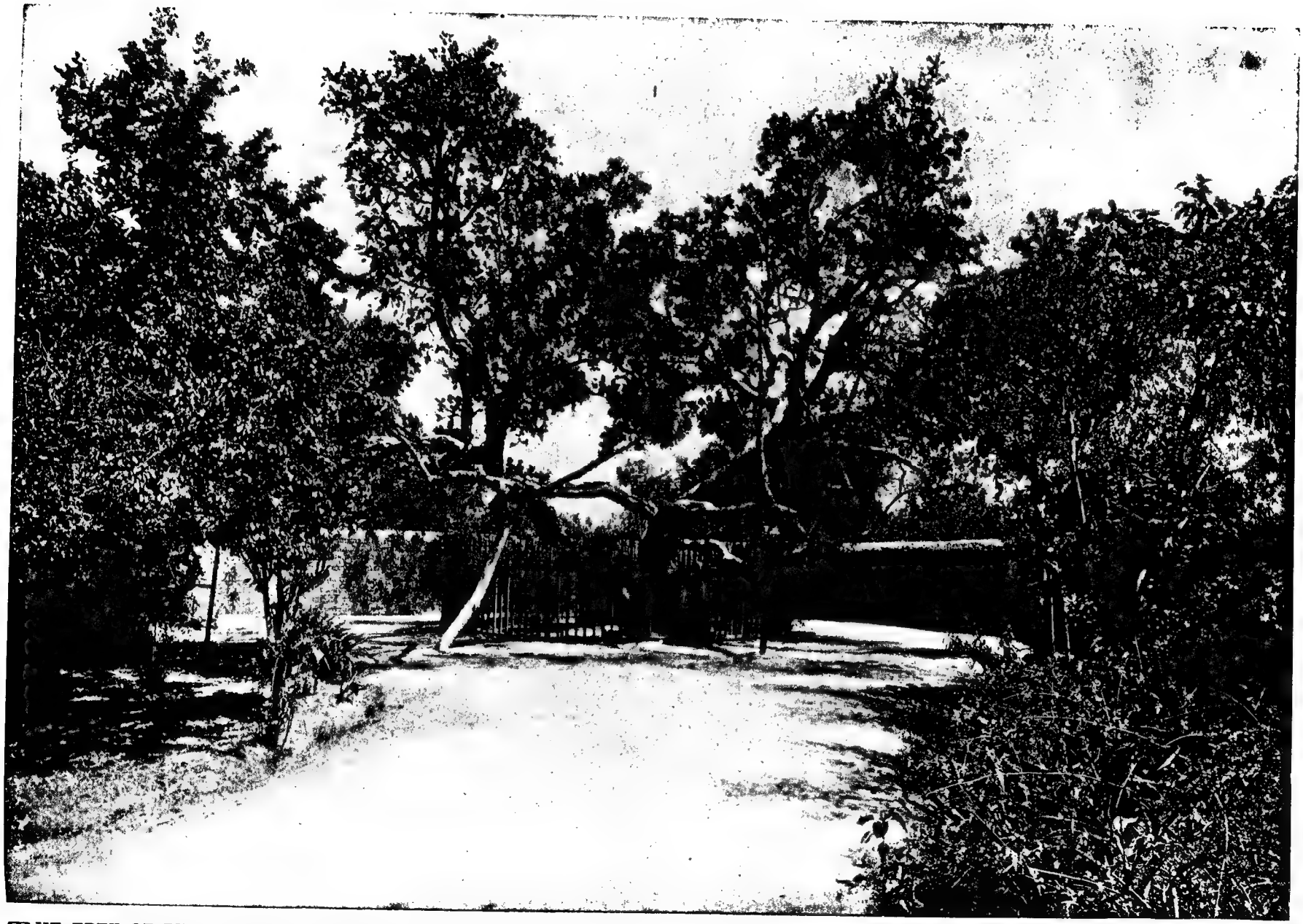
Ver. 2. Tacitus and Suetonius testify that, throughout the whole East there was, about this time, a general expectation of the birth of a king in Judea who should reign over the whole world. This opinion would naturally arise from the prophecies concerning the birth of Christ, which, by means of the Septuagint translation, and the dispersion of the Jews, had now been extensively diffused through all that had once been the Greek, and now was the Roman empire. *C.*

Ver. 4. *Chief priests.* The heads of families in the twenty-four courses, 1 Ch. 24. 6, and all that were members of the *Sanhedrim*, or Jewish senate, Mat. 26. 3; Jn. 18. 3.—*Scribes.* Literally *writers*, because they were chiefly employed in writing copies of the law, and, because of their familiarity with it, in giving interpretations. From 1 Ch. 24. 6; 2 Ch. 34. 13; Ezr. 7. 11, 12, it is evident that the scribes were exclusively of the tribe of Levi. *C.*

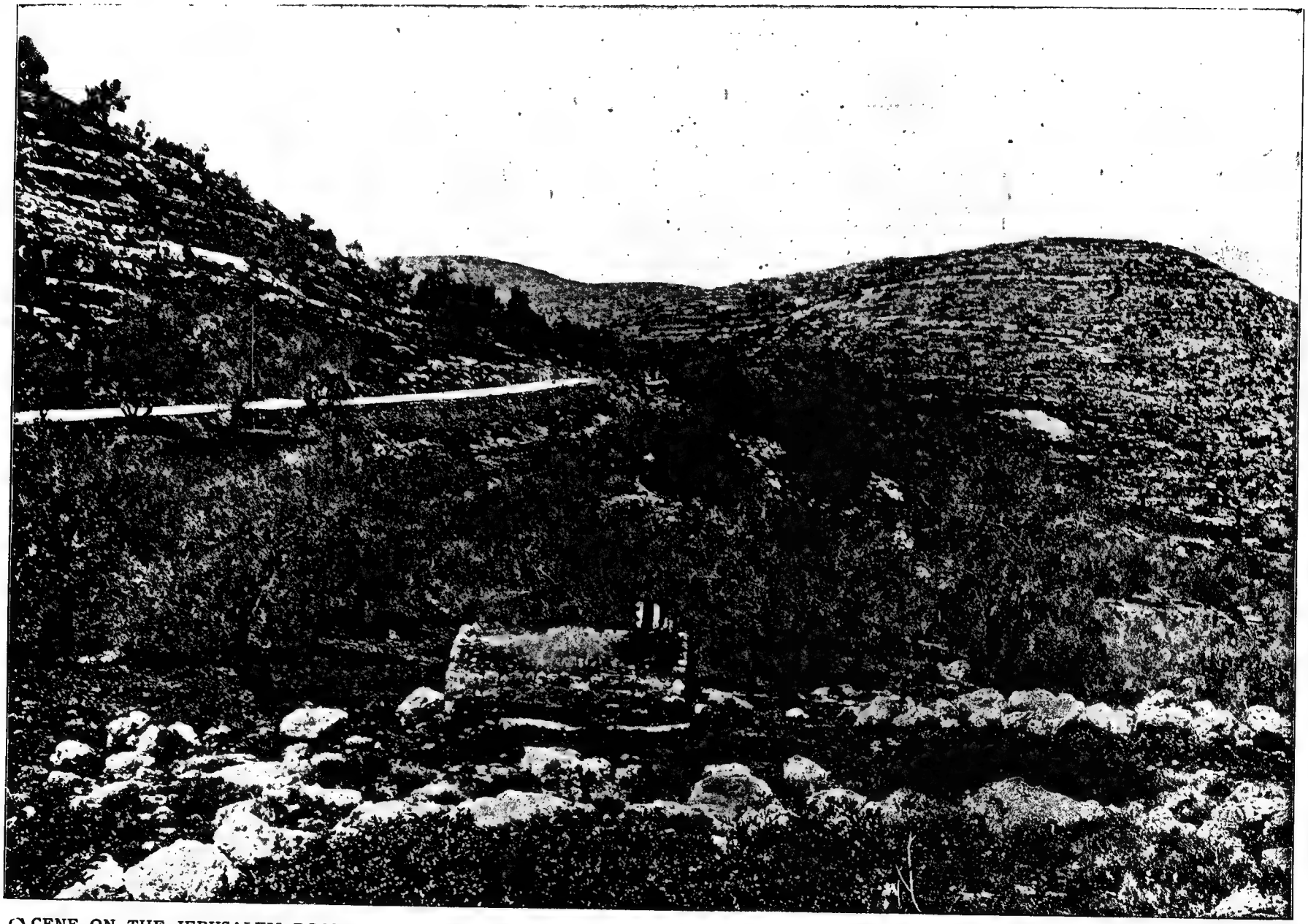
Ver. 15. This prophecy has been interpreted as a mere *accommodation* of the words of Hosea to our Lord. But the doctrine of accommodation is such that, if once admitted, it must introduce a constant uncertainty of interpretation, unless the accommodation be expressly declared. Here there is no such intimation. The words were therefore originally intended for Christ, and were never fulfilled, except in type and shadow, till Christ the Son of God was literally 'called out of Egypt.' *C.*

REFLECTIONS.—How deep was the debasement, and early the sufferings, of our Redeemer! and yet attended with the honours of an extraordinary star directing to him; the devout visit of the wise men; and the repeated directions of God concerning him. How early the Gentiles begin their gathering to Shiloh! and often they who live farthest from the means of grace are first converted. Even in extraordinary appearances of nature we ought to inquire after God's mind and will; and if we be earnestly desirous to know and find Christ, neither pains nor perils will hinder us. Nothing produces so great a hatred of Christ and his kingdom as ignorance of their nature and design. And it is awful when repeated directions concerning him do but make men the more deceitful and desperately murderous. Adorable is the providence of God, which disappoints the devices of his crafty, powerful, and cruel enemies, and turns them into means or occasions of verifying his predictions and executing his purposes. He takes delight to encourage and direct young converts who are ready humbly to give to Jesus themselves and all that they have. And the more nearly any are connected with Christ, the more divine protection and direction they may expect; and the more readily and cheerfully must God be obeyed. Into what monsters of wickedness has sin transformed some men! And wicked rulers will never want wicked instruments to act by. Children, life, lands, and all other created enjoyments, are certain sorrows, but very uncertain comforts. Let my care be to have God as my portion, and to live with him as my Father and Companion, go where I will!

CHAPTER III. Ver. 2. The *kingdom of heaven* often denotes the gospel dispensation, but sometimes the heavenly glory, or the work of grace in the heart. 7–10. Ye hypocritical Pharisees and irreligious Sadducees, who, like your father the devil, are full of malignant enmity to all real goodness, who hath instigated you to apply for my baptism as a mean of escaping the temporal and eternal judgments to which ye are so exposed? Bring forth therefore good works in heart and life, suitable to the nature and evidential of the sincerity of your repentance, or else my baptism will do you no service. Imagine not that your not being profane Gentiles, but descendants of Abraham, will secure you from God's justice; for he will rather raise up a seed of believing and obedient followers of Abraham out of these Gentile soldiers, or even these stones, than save any of you who persist in your sins. God is now giving you the last trial. If ye reject the Messiah and his gospel offers which shall soon be presented to you, his judgments, which are now waiting, shall quickly destroy your nation, and cast you into temporal and eternal miseries, on account of your wickedness. 11, 12. By my baptism I am but attempting to prepare you for the infinitely more worthy Messiah, who will pour out upon you his Holy Spirit in a miraculous manner, and whose operations



THE TREE OF THE VIRGIN AT MATARIYEH. [Matthew, ii:13-15.]—Out about six miles from Cairo, and in the suburbs of the ancient city of On, where Moses was educated, is the village of Matariyeh, where Mary and Joseph with the infant Jesus spent the time of the sojourn in Egypt. There is an old tree here, enclosed, as you see in the picture, that is said to be the identical tree under which the holy family rested. Nearly all tourists who go to Egypt make a pilgrimage to Matariyeh. Near this place was the Temple of the Sun, where Potiphera, the father-in-law of Joseph, acted as priest, and here Joseph and Asenath, his wife, lived. The holy family could have spent the time of the sojourn in Egypt at no more fitting place than in the neighborhood where Joseph and Moses lived.



SCENE ON THE JERUSALEM ROAD. [Matt., ii:21.]—Upon the death of Herod, Joseph and Mary returned from Egypt to Nazareth. After leaving Egypt they went up by Hebron and Kuryet El Anab, and from thence by the Jerusalem road to Ramleh and then northward to Nazareth. The scene given in the above picture, in the light of all historical statement, was witnessed by the holy family. For this is the road from Jerusalem to Ramleh that has been here in all ages. It is about 12 miles out from Jerusalem and about 4 miles from Kuryet El Anab. Standing at this high point we are in sight of the Mediterranean sea and the Valley of Ajalon and the plains of Sharon.

ing in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 And the same John [d]had his raiment of camel's hair, and a leathern girdle about his loins;[2] and [e]his meat was locusts and wild honey.[3]

5 ¶ Then[g] went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.

7 ¶ But when he saw many of [h]the Pharisees and Sadducees come to his baptism, he said unto them, [i]O generation of vipers, who hath warned you to [j]flee from the [k]wrath to come?

8 Bring[4] forth therefore fruits meet for repentance:[4]

9 And think not to say within yourselves, We[m] have Abraham to *our* father: for I say unto you, that God is able [o]of these stones to raise up children unto Abraham.

10 And [p]now also the axe is laid unto the root of the trees: [q]therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 I[r] indeed baptize you with water unto repentance: but he that cometh after me [s]is mightier than I, whose shoes I am not worthy to bear: [t]he shall baptize you with the Holy Ghost, and *with* fire:

12 Whose[u] fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

13 ¶ Then[v] cometh Jesus from Galilee to Jordan, unto John, to be baptized of him.

14 But John forbad him, saying, [z]I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering, said unto him, Suffer *it to be so* now: for [y]thus it becometh us

A.M. cir. 4031.
A.D. cir. 27.

d ch.11.8.Mar.1.6. 2 Ki.1.8. Mal.4.5. Lu.1. 17.Zec.13.4.

[2] John's dress was that commonly worn by the dwellers in the wilderness of Judah and plains of Arabia. It was, and still is, different from the costume of the peasants in other parts of Palestine. It consists of a loose robe of camel's or goat's hair; a coarse under-garment bound round the waist by a girdle of leather; a coloured handkerchief thrown over the head, and encircled by a fillet of camel's hair. The feet are either bare or partially covered with sandals of undressed skin. The simple costume has remained unchanged among the Bedawin of Arabia and the semi-nomad shepherds of Palestine for thousands of years. —*P.*

e ch.11.18. Le.11.22.

[3] See note [e] below.

g Mar.1.5. Lu.16.16; 3 3.7. Jn.1 6,7,15–28;5. 35.Ch.11.12.Ac.19.3–5, 18;1–5;2.38,39.Mal.4.6.

h Ac.15.5;26.5;23.8, 9. ch.22.23,34; 23.1–29. Lu.7.30.

i ch.12.34; 23.33. Is. 59.5. Lu. 3. 7; 18.9,11. Ac.23.8.

j Je.51.6.Ro.1.18.

k 1 Th.1.10. 2 Th.1. 9.Ro.5.9.

l Ac.26.20. Ga. 5.22, 23. 2 Pe.1.4–10. 2 Co.7. 1,11.

[4] Or, *answerable to amendment of life.*

m Jn.8.33,39. Ac.13. 26. Je.7.4.

o Jos.4.3, 8, with ch. 8. 11, 12; 21.43. Lu. 19. 40. Ac.15.14.

p De.20.20. Lu. 3. 9; 23.31;19.42. Jn.12.35. 2 Co. 6. 2. He.2.1,3; 3.7– 13;4.1;10.26–29.

q ch.7.19. Jn.15.2,6. 1 Pe. 4. 17,18. Is.33.14. He.6.8;10.27.Eze.xv.

r Mar. 1.8. Lu.3.16. Jn. 1.26. Ac.1.5; 11.16; 19.4.

s Jn.1.15,27;3.28–36. Lu.1.16,17.

t Is.44.3. Mal. 3.2,3. Ga.4.6. Tit.3.5. Ac.1.5; 2.3,4;11.15. Jn.1.33.

u Lu.3.17. ch.13.30, 42. Ps.1.4. Mal.4.1;3.2, 3. Mar. 9.44. Mi.4.12. Job 21.18.

A.D. cir. 29.

v Mar.1.9. Lu. 3.21, with ch.2.22.

z Ge.32.10. 1 Ch. 29. 14.2 Ch.2.6. Ep.3.8.

y Ps.40.5–8. Je.30.21. He.7.22. Is.42.21. Da. 9.24. Phi.2.6–8. Ga.4.4. 5. Ro.5.15–21;3.25,26.2 Co.5.21. Is.liii.

[5] The *locust* was the well-known insect which invades in such numbers, and

A.M. cir. 4033.
A.D. cir. 29.

commits such devastations in, Palestine. The Mosaic law sanctioned its use as an article of food (Le.11. 22). Classic writers tell us that it was in their day largely eaten by the Arabs, and at the present time some of the desert tribes of Arabia and north Africa make use of it. *Wild honey*—the honey of the ordinary wild bee is abundant in the mountains of Palestine, and is highly esteemed as an article of food.—*P.*

x Mar.1.10. Lu.3.21, 22.Jn.1.32,33; 3.34. Ps. 45. 7; 89. 20. Is. 11.2–4; 42.1;61.1.Col.1.19.

a Ps. 2. 7. Is. 42.1.4, 21.ch.12.18;17.5. Mar. 1.11. Lu. 3.22;9.35.2Pe. 1.17.Col.1.13. Ep.1.6.

CHAP. IV.

a Mar. 1. 12,13. Lu. 4.1–13.1 Ki.18.12.Eze. 3. 14; 8. 3; 11.1,24; 40.2; 43.5. Ac.8.39.

[1] The language is topographically accurate. The Jordan runs through a depressed valley, nearly a thousand feet below the level of the sea. 'The wilderness' of Judea, the undoubted scene of the temptation, was a mountainous region which rose abruptly from the Jordan valley to a height of from two to four thousand feet. —*P.*

b He. 4.15; 2.18. Ge. 3.15. Jn.14.30.

c Ex.34.28. De. 9. 9, 18.1 Ki.19.8.

d Mar.1.13. Lu. 4.2. ch.21.18. Jn.4.6.

[2] The narratives in Mark and Luke show that our Lord was tempted by Satan *during* the forty days. The three temptations here recorded occurred at the close of the period, and were probably more severe than any which had preceded them. Bodily weakness, and the cravings of the natural appetite, also rendered Christ, humanly speaking, less able to withstand the wiles of the tempter.—*P.*

e Lu.4.2, 3, with ch. 3.17;17.5.

f Ep.6.17.1 Pe.5.9.

h De.8.3. Ex. 23.25. Lu.4.4; 12.15. 1 Ti.4.5. Pr.10.22;30.8.

i Job 1.11–19;2.6. Jn. 19.11.

j Ne.11.1. Is.48.2;52. 1. Da.9.16. ch.5.35; 27. 53.

k Ps.91.11,12. Lu.4.9 –11. 1 Ti.3.16. ver.11.

to fulfil all righteousness. Then he suffered him.

16 And[z] Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17 And, lo, a voice from heaven, saying, [a]This is my beloved Son, in whom I am well pleased.

CHAPTER IV.

1 *Christ fasteth forty days, and is tempted of the devil.* 11 *The angels minister unto him.* 12 *He dwelleth at Capernaum,* 17 *beginneth to preach,* 18 *calleth Peter and Andrew,* 21 *James and John,* 23 *and healeth all the diseased.*

THEN was [a]Jesus led up[1] of the Spirit into the wilderness, to be [b]tempted of the devil.

2 And when he had [c]fasted forty days and forty nights, he was afterward [d]an hungered.[2]

3 And when the tempter came to him, he said, [e]If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, [f]It is written, [h]Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then[i] the devil taketh him up into the [j]holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, [k]He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, [l]It is written again, [n]Thou shalt not tempt the Lord thy God.

8 Again,[o] the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them;

l ver.4,10. Ro.15.4. Ep.6.17.1 Pe.5.9.

n De.6.16. Lu.4.12.1 Co.10.9. He.3.8,9. Ex.17.2,7. Nu.14.22. Ps.78.18;106.14.

o Lu.4.5–7.2 Co.4.4.1 Co.7.31.1 Jn.2.15,16. Ja.4.4. Ps.17.14.

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will be enlightening, warming, powerful, and purifying. He, by his infinite knowledge, by his gospel doctrines, and by his gracious and awful providences, will purify his Jewish church, and separate the precious from the vile; admitting every sincere believer into his gospel church and heavenly mansions, and casting out unbelievers, as light and vain, worthless and unprofitable, into lasting miseries on earth, and eternal banishment in hell.

Ver. 2. The word here translated *repent* is not the word used describing Judas, Mat. 27. 3. That word merely signifies to be distressed when a thing is done. The word used by John signifies to think after an action, so as to change the mind and amend. *C.*

Ver. 5, 6. This statement contains a curious, succinct, and edifying notice of a great religious revival, such as God frequently bestows upon his church. That much proceeded from mere excitement, much from fashion, much from hypocrisy and base worldly feelings or motives, cannot be doubted. Still, in the midst of all that is thus transient or unreal, there is much that is real and abiding; and the work of God is not to be neglected because the world, or the flesh, or the devil may attempt to disgrace the original by base and spurious imitations. *C.*

Ver. 7. *Pharisees.* So called from a Hebrew word that signifies *to separate;* because they separated themselves by superior strictness of religious profession.—*Sadducees.* A Jewish sect, said to derive their name from one *Saddoc,* who denied spiritual existences and a future state of rewards or punishments. *C.*

Ver. 10. Fundamental truths and principles were now to be tested by Christ's gospel. Formality would no longer be tolerated. Name, and profession, and external rites would no more supply the place of sound doctrine and purity of heart. The fruitless tree, however noble in appearance, would be cut down as a cumberer of the ground. *P.*

Ver. 11. *He shall baptize you,* &c. This promise was miraculously fulfilled on the day of Pentecost; and, ordinarily, in every believer, when the 'Spirit of truth' refutes every falsehood, and the 'Spirit of holiness' expels every impure desire. *C.*

Ver. 12. *Burn up the chaff.* In warm countries *chaff* and such light materials are frequently burned to prevent their harbouring the eggs and young of destructive insects. *C.*

Ver. 13–17. We note in this simple but solemn narrative the following grand truths:—1. Our Lord's public and formal consecration to office. The Holy Spirit, of whom the anointing oil was a symbol, was 'poured out' upon him. 2. The gift of the Spirit was permanent. It descended and *remained* upon him, Jn. 1. 32. 3. The Spirit came in the form of a dove, the symbol of peace to a guilty world. 4. Our Lord's assumption of office as Mediator was publicly accepted of the Father. 5. The glorious Trinity is here openly manifested combining to work out the scheme of redemption. *P.*

Ver. 15. *All righteousness.* That is, every righteous ordinance—here, most probably, referring to the washing of the priests previous to inauguration, Ex. 29. 4. *C.*

Ver. 16. *Like a dove.* Neither these, nor the words in Lu. 3. 22, convey the idea that the Spirit appeared in *the shape of a dove,* but merely that the body of the Shekinah light descended *after the manner of a dove,* hovering over its resting-place before it descends. *C.*

REFLECTIONS.—No place on earth can shut us out from the visits of divine grace. And often the sweetest intercourse with God is enjoyed when we are most withdrawn from the world. Ministers should accommodate themselves to the circumstances in which God places them. They who call others to self-denial, mourning for sin, and mortification of it, must show themselves as examples; and they who have experienced spiritual pleasures, must look upon carnal delights and enjoyments with a holy indifference. Thorough convictions of the horrible nature of sin, and of the vanity of earthly things, are good preparations for readily receiving the gospel. Even ministers and ordinances are but empty things without Christ. But the faithful work of ministers, and the almighty influences of God, are necessary to gain him admission into men's hearts. And it is the promises and power of the gospel which chiefly induce men to sincere grief for their sins. Yet, alas! multitudes often seem fond of hearing the gospel, while few really believe it; and most men are ready to rest in external professions or privileges, without any experience of the power of religion. Indispensable is the necessity of true repentance, marked by a holy life, under the influence of the Holy Ghost; and happy for ever are they who are once partakers of this grace! But awfully miserable are they who remain hypocritical and unfruitful hearers! Their day of grace soon comes to an end, when they shall be separated from the godly, and cast into endless destruction. God puts great honours upon such as, through a real sense of their own unworthiness, seek to shun it.—But what delight Jesus took to fulfil all righteousness necessary for him as our Savior, and to honour all his Father's institutions! 'And great was the delight of JEHOVAH and his Spirit to qualify him for and bear witness to his work. May my soul therefore entertain the most exalted and endearing thoughts of him, as the Son of God and my Saviour, as the Father's Beloved, in whom I am accepted to eternal life!

CHAPTER IV. Ver. 3. *If thou be the Son of God.* Does not the 'if' imply a doubt calculated to stimulate pride; while the formation of 'bread' is calculated to remind our Lord of his

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, [p]Get thee hence, Satan: for it is written, [q]Thou shalt worship the Lord thy God, and him only shalt thou serve.[3]

11 Then[r] the devil leaveth him, and behold, angels came and ministered unto him.

12 ¶ Now[s] when Jesus had heard that John was cast[4] into prison, he departed into Galilee:

13 And[t] leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephthalim:

14 That[u] it might be fulfilled which was spoken by Esaias the prophet, saying,

15 The[v] land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles;

16 The people which sat in darkness saw great light: and to them which sat in the region and shadow of death, light is sprung up.

17 ¶ From[w] that time[5] Jesus began to preach, and to say, Repent: for the kingdom of heaven[6] is at hand.

18 ¶ And[y] Jesus, walking by the [z]sea of Galilee, saw two brethren, Simon, called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19 And he saith unto them, [a]Follow me, and I will make you [b]fishers of men.

20 And they [c]straightway left *their* nets, and followed him.

21 And going on from thence, he saw other two brethren, [d]James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them.

22 And[e] they immediately left the ship and their father, and followed him.

23 ¶ And [g]Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner [h]of disease among the people.

24 And [i]his fame went throughout all [7]Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

25 And there followed him [j]great multitudes of people from Galilee, and *from* Decapolis,[8] and *from* Jerusalem, and *from* Judea, and *from* beyond Jordan.

CHAPTER V.

1 *Christ beginneth his sermon upon the mount, declaring who are blessed,* 13 *who are the salt of the earth,* 14 *the light of the world, the city on an hill,* 15 *the candle:* 17 *that he came to fulfil the law.* 21 *What it is to kill,* 27 *to commit adultery,* 33 *to swear falsely:* 38 *exhorteth to suffer wrong,* 44 *to love even our enemies,* 48 *and to aim at perfection.*

AND seeing the multitudes, [a]he went up into a mountain:[1] and when he was set, [b]his disciples came unto him:

2 And he [c]opened his mouth, and taught them, saying,

3 Blessed[d] *are* the poor in spirit; for theirs is the kingdom of heaven.

4 Blessed[e] *are* they that mourn: for they shall be comforted.

A.M. cir. 4033. A.D. cir. 29.

[p] ch.16.23. Ja.4.7. 1 Pe.5.9.
[q] De. 6. 13; 10. 20. 1 Sa.7.3. Lu.4.8.
[3] See note * below.
[r] Ja. 4. 7. Lu. 4. 13. Mar. 1 13. 1 Ti 3. 16. ch.26.53 He.1.6,14.
[4] D cir. 30.
[s] Mar.1. 14,6.17. Lu. 4.14; 3.19, 20. Jn. 4. 43. ch.14.3.
[4] Or, *delivered up.*
[t] Lu.4 30,31. Mar.6. 1-6.
[u] Nu.23.19. 1 Sa.15. 29. Is.44.26. Tit.1.2. 1 Th.5.24. 2 Ti.2.13. He. 6.17,18. Ps.12.6. Pr.30. 5,6.
[v] Is. 9.1,2; 29.18; 30. 26; 42.6,7; 60.1-3;11.10; 52. 15; 53. 11. Lu. 2. 32. Zec.14.7,8.

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[w] Mar.1.14. Lu. 9.2. ch. 3.2;10.7.
[5] *From that time.* Either from the time of his baptism, or the time of John's imprisonment.—*C.*
[6] Gospel dispensation. ch.xiii.xxv.Ac.1. 3,8.
[y] Mar.1.16. Lu. 5.2. Jn.1.42.
[z] Nu.34.11. De.3.17. Jos 11. 2; 19. 35. ch.14. 34.Jn.6.1.
[a] Jn.1.37. Ac. 2.1-4. ch.16.24.1 Co.11.1.
[b] Lu. 5. 10. Eze. 47. 10. Ac.ii.-xix.1 Co.3.5; 9.20-22.2 Co.12.16.
[c] Ps.119.60. Ga.1.16. ch. 10. 37; 19. 27. Mar. 10.28-31. 1 Ki.19.19,20.
* In this threefold temptation we have combined in principle the whole range of human temptation. St. John contrasts the love of the world with the love of God. The former comprehends all sin; the latter all righteousness. He then sums up the whole contents of 'the world' in three things: 'the lust of the flesh, the lust of the eye, and the pride of life' (1 Jn.2.16). These three constitute the whole range of sin, and the sole channels of temptation. Satan knew this, and he tried them all with Jesus. He first assailed him through 'the lust of the flesh'—the natural appetite which man must satisfy if he would sustain life. 'The pride of life' was next assailed—the

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natural desire for display, for exhibiting power. The final assault was upon 'the lust of the eye'—ambition, in fact. The apostle affirms that Christ was 'in all points tempted like as we are;' and here is proof of it.—*P.*
[d] Mar. 1. 19, 20. ch. 10.2; 17.1; 20.20,21; 26. 37. Lu. 9. 54. Ac. 12. 1, 18. Re.1.1.
[e] Mar. 1. 20. Lu. 14. 33;5.11. 1 Ki.19.19,20.
[f] Ge.3.15; 49.10. De. 18.15,18.Is.61.1;42.4,7; 53.3-6.ch.9.35;12.9;13. 54. Mar.1.14,25. Lu.4. 15,43,44.
[g] ch.8.16,17. Ps.103. 3.
[7] Lu. 4. 37,40. Is. 52. 13; 53.12; 45.22. Ex.15. 26. Da.2.44. Ac.10. 38. Ge.3.15;49.10.Is.11.10; 49.6; 60.1,2. Zec. 8.20-23. De.32.43. He.7.25. Jn. 6. 37. Re. 7. 4, 9, 10. Mar.3.7.
[7] Syria appears to have included the whole country lying north of Palestine, embracing Phœnicia, Lebanon, Cœlesyria, Antilebanon, and the territory of Damascus.—*P.*
[h] Lu.6.17,19.
[8] *Decapolis.* A district containing *ten cities*, of which Damascus was chief.—*C.*

CHAP. V.

[a] Is.42.2 Jn.5.41.
1 The traditional 'Mount of Beatitudes' is a double-peaked hill, a few miles west of Tiberias, now called by the natives 'The Horns of Hattin.' It is more probable that the real scene was near Capernaum; perhaps on one of the projecting points behind it.—*P.*
[b] ch.4.18-22; 10.2-4. Lu.6.13-16.
[c] Pr.10. 21. Ep. 6.19, 20. De.18.15,18. Is. 50. 4. Pr.8.1,2,6;1.20, &c.
[d] Is.57.15; 66.2;61.1. Pr.16.19; 29.23. ch.11. 25; 13.16; 19.23. Lu. 6. 20, 24; 14.25,33. Ps. 51. 17.1 Co.1.26-31. Ja.2.5.
[e] Eze.7.16;9.4. Is.61. 3. Ec.7.2,3. Lu.6.21;16. 25. Jn.16.20. 2 Co.1.4,7. Ja.1.12. Re.7.17. Is.35. 10; 51.11,12; 30. 19; 57. 18. Ps.51.17.

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hunger?—*Note*, The first act of Christ's ministry was a conflict with Satan, in which body and spirit both triumph, for the example and encouragement of all his tempted people. *C.*

Ver. 5. It is not necessary to suppose, with some, that Satan carried our Lord through the air, but merely that he conducted him to the roof of the temple, and placed him on a *pinnacle*, or rather *battlement*, of the temple. Satan now quotes Scripture, though falsely, because imperfectly (comp. Ps. 91. 11, 12), and thus attempts to foil our Lord with his own chosen weapon. *C.*

Ver. 8. By comparing this verse with Lu. 4. 5, it will be evident that Satan exhibited, as it were, a visible panorama of all the glories of earthly kingdoms; while he may also have pointed out their relative positions and boundaries. *C.*

Ver. 13. *Capernaum*—not being mentioned in the Old Testament, is supposed to have been built after the return from Babylon. Our Lord's denunciation (Mat. 11. 23) has been so signally realized, that the place where it stood cannot now be distinguished. *C.*

Ver. 15. In this verse the chief scenes of our Lord's public ministry are mentioned. Each clause is in the original a proper name, and ought to be so translated. The true meaning may be thus brought out:—The land of Zebulon; the land of Nephtalim; the sea-coast (*i.e.* the circuit of the Sea of Galilee); Peraea (the country beyond Jordan); Galilee of the Gentiles (a district of Upper Galilee, so called because it was chiefly inhabited by Gentiles). Capernaum stood nearly in the centre of these provinces. *P.*

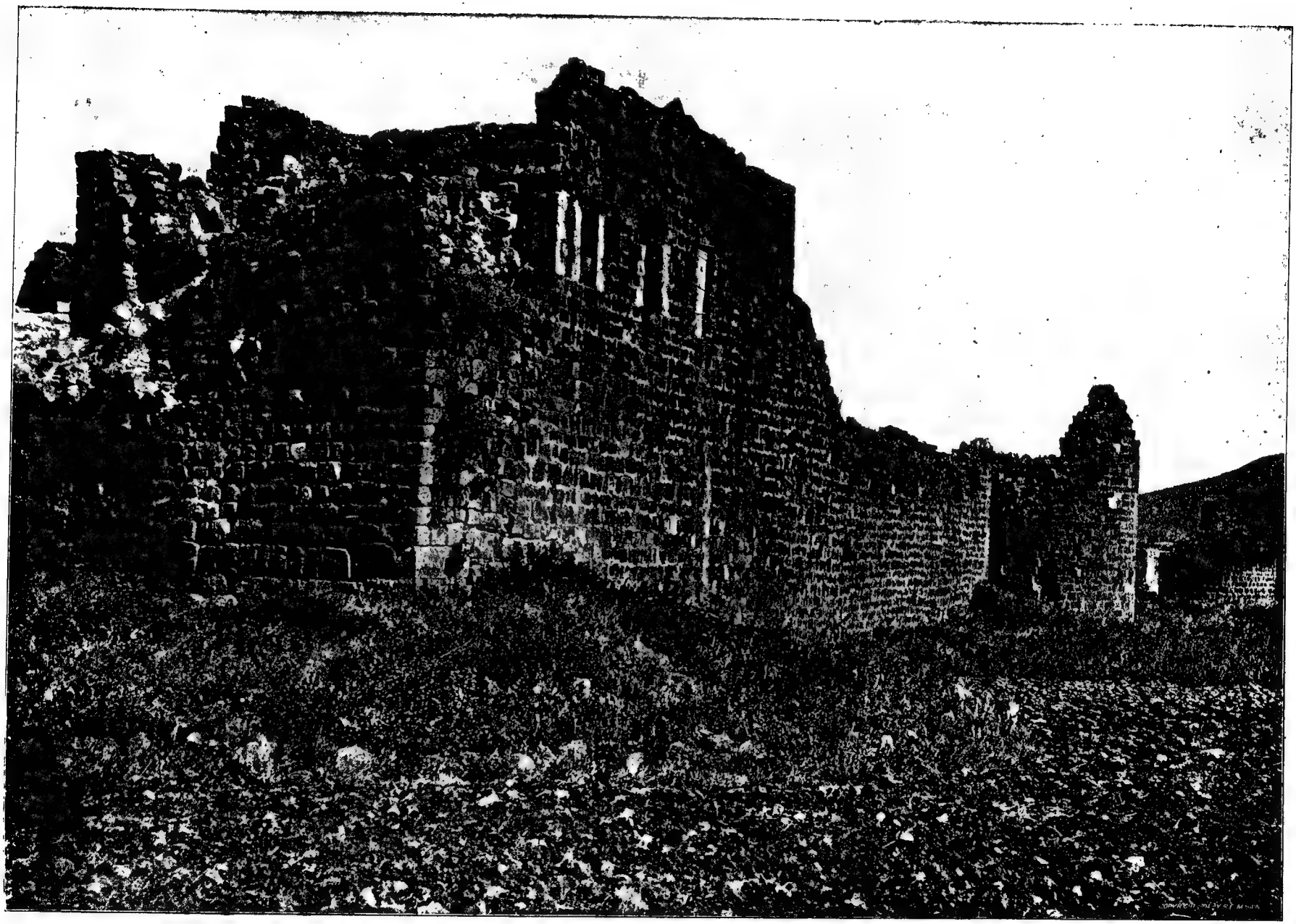
Ver. 18. *Sea of Galilee.* This sea is a considerable fresh-water lake, sometimes called the Sea of Tiberias, from a town of that name on its western shore; sometimes also the sea or lake of Gennesareth, Chinnereth, or Cinnereth, from a tract of land lying on its western border. *C.*

Ver. 23. *Synagogues* were now very numerous in Judea, Jerusalem alone containing nearly 200. Some think none were erected till after the Babylonish captivity, but they are mentioned in the Psalms; and even if they were not, the necessity of such places for public worship and instruction would go far to render their previous existence probable, if not certain. *C.*

Ver. 24. *Devils* should rather be translated *demons;* for the word *devil* seems properly to apply to one evil spirit, exercising some authority over his numerous agents of evil. The idea that this demoniacal possession was merely a figurative expression for certain severe diseases, is utterly inadmissible, inasmuch as there is a clear distinction drawn between such possession and ordinary disease; moreover, the demons are represented as *speaking*—a statement which no violence of figure could apply to any bodily disease. *C.*

REFLECTIONS.—Astonishing is the love of our Redeemer, who so wrestled in prayer, so struggled with the temptations of Satan, so laboured in teaching and healing sinners of mankind—all for the sake of his enemies, and that he might succour them that are tempted! It is necessary that preachers be fitted for their work by remarkable endowments of the Holy Ghost, solemn prayers and fasting, and even by experience of manifold temptations. And never is Satan more ready to harass souls than immediately after solemn fellowship with God, or while employed in extraordinary devotion. He leaves no circumstance unimproved for his purpose; and nothing is too horrid, atheistical, unbelieving, murderous, or idolatrous for him to insist on, nor any worldly advantages too great for him to promise. If therefore we hope to defeat him, we must undertake it not by carnal reasoning, but by a believing use of the oracles of God answerable to his temptations. And God and his angels take pleasure to honour those who faithfully resist Satan. In vain do sinners attempt to stop the gospel of Christ. If one preacher be laid aside by death or imprisonment, God can raise up another more excellent; and if some thrust the gospel from them, he will make others gladly receive it.—Infinite is the excellency and usefulness of our Redeemer in publishing the gospel; in enlightening the world by his truth; in healing diseases unnumbered of soul and body; in dispossessing devils, and raising up ministers to win sinners to himself. No natural unfitness can hinder his qualifications, and no obstinacy can ignore his call. May the grace of his kingdom induce multitudes to repentance, and his instructions make many light in the Lord! May his grace afford us pastors according to his own heart, by whose ministrations many may be converted to himself!

CHAPTER V. Ver. 3. Truly happy they are, and shall be, who are sensible of their own ignorance, sinfulness, and insufficiency, and depend on God's free grace for instruction, forgiveness, and supply; and whose hearts are so weaned from the riches, honours, and pleasures of this life, that they readily submit to God's disposals, and part with everything temporal for the gospel's sake; for they have a full and everlasting interest in all the riches and honours of the kingdom of grace here, and of the kingdom of glory hereafter. 4. Happy are they who evangelically mourn under a deep sense of their own sinfulness of heart and life, and the miseries to which they are thereby exposed, and for the dishonour done to God by others, or the miseries inflicted on them; for they shall, in due season, be revived by the comforts of the Holy Ghost, and shall at last enter into the full and everlasting joy of their Lord. 5. Happy are they who, sensible of their own unworthiness, and of God's great goodness, readily submit to his will in all things without murmuring, and who are gentle and patient to their fellow-creatures, hardly provoked and easily appeased; for they, with God's friendship, and with inward satisfaction in their own minds, shall enjoy whatever of the good things of this world are most for their real advantage, and shall have their happy share in the new heavens and the new earth. 6. Happy are they who highly value, and earnestly desire and apply, my complete sacrifice for their justification, and my Word and Spirit for the sanctification of their nature; for their desires shall be granted, and their souls eternally filled with all possible graces and comforts. 7. Happy are they who, from an unfeigned faith in God's special mercy to themselves, are tender-hearted towards others, readily forbearing severities, forgiving injuries, pitying and relieving the distressed; for God, in his unbounded kindness, will reward them with mercies inexpressibly more valuable. 8. Happy are they whose religion is pure and undefiled, whose hearts are purified by faith, their consciences washed in the blood of Jesus from guilt, their natures and tempers rendered holy by his Spirit, and who allow themselves in no hypocrisy, pride, or sensuality; for they shall enjoy delightful



WALL OF TIBERIAS—IN SIGHT OF THE PLACE WHERE CHRIST DELIVERED THE SERMON ON THE MOUNT. [Matt., iv:25.]—"And there followed him great multitudes of people, from Galilee and from Decapolis, and from Jerusalem and from Judea, and from beyond Jordan." The verse quoted above gives us some insight into the wonderful influence of our Lord at this particular part of His career among the masses of Palestine. When He went up into the mountain to deliver the memorable sermon recorded in Matthew's Gospel, He was surrounded by people from all parts of the Holy Land. While on top of the mountain, where, according to tradition, He delivered the sermon, He was in sight of the place where Tiberias now stands. The party who secured the photographs which are found in this work were on top of the Mount of Beatitudes. We came down from the mountain and descended directly to Tiberias.

5 Blessed[g] *are* the meek: for they shall inherit the earth.[2]

6 Blessed[h] *are* they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed[i] *are* the merciful: for they shall obtain mercy.

8 Blessed[j] *are* the pure in heart: for they shall see God.

9 Blessed[k] *are* the peace-makers: for they shall be called the children of God.

10 Blessed[l] *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed[m] are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely,[3] for my sake.

l Lu.6.22,23. 1 Pe.3.13,14;4.13. 2 Ti.2.12; 3.12. 2 Co.4.8–17. 2 Th.1.5–7. Ro.8.17,18.
m Lu.6.22; 7.33,34. Ps.35.11. 1 Pe.4.14. [3] Gr. *lying*.

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g Ps.22.26; 37.11; 76. 9; 149. 4. Is. 57. 15, 16. Zep. 2. 3. 1 Pe. 3. 4, 13. Re.5.5,10.

[2] The usual dividers and allotters of the earth being mighty and proud conquerors, and the Messiah being expected as such a conqueror, this announcement, that the meek should inherit the earth, struck at the root of the temporal expectations of power and wealth in the Messiah's kingdom' (*Alford*).—*P.*

h Lu. 1. 53; 6. 21, 25. Ps.42.1,2; 63.1,2; 84. 2; 17.15;65.4; 145.19. Jn.4. 14; 6.35; 7.37,38. Is.65. 13;44.3;66.10. Re.7.17.

i Ja.2.13. Ps. 41.1–3; 18. 25; 37. 25, 26. Pr.14. 21; 19.17. ch.6.14. Mar. 11. 25. He. 6.10. Da. 4. 27. 2 Ti.1.16. He.4.16.

j 1 Ti. 1. 5. He. 9. 14; 10. 22; 12.14. Ps.18. 23; 15.2; 24.3,4. 1 Jn.3.3. Job19.26,27. 1Co.13.12.

k Ps.34.14. 2 Co.5.20. Ro. 16. 20. 1 Co. 14. 33. 2 Co. 13. 11. Phi. 4. 9. 2 Th.3.16. He.13.20; 12. 14. Ro.14.17–19.

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o Ro. 5. 3. Ja. 1. 2. 1 Pe.4.13. Lu.6.23. Ac.5. 41;16.25. Col.1.24. 2 Co. 4.17.

p Ne. 9. 26. 2 Ch. 36. 16. ch.23.31–37. Ac.7. 52. 1 Th.2.15.

q Col.4.6. 2 Co.2.14, 16.

r Mar. 9. 49, 50. Lu. 14.34. He.6.4–6. 2 Pe.2. 20,21.

s Jn. 1. 9. Phi. 2. 15. Re.1.20. 1 Th. 5.5. Jn. 12.36. Lu.16.8. Ep.5.8. 2 Co.6.14. Pr.4.18.

[4] This would be a most striking figure in Palestine. In any part of the country in which one might give utterance to it, there would be an example within view. The towns and villages are almost universally built on eminences. It is possible our Lord may have had the church in his thoughts.—*P.*

t Mar.4.21. Lu.8.16; 11.33.

[5] The modius was about a peck measure.

u 1 Pe.2.12. Phi.2.15, 16. Pr. 4.18. Jn.15.8. 1 Pe.3.1,16.1 Co.14.25.

12 Rejoice,[o] and be exceeding glad: for great *is* your reward in heaven: for [p]so persecuted they the prophets which were before you.

13 ¶ Ye[q] are the salt of the earth: [r]but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye[s] are the light of the world. A city that is set on an hill cannot be hid.[4]

15 Neither do men [t]light a candle, and put it under a bushel,[5] but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, [u]that they may see your good works, and glorify your Father which is in heaven.

17 ¶ Think not that I am come to destroy

fellowship with God here, and the full and immediate vision and enjoyment of him for ever. 9. Happy, and that eternally, shall they be who, being reconciled to God through Christ, have his peace filling their hearts, and rendering them earnestly diligent to maintain and promote peace in every society they are connected with, as far as they can, in a consistence with truth and holiness; for this manifests them to be the children of God, who shall be openly and eternally owned as such, and enjoy all the privileges that belong to the adoption of sons. 10–12. Happy are they who, with faith and patience, undergo the severest persecutions for their adherence to me, my truths and ways; for they are interested in, and shall enjoy, all the blessings of the gospel and of the heavenly state.—Do ye therefore, my disciples, reckon it a real happiness, and rejoice and glory in it, if, while ye live soberly, righteously, and godly, ye be reproached and persecuted for preaching my gospel, and following my example in holiness; for God will graciously reward you, and make even your troubles work for you an exceeding and eternal weight of glory; and know, for your encouragement, that in this path of persecution all the ancient prophets, those favourites of Heaven, travelled to and obtained their heavenly, their distinguished, rewards. 13. Ye are appointed, by your instructions and example, to spread abroad the savour of my knowledge wherever ye go, to reform the world, and preserve it from utter corruption and ruin. If therefore your hearts be gracious, your doctrines sound, and your lives exemplary, ye will be the blessed means of purging out corruptions in faith and manners, and of making multitudes of converts acceptable to God and useful to man. But if ye degenerate into unfaithful, cold, and carnal tempers, corrupt notions, and licentious lives, ye will become the most unprofitable, worthless, and contemptible of men. 14–16. Ye are appointed, in the most public manner, to spread abroad the light of my gospel in a dark world, and, by your instructions and example, to direct sinners into the way of salvation. Take care, therefore, that your doctrine and conversation shine with such lustre and purity before all men wherever ye go, that, by means thereof, they, under the influence of divine grace, may be brought to esteem, acknowledge, and admire the great excellency of real religion, as displayed in you, and to embrace and practise it themselves, to the glory of your heavenly Father. 17, 18. Think not that I am come to abrogate the moral law, or to set aside the writings of the Old Testament, or to teach anything contrary thereto. No, my great aim and work is to confirm them. I am come to explain, enforce, and establish the moral law, as an everlasting rule of righteousness, and to vindicate it from the injurious glosses which have been put upon it. I am come to fulfil all its precepts and its penalty, as a broken covenant, in the room of sinful men; and, in so doing, to answer all the types, accomplish the prophecies and promises, and to fill up all the defects of the Old Testament dispensation. For I assure you, in the most solemn manner, that no part of the typical ceremonies, or of the Old Testament predictions, shall be left unfulfilled, and no obligation of the moral law shall ever be set aside. And as I myself will persevere in the most exact obedience till the last moment of my humbled life, so will I excite and enable my followers to persevere in their obedience till the end of the world. 19. Whoever therefore shall wilfully set aside and transgress even the least of these moral commands, or teach or encourage others to do so, shall be held unworthy to be a subject, and much more an officer, in the gospel church, or of admission into the heavenly glory; and he who, from a principle of faith and love, shall conscientiously respect all these commandments, and teach and encourage others to do so, shall be highly honoured among my subjects and servants. 20. I assure you that, unless ye be interested in my complete fulfilment of the law in your stead, and unless your personal conformity to the law be more excellent, spiritual, and extensive than that of the highest pharisaical pretenders to holiness, ye can never be admitted to the blessings of the kingdom of grace here, or of glory hereafter. 21, 22. For, to give you some specimens of their defective interpretations and observances of the moral law, they pretend that there is no disobedience to the ancient command prohibiting murder, and adjudging murderers to death, but in wilfully and unjustly taking away a man's life. But such is the spirituality and extent of this commandment, that whosoever indulges rash, wrathful, and causeless anger, or a malicious and revengeful temper, is, in God's account, guilty of murder in his heart, and thereby exposed to his righteous judgment; and whoever in pride and passion revile their neighbours as worthless empty wretches, or as profane reprobate brands of hell, involve themselves in still deeper guilt, and ought to be punished by men, but shall not escape the far more severe and everlasting justice of God. 23, 24. Never therefore presume to perform any act of religious worship, or to hope for its acceptance with God, while ye indulge yourselves in causeless and sinful anger, or in evil speaking; but if ye have offended a brother, first humbly confess your fault, ask his pardon, and satisfy him for the wrong you have done him, and then present your devotions to God, in hopes of forgiveness and acceptance. 25, 26. And as both God and your brother are jointly offended, without delay embrace the reconciliation which God offers you in his promises, and be reconciled to your offended brother while ye are in the way of mercy, lest death cut you off in your sins, and drag you to the tribunal of God, that you may be condemned and cast into hell, from whence ye can never be released, since everlasting sin is the complete equivalent of everlasting hell. 27–30. The scribes and Pharisees pretend that nothing else is prohibited by the ancient commandment respecting adultery but a man's actually lying with a woman who is not his wife. But I assure you that, according to the mind of God in this precept, every man who looks upon any woman with unchaste desires after her, and contrives how to accomplish them, is guilty of adultery in his heart, though he has not had opportunity to commit it in fact; and therefore, if this, or any other sin, should be ever so dear, apparently pleasant, or profitable to you, and though it should require great self-denial, and be very painful for you to part with it, yet, as the loving, harbouring, or practising it, would defile and endanger your soul, offend God, and expose you to his everlasting wrath, mortify, detest, and abhor it without delay: it is better to suffer the greatest uneasiness and temporal loss in so doing, than that your whole man should be eternally lost, in hell on account of your indulging and practising it. 33–37. Your scribes and Pharisees pretend that the ancient command relative to swearing prohibits only the breach of such oaths as are sworn by God himself, or the swearing by his name in ordinary conversation; but I assure you that it prohibits the swearing by any creature, and the violation of such oaths as are sworn by them, since God is represented in, and connected with, every creature ye can swear by. Do not therefore swear at all by creatures, or in common conversation, but merely affirm or deny things as they really are; for all other means to gain credit to what you say, in the common affairs of life, proceed from the devil and your own sinful habits or lusts, and imply that yourselves are unworthy to be believed, or that your hearers are unreasonably incredulous. 38–42. The ancient law prescribed only for the direction of magistrates, in the retaliation of injuries done by their subjects one to another, is understood by your scribes and Pharisees as if it warranted private persons to indulge a malicious temper, and revenge themselves in lawsuits or otherwise; but I admonish and charge you never to avenge yourselves by rendering evil for evil; and, in lesser matters, bear even repeated affronts and injuries with patience, rather than retaliate in a contentious, revengeful, and furious manner; and, as far as ye can, without embarrassing your own worldly circumstances, be always ready, by giving or lending, to relieve the necessities of others, especially if they humbly apply to you for help. 43–48. Your scribes and Pharisees have further pretended that the ancient law of loving your neighbours warrants you to hate all those who are not of your kindred and religion; but though ye ought never to approve the wickedness of your enemies, I solemnly charge you to love their persons, as partakers of the same human nature with yourselves, speak good of them as far as ye justly can, and heartily wish them all temporal and eternal happiness; take all opportunities of doing good to them, and earnestly pray for their conversion and salvation who hate, curse, despitefully use, and persecute you, that ye may appear the genuine children of that God, and perfectly conformed to his image, who is so graciously liberal of his providential favours, even to his wicked and unreasonable enemies of mankind; for if ye only love them who are affectionate and kind to you, or be friendly to those of your own kindred, religion, or party, what peculiar excellency is in that conduct, or what gracious reward can ye expect for it? It is no more than even the worst of men think themselves obliged to, by the common ties of gratitude, nature, or society. Study therefore to have your principles and behaviour greatly superior to all this, and rising to the highest resemblance of your heavenly Father, whose tender mercies are over all his works, in the displays of his goodness and all his other moral perfections.

Ver. 1. *Set.* Sitting was the Jewish posture of instruction; and it still prevails among teachers in the universities. The Jewish readers, however, seem to have stood up until they commenced to expound. See Lu. 4. 16, 20. *C.*

Ver. 13. *Salt* is a compound body, whether natural or artificial. Its general character is *sapidity*, and a *preservative* power when combined with animal substances. But if by any chemical agency one or more of its constituents be separated from the others, the part remaining may retain much of the appearance of the original compound, and yet have lost its most remarkable



THE HORNS OF HATTIN, WHERE CHRIST PREACHED THE SERMON ON THE MOUNT. [MATTHEW, v: 1.]—The fifth, sixth and seventh chapters of Matthew contain the ever-memorable Sermon on the Mount. The Horns of Hattin together make up the Mount of Beatitudes, where the sermon was delivered. Standing on the top of the highest peak of this sacred mount one can survey the whole country where most of the mighty works of Christ were done. To the east, three miles away, is the Sea of Galilee, and rising beyond is the Gadarene country. To the west is Cana of Galilee, and to the north is Mount Hermon. The Horns of Hattin, or the Mount of Beatitudes, stands about half a mile distant from the road leading from Nazareth to the Sea of Galilee. The sides of the Mount are covered by a thick growth of prickly pears and briars.

the law, or the prophets: I am not come to destroy, [v]but to fulfil.[6]

18 For verily I say unto you, [x]Till heaven and earth pass, one jot or one tittle[7] shall in no wise pass from the law, till all be fulfilled.

19 Whosoever[y] therefore shall break one of these least commandments,[8] and shall teach men so, he shall be called the least in the [z]kingdom of heaven: but whosoever shall do and teach *them*, the same shall be [a]called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed [b]*the righteousness* of the scribes and Pharisees, ye [c]shall in no case enter into the kingdom of heaven.

21 ¶ Ye have heard that it was said by them[9] of old time, [d]Thou shalt not kill: and whosoever shall kill shall be in danger of the judgment:

22 But [e]I say unto you, That [g]whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, [1]Raca,[2] shall be in danger of the council: but whosoever shall say, Thou fool,[3] shall be in danger of hell-fire.

23 Therefore,[h] if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;[4]

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree [i]with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, [j]Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 ¶ Ye have heard that it was said by [5]them of old time, [k]Thou shalt not commit adultery:

28 But I say unto you, [l]That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

29 And[m] if thy right eye [6]offend thee,[7] pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable

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v ch. 3. 15. Ps. 40. 6-8 Is. 42 21. Ga. 4. 4, 5. Ro. 10. 4; 3. 31; 8. 3, 4. Col. 2. 17. Ga. 3. 24. Jn. 8. 29.

6 See note * below.

x Lu. 16. 17. Is. 51. 6; 40. 8. Ro. 3. 31; 8. 3, 4; 10. 4. Da. 9. 24. Jn. 17. 4.

7 Neither smallest *letter* nor *stroke*.—*C.*

y Ja. 2. 10. Ps. 2. 3. 1 Co. 3. 15. 1 Sa. 2. 30.

8 *Least commandments.* Least in the *extent* of duty, when observed; least, in *amount* of injury, when broken.—*C.*

z ver. 3, 20; ch. 3. 2; 4. 17; 13. 11, 31, 41, 43; 25. 1, 14. 34.

a 1 Sa. 2. 30. ch. 19. 28. Da. 12. 3. 1 Pe. 5. 4.

b ch. 23. 3-28. Phi. 3. 9. Ro. 9. 31; 10. 3. Lu. 11 39, 18. 11. ch. 15. 3.

c Jn. 3. 3, 5. He. 12. 14. Re. 21. 27; 19. 8.

9 Or, *to them.*

d Ex. 20. 13. De. 5. 17. Ge. 9. 5, 6. Le. 24. 21. Nu. 35. 16, 17, 30.

e Is. 50. 4. De. 18. 18. Ex. 23. 21. He. 2. 3.

g 1 Jn. 3. 15. Pr. 3. 29.

1 Empty fop, 1 Sa. 20. 30. 2 Sa. 16. 7; 6. 20; not Ja. 2. 20.

2 A word of Hebrew origin, signifying 'vain,' 'empty;' consequently a term of reproach.—*P.*

3 Graceless wretch; not as ch. 3. 7; 12. 34; 23. 13, 17, &c. Jn. 8. 44. Ac. 13. 10; 23. 3.

h De. 16. 16, 17. Pr. 25. 8, 9. Mar. 9. 50. 1 Ti. 2. 8. Ro. 12. 18; 14. 19. Phi. 4. 7. Ep. 4. 26, 27. He. 13. 1. Ja. 3. 13-18. Job 42. 8. Le. 19. 18. 1 Pe. 3. 7.

* The terms *Law* and *Prophets* are here proper names, which in our Lord's time were given to *two* of the *three* great divisions of the Old Testament. *The Law* was the ordinary designation of the Pentateuch. It was so applied and understood by all. But the whole events in the Pentateuch—typical events, typical men, prophecies, promises, rites, ceremonies, feasts, festivals—were realized or fulfilled in Christ. The whole Law was in this respect one grand prediction—one continuous prophecy, which received its fulfilment in the mission, the person, and the work of our Lord.—*P.*

4 If conscious of having uttered even an unkind or irritating word.—*C.*

i Lu. 12. 58, 59. Ge. 32. 3-20. 1 Sa. 25. 28. Pr. 25. 8, with Job 22. 21. Ps. 32. 6. Is. 55. 6, 7. 2 Co. 6. 2. He. 3. 7-13.

j Lu. 12. 59. Pr. 25. 8. Jn. 15. 22, with 2 Th. 1. 9. ch. 13. 41; 25. 46.

5 Gr. *to them.*

k Ex. 20. 14. De. 5. 18. Le. 20. 10. De. 22. 21-25. Ep. 5. 5. He. 13. 4.

l Job 31. 1. Pr. 6. 25. 2 Pe. 2. 14.

m ch. 18. 8, 9; 19. 20. Mar. 9. 43, 45, 47.

6 Or, *do cause thee to offend*, Ps. 119. 37. Job 31. 1. 2 Pe. 2. 14. Col. 3. 5. 1 Co. 9. 27. Ro. 8. 13. Ga. 5. 24. Pr. 1. 10, 15; 4. 14, 15; 5. 8-14.

7 *Ensnare thee.*—Cause thee to stumble or fall into any temptation or transgression.—*C.*

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and valuable properties. Maundrel declares that when, in the *Valley of Salt*, near Gebul, he broke a piece that had been exposed to the rain, sun, and air, though it retained the sparkling appearance of the salt, it had totally *lost its savour*, in conformity to our Lord's description.—*Note*, The disciples were commissioned by the salt of *truth*, by the example of *self-denial*, purity of life, and piety, to counteract the corruption of falsehood, covetousness, licentiousness, forgetfulness of God, and idolatry. But if the salt Christians themselves) have lost its savour, wherewith shall *it* the *salt* itself be salted? *C.*

Ver. 17. Neither to abrogate nor repeal the *moral law*, to which it is evident he refers; for he proceeds to vindicate it from the false glosses of the scribes and Pharisees. But neither did he formally abrogate or repeal the *ceremonial law*, though it he also fulfilled. The ceremonial law ceased among the Jews when Providence rendered its observances impossible. Upon the Gentiles it was never binding. See Ac. 21. 20–26; 15. 1, 23–29. *C.*

Ver. 18. Till the *types* be fulfilled by the *antitype;* till the *end* be attained by Christ in his *righteousness;* and till the *predictions* with which all is illustrated and enforced shall be fulfilled—first, in the *dispersion*, and afterwards in the *restoration*, of Israel. *C.*

Ver. 19. *Shall be called the least.* Of all men the *least pleasing* to God; one who knew the law, but was at once a teacher and example of disobedience. See ver. 20.—*Note*, 'The kingdom of *heaven*' does not mean the kingdom of *glory*, but the gospel dispensation. See Mat. 13. 24–30, 47–50, &c. *C.*

Ver. 20. *Your righteousness* can never mean personal righteousness in an acknowledged sinner, for the two ideas are utterly incompatible: see Ro. 3. 10. There is no righteousness but that of God through faith, Ro. 3. 22. This righteousness *exceeds* that of the scribes and Pharisees—1. In its Origin and Author—God in Christ. 2. In its perfection—having the excellency of God's work in the flesh. 3. In its efficacy upon the conscience, to purge it; and upon the heart, to write the law on it, He. 9. 14; 8. 10–12. *C.*

Ver. 22. In this verse allusion is made to well-known Jewish customs. Various degrees of guilt received from them various degrees of punishment. The fundamental principle here is, that sins of thought or wish are, in the sight of God, virtual transgressions of his law. The man who cherishes causeless anger breaks the sixth commandment, and is liable to the *judgment*—a Jewish tribunal which inflicted *death by the sword*. The man who in his anger gave utterance to the contumelious epithet *raca* was liable to the *council*, which inflicted *death by stoning*. The man who said to a brother *fool* was liable to the *Gehenna of fire; i.e.* to die the death of a malefactor, and to have his body thrown into the valley of Hinnom, there to be burned. The punishment in every case was death. So in regard to every sin; whatever its kind or degree it is worthy of death, though that death may be inflicted in different ways, and accompanied by different trials. *P.*

Ver. 26. The *adversary* signifies, in the original, an opponent at law. He detains his prisoner till he has paid 'the uttermost farthing' of a limited pecuniary debt—*diminishing* by every payment. How much more shall a righteous God adjudge to 'everlasting punishment' (Mat. 25. 46) impenitent and obstinate sinners, whose guilt has been daily increasing through time (2 Ti. 3. 16), and whose profligacy and rebellion will abide through eternity! Re. 22 11. *C.*

Ver. 34. *Swear not at all.* This prohibition does not extend to 'an oath for confirmation which is) an end of all strife,' He. 6. 16, but to profane swearing in ordinary conversation. See ver. 37. The lawfulness of a solemn oath in judicial controversy cannot be questioned by any that consider the moral character of the judicial law of the Jews, and the still more solemn example of God himself. See Ge. 26. 3; Ex. 22. 11; De. 29. 12; 1 Ki. 8. 31; Mat. 5. 33; Ac. 2. 30; He. 6. 17; 7. 28. *C.*

Ver. 36. These were all common forms of swearing. Some of them are so still in the East. In fact, easterns can scarcely utter a sentence without some form or other of imprecation. Their language is polluted with oaths and blasphemy. It was probably in consequence of this pernicious practice that our Lord administered the rebuke. *P.*

Ver. 38. These quotations were just rules for judges deciding between man and man; but more than dangerous if applied to sanction and measure out private revenge; which perversion of them our Lord here forbids. *C.*

Ver. 47. The *publicans*, as the original Greek intimates, were the *tax-farmers;* and the name seems also applied to their *collectors*. They seem to have been adopted as the lowest standard of character, both on account of their rapacity and the popular odium attendant upon them as agents of the Roman despotism. *C.*

REFLECTIONS.—Carnal men have very mistaken views of real happiness; it is vain to expect it without being made truly holy. But what a rich variety of blessings the gospel provides for the followers of Christ, under their numerous sorrows, persecutions, reproaches, fears, and dangers, to animate and encourage their holy desires, faith and hope, meekness and patience, humility, love, self-denial, peace, and joy! And marvellous is their happiness in the full enjoyment of God. Delightful are the hints of gospel grace given by our Saviour, which were to be more clearly manifested after his ascension to heaven. And great glory to God, honour to themselves, and profit to their neighbours, do professors, and especially ministers, bring forth when they act in due character. How indispensable and broad, how holy, just, and good, are all the commandments and oracles of God! And great is his grace, and excellent his righteousness, who magnified and made them honourable in the room of guilty men. It is highly necessary to be clothed with his righteousness, endowed with his grace, and conformed to his pattern, in every good word or work. But base is their temper, criminal their conduct, and fearful their danger, who attempt to relax the obligation or contract the obedience of God's law. And it is impossible to have fellowship with him, or have our services accepted by him, while we indulge hatred of brethren, or any other sinful lust. Yea, great reverence of God, and his name and ordinances; great chastity and purity of heart and life; universal mortification of indwelling lusts, and dominion over our appetites and passions; a sacred guard upon our speech, and forbearance under injuries; a diffusive beneficence to mankind, and imitation of our heavenly Father; are necessary to manifest us Christians indeed! Are these, my soul, the laws of the great God my Saviour, and I so unlike them? Are these the laws by which I shall quickly be judged, and do I so little regard them? Let these considerations quicken my soul, and animate me to more serious attention and exact conformity.

CHAPTER VI. Ver. 7, 8. Though in prayer ye may very properly repeat some important and affecting terms to express the fervent requests of your hearts, and, on some occasions, enlarge your supplications or thanksgivings, yet never multiply words merely to spin out your prayers, or as if ye were praying to heathen idols, which are inattentive, unable, or unwilling to understand or answer your requests; for your heavenly Father, who loves you, and takes pleasure in blessing you, is thoroughly acquainted with all your wants and desires. 9–13. Therefore draw near to him with reverence and confidence, as children to a Father, infinitely kind and exalted, able and ready to help you and others around you, and acknowledge your own unworthiness, weakness, sinfulness, wants, and dangers; entreat and plead that he would, by his grace, enable you and others to glorify him in all things whereby he makes himself known; and that he would dispose all things in the church and world to his own glory; that Satan's dominion in the world and the hearts of men may be destroyed, and the kingdom of grace set up in the gospel dispensation, and daily advanced, by the bringing of multitudes into the church, and into a state of real fellowship with Christ, helping them therein, and increasing their knowledge, comfort, and holiness, till at length they be admitted to an eternal triumph in the kingdom of glory; that, by his grace, ye and others may be enabled to know, obey, and submit to his will in all things, as glorified saints and holy angels do in heaven; and that of his free gift, even in the most perilous times, ye may receive a competent portion of the good things of this life, and his blessing with them; and that, for Christ's sake, he may freely pardon all your sins of omission and commission in heart and life, by which ye have forfeited all enjoyments, and owe a debt of obedience to his injured law and justice, especially as his mercy is so infinitely superior to yours, whom, by his grace, he has enabled from the heart to forgive the injuries done to you; and that he would either keep you from being tempted to sin, or support and deliver you when ye are tempted. And take all your encouragement in prayer from God's own perfections, characters, and promises; and in all your prayers praise him for what he is, what he has done, is doing, or will do; and let both prayers and praises be offered up with earnest desire, and in full assurance of being acceptably regarded. 14, 15. And remember that your hearty forgiving of injuries done you is of inexpressible importance in your supplications; for if God's grace enable you to do this, it is a certain evidence of your being his children, whose iniquities he is engaged, by grace and promise, to

for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

31 It hath been said, [o]Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That [p]whosoever shall put away his wife, saving for the cause of fornication,[8] causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.

33 ¶ Again, ye have heard that it hath been said by them of old [9]time, [q]Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, [r]Swear not at all: neither by heaven; for it is God's [s]throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is [t]the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But[u] let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these, [v]cometh of evil.[1]

38 ¶ Ye have heard that it hath been said, An[w] eye for an eye, and a tooth for a tooth:

39 But I say unto you, [x]That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.[2]

40 And [y]if any man will sue thee at the law, and take away thy coat, let him have *thy* cloak also.[3]

41 And whosoever shall compel thee to go a mile, go with him twain.[4]

42 Give[z] to him that asketh thee, and from him that would borrow of thee turn not thou away.[5]

43 ¶ Ye have heard that it hath been said, Thou[b] shalt love thy neighbour, and hate thine enemy:

44 But I say unto you, [c]Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may[6] be the children of your Father which is in [7]heaven: [d]for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For[e] if ye love them which love you, what reward have ye? do not even the publicans[8] the same?

47 And [9]if ye salute your brethren only, what do ye more *than others?* do not even the publicans so?

48 ¶ Be[h] ye therefore perfect, even as your Father which is in heaven is perfect.[9]

A.M. cir. 4034.
A.D. cir. 30.

o De.24.1. Je.3.1.ch. 19.7.Mar.10.2–9.

p Mar.10.11,12. Lu. 16. 18. 1 Co. 7. 10, 11. Mal. 2. 14, 15. ch.19.9. Ro.7.3.

8 Fornication before marriage, or adultery after it.

9 Gr. *to the ancients.*

q Ex.20.7. Le.19.12. De.5.11;23.21–23. Nu. 30.2. Ec.5.4. Ps.76.11; 50. 14; 119. 106; 61.5,8. Na.1.15.

r ch. 23 16–22. Ja.5. 12.Ec.9.2.

s Is.66. 1; 57. 15. Ps. 115.3,16;99.5. ch.23.22. Re.4.2.

t Re.21.2,10. 2 Ch.6. 6.Ps.48.2;87.1,2; 78.68, 69.

u Ja.5.12. 2 Co.1.17, 18.Col.4.6.

v ch.15.19;13.19.

1 *Cometh of the evil one.*—*C.*

w Ex. 21. 24. Le. 24. 20. De.19.19,21.

x Pr.20.22;24.29. Le. 19.18. Lu.6.29. Ro.12. 17–19. 1 Co.6.7. Is.50.6. La. 3. 30. 1 Th.5. 15. 1 Pe.3.9.

2 That is, rather voluntarily permit a second injury than have recourse to retaliation in revenge for the first.—*C.*

y Lu.6.29. 1 Co. 6.7. ch.27.32.

3 That is, having gained your cloak by perjury, let him take your coat also, rather than defend your rights by similar means.—*C.*

4 That is, go peaceably with him a second mile, rather than quarrel against the unreasonable demand.—*C.*

z De.15.7–11. Lu.6. 30–35. Ro.12.20. Pr.3. 27,28;19.17.

5 That is, yield to *mercy* whatever you can afford with *justice* to yourself, your family, and your creditors.—*C.*

a Le. 19. 17, 18. Ex. 17.14,16. De.7.1,2; 23. 3–6;25.17. Ps.139.21,22.

b Lu.6.27;23.34. 2 Ki. 6.22. Ac.7.60. Pr.25.21. Ro.12.14,20. 1 Co.4.12, 13. 1 Pe.3.9.

* "Paul constantly uses this term to denote an advanced matured piety, as distinguished from *babes* in Christ. These were 'men of full age.' 'Leaving the principles or elements (rudiments), let us go on unto *perfection*.' Noah is spoken of as 'a just man and *perfect* (or upright) in his generation,' where the latter clause is explanatory, Ge. 6. 9. He was pious in all his relations of life." It ought not to be forgotten when interpreting this passage, that the parallel passage in Lu. 6. 36, has *merciful* instead of *perfect*.—*P.*

A.M. cir. 4034.
A.D. cir. 30.

6 May be manifested, Jn.13 35. 1 Jn.3.1, 14–18. Lu.6.35,36.

7 *That ye may be* (acknowledged to be) *the children of your Father which is in heaven*, through the evident similarity of your moral features.—*C.*

d Job 25.3; 5. 10; 38. 26. Ac.14.17. Ps.145.9.

e Lu.6.32,ver.47.

8 Infamously wicked tax-gatherers, ch. 9.10,11; 11.19;18.17;21. 31,32. Lu.18.11,13.

f Ex.23.4, 5. Le. 19. 17,18. De.15.7,8; 22. 1. ch.10.12,with Lu.10.5.

h Ge.17.1. De.18.13. Le.11.44;19.2; 20.7,26. Lu.6.36, 40. Job 2. 3. 1 Co. 14. 20. 2 Co. 13. 11. Ep.5.1,2. Phi.4.8. Col. 1.28; 3.8–15; 4 12. Ja.1. 4. 1 Pe.1.15,16. 1 Jn.2.6, 29;3.3–10

9 See note * in first column.

CHAP. VI.

1 Or, *righteousness*, De.24.13. Ps.112.9. Da. 4.27. 2 Co.9.9,10.

2 Or, *with.*

a Ro.12.8. Ep.4. 28 Pr.19.17.

3 Or, *cause not a trumpet to be sounded.* Pr.20.6. 2 Ki.10.16. 1 Co.10.31. Ho.8.1; 10. 1. Zec.7.5,6.

4 ver. 5, 16; *i.e.* human applause.

5 Literally, 'They have their reward in full.' All they desired was the praise of men, and that they have obtained. Of course there is no reference here to a reward from God. They did not seek it, and they could not obtain it.—*P.*

b Lu.14.14. 1 Co.10. 31.ver.3.

c ver.6,18. Ps. 44.21. Je. 23. 24. Ps. 139. 12. He.4.13. Re.2.23. Je. 17.10.

d ch.25.34. Da.7.10, 18,27. Lu.8.17; 14.14. 1 Co.4.5. Re.20. 12. Ec. 12.14.

e ch.23.14. Lu.18.11.

6 *Hypocrites.* So called from a Greek word descriptive of *acting under a mask*—feigning principles not adopted, and passions not felt.—*C.*

7 It is in this manner the Mohammedans now pray. Prayer with them is a performance. It is respectable to pray. They consequently pray in the most public places, and at such times as may draw towards them the greatest notice. Secret prayer is almost unknown in the East.—*P.*

g Pr.16.5. Ja.4.6.

8 The applause of men—always fickle & ephemeral—generally insincere, and always worthless.—*C.*

h 2 Ki.4.33. Is.26.20. ch.14.23;26.39–44.

i See ver. 4. Ps. 34. 15. Is.65.24.

CHAPTER VI.

1 *Christ continueth his sermon in the mount, speaking of alms,* 5 *prayer,* 14 *forgiving our brethren,* 16 *fasting,* 19 *where our treasure is to be laid up,* 24 *of serving God, and mammon:* 25 *exhorteth not to be careful about worldly things,* 33 *but to seek God's kingdom.*

TAKE heed that ye do not your alms[1] before men, to be seen of them: otherwise ye have no reward of[2] your Father which is in heaven.

2 Therefore [a]when thou doest *thine* alms, do not sound a trumpet[3] before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their [4]reward.[5]

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That[b] thine alms may be in secret: and thy Father, which [c]seeth in secret, himself shall reward thee [d]openly.

5 ¶ And [e]when thou prayest, thou shalt not be as the hypocrites[6] *are:* for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of [7]men. Verily I say unto you, [9]They have their [8]reward.

6 But thou, when thou prayest, [h]enter into thy closet, and, when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, [i]shall reward thee openly.

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pardon; but if ye indulge an implacable and revengeful temper, which makes you averse to forgive injuries done against you, your prayers for pardon are a contradiction to the design of the gospel, and a mocking of God, and ye in vain expect that he will be merciful in pardoning your infinitely greater provocations against himself. 16–18. When ye keep a private fast, on a religious account, never affect to make it known to the world around you by demure looks, disfigured faces, or slovenly airs, that ye may be extolled as wonderfully pious and mortified men. But, instead thereof, conceal your work as much as ye can from the world, and let it lie between God and your soul, in great searchings of heart, ingenuous confessions of sin, deep contrition and humiliation for it, and in serious meditation and solemn prayer. Then shall your all-seeing heavenly Father publicly own and bless you in this world and in that which is to come. 19–24. Never let your chief care and pains be exerted in getting and hoarding up earthly treasures, which are so perishing and apt to be lost, or even to endanger your lives; but chiefly esteem and labour to enjoy the favour of God, the graces of his Spirit, and the complete enjoyment of him hereafter, which are heavenly treasures that can neither perish nor be taken from you. For whatever you reckon your chief treasure will command your thoughts and affections, aims and pursuits; and ye will be either earthly or heavenly minded, and all your happiness either mean and perishing, or great and everlasting, according as earthly or heavenly things are the chief good in your account. Ye have therefore great need of a true spiritual judgment in making your choice; for if, the heart being weaned from this world, your mind has a right and clear discerning of the excellency of spiritual things, all the other faculties of your soul will be well directed in their pursuits after them. But if, through an inordinate affection to the world, your mind be blind or biassed with respect to spiritual things, the other faculties of your soul will, to your inexpressible hurt, be misguided and perverted by it; and remember, that as no man can, at one and the same time, heartily, truly, and perseveringly serve two masters of contrary tempers, commands, and interests, no more can your hearts and lives be at once devoted to the service of God and seeking after the riches, gains, and treasures of this world. 25–30. Never be anxiously or distrustfully careful about the necessaries or conveniences of this present life; but, in the way of dutiful diligence in your callings, quietly depend upon God for what he, in his infinite wisdom, sees best for you; for if, without your care, he gave you your life and being, which are more valuable, why not trust him for whatever is necessary to support them in his service? Will your heavenly Father, who, without their anxious care or labour, provides necessary food for the fowls of the air, ever neglect to provide for you, his dear children and redeemed servants? And when all your anxious care cannot add to the height of your body or the length of your life, why should ye not entirely rely on the all-giving and all-governing providence of God to nourish and preserve them? And with respect to your raiment, if God so protect and gloriously adorn the flowers of the field, which are so quickly to wither and be burned, what a shameful weakness of faith it betrays in you to doubt of his providing proper raiment for you, who are made and redeemed for infinitely more noble and lasting purposes? 31–34. Never therefore, as if ye were mere heathens, be distracted and torn to pieces with anxious cares about your food, raiment, or other temporal enjoyments; but quietly and firmly depend on your heavenly Father, who knows your necessities, and has given you his promises tha

7 But when ye pray, [j]use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking.[9]

8 Be not ye therefore like unto them: [k]for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray [l]ye: [l]Our Father which art in heaven, [m]Hallowed be thy name.

10 Thy[c] kingdom come. [p]Thy will be done in earth, as *it is* in heaven.

11 Give[q] us this day our daily bread:

12 And[r] forgive us our debts, as we forgive our debtors.

13 And[s] lead us not into temptation, but deliver us from evil: [t]For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 ¶ For[u] if ye forgive men their trespasses, your heavenly Father will also forgive you.

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 ¶ Moreover, [v]when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces,[2] that they may appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou, when thou fastest, [w]anoint thine head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which [y]seeth in secret, shall reward thee openly.

19 ¶ Lay[z] not up for yourselves treasures[3] upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But[a] lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For[b] where your treasure is, there will your heart be also.

A.M. cir. 4034.
A.D. cir. 30.

j Ec.5.2,3,6.1 Ki.18. 26-29.

[9] Our Lord does not condemn long continuance in prayer, but the vain expectation of being heard on account of 'much speaking.' Solomon's dedication service is the longest *public* prayer recorded in Scripture; and it can leisurely be read within ten minutes.—*C.*

k ver.32. Lu. 12. 30. Ja.1.6.23-27. Ne. 9. 32. Ps. 139. 5; 38. 9.

[l] See note [9] below.

l Lu. 11. 2. Ro.8.15. Ps.8.1;115.3. Is.66.1.

m Jn.12.28. Is.6.3; 8. 13. Ps. 111. 9; 139. 20; cxlv. 21; cxi. 9.

c ch.3.2; 4.17; 16.28. Re.11.15. Ps.103.19,21. Is.2.2,3. Je.23.5,6. Da. 2.44;7.14.

p Ps.xciii.-c.;103.20, 21; cxlv.-cl. ch. 26. 28. Re.22.20. ch.26.42. Ac. 21. 14. Ps. 103, 19-21.

q ch.4.4. Pr. 30.8. Lu. 11.3. Ex.16.21. 1 Ti.5.8; 6.8. Job 23.12. Jn.6.31. Ge.43.25-34. Is. 33. 16; 58.10,11.

r Is.43.25. Ps.130. 4, 8. ch. 18. 21-35. Lu. 7. 40-48. Col. 3. 13.

s ch.26.41. Lu.22.40, 46. Jn.17.15. 1 Co. 10.13. 1 Pe.5.8. 2Ch.12.7,9. 2 Pe.2.9. Re.3.10.

t Re.5.12,13. 1 Ch.29. 11. 1 Ti.6.15. Ep.1.19. 1 Pe.1.5. Ps.47.2,7; 96. 7,8; 135.6. 1 Ti.1.17. Ep. 3.21.

u ch.18.21-35. Mar. 11.25,26. Ep. 4. 31, 32. Col.3.13. Pr.21.13. Ja. 2.13.

v Is.58.3-5. 1 Ki. 21. 27. Lu. 18. 12, 14, with ch.9.14. Joel 2.12-17.

[2] By neglecting to wash them, and smearing them with ashes — a practice that has descended to the Romish church, in which ashes mingled with water are crossed upon the forehead, upon the day called Ash Wednesday.—*C.*

w Ru.3.3. Ec. 9. 8. 2 Sa.14.2.

y See ver.4. Ac.9.11. Jn.1.48. Ro.2.6.

z Ps.62.10. Pr. 23. 4, 5. ch.19.21. Lu. 12.33; 21.34; 18.24,25. 1 Ti.6. 9,17. He.13.5. Ja.5.1-4; 4.4. 1 Jn.2.15.

[3] The treasures of eastern kings are generally fine cloth, polished armour, and weapons of war, as well as gold. Hence, the 'moth and rust' within are enemies as formidable as the 'thieves' without.—*C.*

a Is.33.6. Lu.12. 33, 34; 18.22. 1 Ti. 6. 18, 19. ch.19.21. Col.3.1-3.

b Lu.12.34. Phl.3.20. 2 Co.4.18. Col.3.1-4.

[c] There can be no doubt that our Lord gives this as a *formula* as well as a *pattern* of prayer. The Greek word rendered 'after this manner,' might be more literally translated 'thus.' The parallel passage in Lu. 11. 2 is more explicit:—'When ye pray, say,' &c. While we ought in simplicity, clearness, and brevity to model our prayers after this pattern, we ought also to use the Lord's prayer at stated times.—*P.*

c Lu. 11. 34-36. Ro. 12.8. 2 Co.10.31.

d Mar. 7. 21. ch. 20. 15. Pr.23.6. De.15.9; 28. 54,56.

[4] Whereas, with the best principles, men come short of the glory of God—if your principles be originally erroneous, how hopeless must be your condition!—*C.*

e Is.5.20. Ro.1.21,22, 28. 1 Co.1.19-21. 2 Co.4. 4.

g Lu. 16.13. ch.4.10. Jos. 24. 19. Ga. 1.10. 2 Ti. 4.10. Ja.4.4. 1 Jn.2. 15,16.

[5] *i.e.* riches, gains, and treasures, which are the idols of carnal hearts set up in opposition to God.

h Ps. 55. 22. Lu. 12. 22. 1 Co.7.32. 1 Pe.5.7. Phl. 4.6. 1 Ti.6.8.

[6] Gr. *Be not anxiously careful*, ver. 31, 34.

i Job 38. 41. Ps. 104. 27,28; 147.9. Lu. 12. 24.

j Lu. 12. 25, 26. Ps. 75. 6. Ec. 9. 11.

[7] Or, *age*. Jn. 9. 21, 23.

k ver. 25, 31, 34. Lu. 12. 27. Ps. 4. 6.

l 1 Ki. iv. ix. x. 2 Ch. i. viii. ix.

[8] *Grass*. Not exclusively *grass*, but any herbage generally.—*C.*

n Ps. 129. 6; 102. 4. Is. 40. 6, 7. 1 Pe. 1. 24.

[9] In many countries, not merely bread, but most other kinds of food, are prepared in various kinds of *ovens*, and in eastern countries travellers state that rosemary, myrtle, and other such dried plants are used for heating them — 24 hours being usually sufficient for preparing the most succulent for the fire.—*C.*

o Is. 50. 10. ch. 14. 31. Mar. 9. 24.

p Ps. 37. 3; 55. 22. 1 Pe. 5. 7.

q ch. 5. 46, 47. Ps. 4. 6; 17. 14. Phl. 3. 19.

r Lu. 12. 30. Phl. 4. 19. 1 Pe. 5. 7, ver. 8.

s Lu. 12. 31. Ja. 6. 27. Le. 25. 20, 21. 1 Ki. 3. 11–13. Ps. 34. 9, 10; 37. 8, 19, 25, 29. Mar. 10. 30. 1 Ti. 4. 7, 8. Lu. 10. 42. 1 Co. 3. 22. Ro. 8. 31, 32.

[1] They shall be added temporally, or their more than equivalent shall be spiritually bestowed and secured.—*C.*

22 ¶ The[c] light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light:

23 But if [d]thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness,[4] how[e] great *is* that darkness!

24 ¶ No[g] man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.[5]

25 Therefore I say unto you, [h]Take no thought[6] for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold[i] the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which[j] of you by taking thought can add one cubit unto his stature?[7]

28 And [k]why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, that even [l]Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass[8] of the field, [n]which to-day is, and to-morrow is cast into the oven,[9] *shall he* not much more *clothe* you, O ye [o]of little faith?

31 Therefore[p] take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For[q] after all these things do the Gentiles seek:) for [r]your heavenly Father knoweth that ye have need of all these things.

33 But[s] seek ye first the kingdom of God, and his righteousness; and all these things shall be added[1] unto you.

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he will supply you with everything truly good and useful. And let it be your first and principal concern to mind what pertains to the glory of God and the eternal salvation of your own souls, as set before you in the gospel; seek, without delay, all the rich advantages of his kingdom of grace and glory; seek that divine righteousness by which ye are entitled to the same, and that heavenly grace and holiness of conversation which qualifies you for the enjoyment of the eternal blessedness in heaven; and then ye may safely trust God to provide for you the necessaries of life. Be therefore content with such things as ye have, and never distress your minds with fears about future wants and troubles in this world. For God has promised that as your days are, so your strength shall be; and ye will always find enough of present trouble to exercise all the grace ye have at the time.

Ver. 2. *Do not sound a trumpet.* As there is no rabbinical record of the custom of sounding a trumpet before almsgivers, this expression has been generally interpreted as a *metaphorical* expression for ostentation. This supposition, however, seems inconsistent with our Lord's usual graphic delineation of existing manners. And that a people who 'loved to pray in the corners of the streets, that they might be seen of men' (ver. 5), should also court a like publicity for their alms-deeds, is perfectly consistent with that uniformity that generally prevails in human character. *C.*

Ver. 13. *Temptation.* That is, trial of faith and resolution. This petition has been paraphrased, '*Suffer us not to be led* into temptation:' and translated, 'Abandon us not to temptation.' But the Authorized Version is worthy of all preference; and contains an humble and expressive acknowledgment of a weakness, nay, of bias to sin, that deprecates being led into any trial. *C.*

Ver. 22. *Single.* Unmixed with blood, as during active inflammation; or unobstructed by specks or opaque films, when the inflammation has subsided. *C.*

Ver. 27. *A cubit* being 18 inches, the idea of most men desiring to add so much to their *stature* is out of the question. But as David says, 'Thou hast made my *days* an *handbreadth*,' 'cubit' may likewise be taken as a measure of *time*, and not of *stature*. So the word is taken, Jn. 9. 23; He. 11. 11. *C.*

REFLECTIONS.—Alas! what a general and powerful evil is pride. Fearfully it spreads into and corrupts men's actions, even those which are good in themselves. But no religious exercise can be truly sincere, and acceptable to God, that does not flow from union to, and regeneration by, Christ. Without sanctified and upright hearts, bodily service will profit nothing, but to procure men's empty applause. And in all our prayers we must view God as our Father in Christ, and prefer the concerns of his glory to our own comforts. Never must we draw our encouragement in prayer from anything but from God himself; and never must we pray under the power of malice, hatred, or envy of our neighbour; nor give our alms, pray, or fast, but with a view to his glory as our chief end. Insignificant, perishing, and uncertain are all the advantages of this world, when compared with the great, the solemn, and eternal realities of the heavenly inheritance. Surely, then, it is highly absurd to be eager in our contrivances and labours, hopes and fears, wishes and cares, about them, while we are so indolent and unmoved about the things of God. If we are interested in Jesus' kingdom and righteousness, it is very unbecoming to distrust our divine Father, and torment ourselves with anxious cares about the necessaries of life. Will the God who largely sheds his bounty on fowls and flowers deny what is necessary to his redeemed children, to whom he has given his Son—given himself?

CHAPTER VII. Ver. 1, 2. Never be rash, unmerciful, or severe, in suspecting, judging, or censuring the conduct, designs, and especially the eternal state of others, lest ye provoke them to be as severe against you, and even provoke God to pass judgment without mercy upon you; for in the same manner that ye deal with others in judging them, ye must expect to be dealt with by them, and especially by God in the last judgment. 3–5. And how unreasonable and unrighteous is it for any of you readily to spy every little fault in your neighbour, and aggravate it with severity, while ye take no notice of, or even excuse, extenuate, and indulge much greater crimes in yourselves? or with what face, or to what purpose, would ye offer to condemn, correct, or reprove your brother for lesser sins, while your own heart and life are corrupted, and your judgment blinded, with much more heinous crimes? What is this but the grossest hypocrisy, under a pre-



THE WILD FLOWERS OF JUDEA. [Matthew, vi:28.]—No more appropriate place can be found for calling attention to flowers than in Palestine. It must have been in the spring of the year, when the flowers are in their glory in the Holy Land, that Christ, from the Mount of Beatitudes, said: "Consider the lilies of the field, how they grow; they toil not, neither do they spin, and yet I say unto you that even Solomon in all his glory was not arrayed like one of these." There is a depth of color, a joyousness and gayety of bloom about the flowers of Palestine not to be seen in any other part of the world. They hide the soil and light up the mountains with their multitudinous hues. In the springtime the beauty of the flowers makes one forget the desolation and poverty of the people.

34 Take[t] therefore no thought[2] for the morrow:[3] for the morrow shall take *thought* for the things of itself. Sufficient unto the day *is* the evil thereof.

CHAPTER VII.

1 Christ ending his sermon in the mount, reproveth rash judgment, 6 forbiddeth to cast holy things to dogs, 7 exhorteth to prayer, 13 to enter in at the strait gate, 15 to beware of false prophets, 21 not to be hearers, but doers of the word; 24 like houses builded on a rock, 26 and not on the sand. 28 Christ endeth his sermon.

JUDGE not,[a] that ye be not judged.

2 For[b] with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3 And[c] why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or[d] how wilt thou say to thy brother, Let me pull out the mote[1] out of thine eye; and, behold, a beam[2] *is* in thine own eye?

5 Thou hypocrite, first cast out the *beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.[3]

6 ¶ Give[g] not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 ¶ Ask,[h] and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.[4]

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being [i]evil, know how to give good gifts unto your children, [j]how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore[k] all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 ¶ Enter[l] ye in at the strait gate: for *wide is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:

14 Because[5] strait *is* the gate, and narrow *is* the way, which leadeth unto life; and [o]few there be that find it.

15 ¶ Beware[p] of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye[q] shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

19 Every[r] tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 ¶ Not every one that saith unto me, [s]Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father[6] which is in heaven.

22 Many[t] will say to me in that day,[7] Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And *then will I profess unto them, I never knew[8] you: depart from me, ye that work iniquity.

24 ¶ Therefore, [v]whosoever heareth these say-

A.M. cir. 4034. A.D. cir. 30.

t Ex.16.18-20.ver.11, 25.Pr.16.3.1 Ti.4.8.

2 Gr. *anxious thought*, ver.25,27,28, 31.

3 This does not forbid thoughtful preparation for the moral *duties*, but anxious care for the temporal *enjoyments* of to-morrow.—*C.*

u De.33.25.He.13.5, 6.

CHAP. VII.

a Lu. 6. 37. Is. 65.5. Ro. 2.1; 14.3,4,10,13. 1 Co.4.3-5. Ja.4.11,12; 2. 13;3.1. Ga.6.1,2.

b Ju.1.7. Ps.18.25,26; 41. 2. Mar. 4. 24. Lu.6. 38. 2 Co. 9. 6. Ja. 2. 13. Ge.4.7. Ob.15. Ep.6.8. 2 Th.1.6.

c Lu.6.41. La.3.40. 2 Co.13.5.

d Lu.6.42;18.11.

1 Lesser sin.

2 Greater sin.

e Ga.6.1.

3 There is a sound principle in this proverbial lesson. The man who himself indulges in any form of sin is not qualified, either intellectually or morally, to reprove or advise others addicted to similar offences. But, on the other hand, the man who has been tempted, and has successfully resisted, or who has been addicted to sin, and has renounced it, is rendered by his own painful experience more capable of instructing others. —*P.*

f Pr.9.7,8; 23.9. Phi. 3.2. ch.10.11,14; 15.26. Ac.13.45-47. He.10.29; 2.3.

g Ge.32.26-28. Ps.10. 17; 34.15; 118.5; 145.19; 81. 10, 16. Pr.15.29. Je. 29.12,13. Is. 30.19; 58.9; 65. 24. ch. 21. 22. Mar. 11.24. Is. 55.6. Lu.11.9-13; 18.1-8. Jn. 14.13,14; 15.7; 16.23,24. Ja.1.5,6; 5.16. 1 Jn. 3.22; 5.14,15. Da.2.23. Pr.8.17. Ps.50. 15;91.15.

h Ge.6.5;8.21. Ep. 2. 1, 2. Tit. 3.3. ch.15.19. Je.17.9.

i Lu.11.11,13;18.7,8. Ps.103.13. Is.49.15; 63. 7. Ho. 11. 8. He.12.10. Jn.3.16. 1 Jn.3.1. Ro.8. 32-39. Ex.34.6,7. Ps.65. 3. Je. 3. 4, 19; 29. 12,13. Eze.11.xxvi.

4 Prayer is an essential part of the divine scheme of grace. No speculations about God's decrees should be permitted to interfere with it. The laws of God are unchangeable, but man is saved through faith in Christ. There is really a necessary connection between the heartfelt desire of man, expressed in prayer, and the bestowal of blessings. The husbandman who refuses to plough or sow has no more reason to expect a harvest than the prayerless man has to expect divine favours.—*P.*

k Lu.6.31. ch.22.39, 40. Ro.13.8-10. Le.19. 18. Ga.5.14,22,23. Tit. 3. 2. 1 Ti. 1. 5. Col.3.8-15. Ep.4.25-32. Ja.2.8, with Ge. 4. 7. Ob. 15. Ep.6.8.

l ch.18.3,4. Lu.13 24. Re. 21.27. Jn.3.3 5; 10. 9;14.6. Lu.13.3,5. Eze. 33.11. 2 Co.5.17. Is.55. 7.

m Pr. 7.26. 1 Jn.5.19. Re.13.3,8. Ge.6.12. Ac. 14.16.

5 Or, *How.*

o De.4.34. Ps.147.19, 20. ch.20.16; 22.14; 25.1-12. Ro. 9.27,29. Lu.12. 32; 13.24.

p De.13.1-3. Je.23.13 -16. Mi. 3.5. Zec.13.4. ch.23.14; 24.4,5,11,24.2 Co. 11. 13. 2 Ti. 3. 1-9. Ro. 16.17, 18. 2 Pe. 2.1. 1 Jn.4.1. Ac. 20. 29-31. Col.2.8. Ep.5.6.

q Lu.6.43-45. ver.20 -23;ch.12.33-35;3.10. 1 Jn.4.1-3. 2 Pe.2.10-18. Jude 1-20. 2 Ti.3.1-9. 2 Co.11.13,15.

r ch.3.10. Lu.3.9. Ac. 5. 38. Re.2.16. Jn.15.2, 6. He. 6. 8. 1 Ti. 1. 20. Eze.xv. Is.33.14. 2 Th. 1.8,9. Is.3.11.

s Ro. 2. 13. Ja. 1.22. Je.7.4. Ho.8.2. Lu.6.46 -49; 13.25. ch.5.19; 25. 11, 12. Is.48.1,2. Jn.13. 17;15.14. Ps.xv.;24.3,4.

6 *He that doeth the will of my Father;* and consequently commences with 'believing on him whom he hath sent,' Jn.6.28, 29.—*C.*

t ch.12.27;25.11. Lu. 13.25,26. Nu.24.4,1 Ki. 22.11, &c. Je.23.13, &c. Ac. 19.13-15. Jn.11.51. 1 Co.13.2.

7 'In that, the day,' when 'every tree that bringeth not forth good fruit is hewn down and cast into the fire' (ver.19) —the day of final judgment.—*C.*

u Lu.13.27. ch.25.12, 41. Ps.6.8; 7.6; 119. 115; 5. 5. Re. 22.15. Hab.1. 13, with Ga.4.9,2 Ti.2. 19.

8 Never approved of your character.—So the word *know* is used, Mat.25.12. 2 Ti. 2.19. Jn.10.14. Ro.7.15. —*C.*

v Ps.xv.;24.3-6. Ro. 2.13. Ja.1.22. Jn.13.17; 15. 14. ch.12.50. Lu.6. 47,&c.; 11.28. 1 Jn.3.7. Re.22.14.

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shall your Father which is in heaven give good things to them that ask him?

12 Therefore[k] all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 ¶ Enter[l] ye in at the strait gate: for *wide is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:

14 Because[5] strait *is* the gate, and narrow *is* the way, which leadeth unto life; and [o]few there be that find it.

15 ¶ Beware[p] of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye[q] shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

19 Every[r] tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 ¶ Not every one that saith unto me, [s]Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father[6] which is in heaven.

22 Many[t] will say to me in that day,[7] Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And *then will I profess unto them, I never knew[8] you: depart from me, ye that work iniquity.

24 ¶ Therefore, [v]whosoever heareth these say-

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tence of zeal against sin? If therefore ye would be able with judgment and conscience, with decency, authority, and success, to reprove and reform others, begin with reforming yourselves. 6. And never unseasonably throw away the best counsels and reproofs, any more than the seals of God's word, upon hardened, profane, and incorrigible sinners, who will pour contempt upon them, and outrageously hate and persecute you on account of them. 7, 8. But in order to qualify you for these and all other duties, be much employed in fervent, importunate, and persevering prayer for direction and assistance. Thus shall you receive from God your heavenly Father whatever blessings he has promised. 9–11. For if none of you, however wicked or hard-hearted, would give a needy and importunate child that which is useless or destructive, how is it possible that your infinitely gracious God and Father can withhold what is good and needful from his fervently supplicant children? 12. And if God be so incomparably gracious to you, see that, in all your dealings with men, ye act in the same upright, just, and kind manner, as ye would reasonably wish them to act towards you if they were in your circumstances and you in theirs. 13, 14. And if you would be holy and happy members of my kingdom of grace or glory, ye must enter in at the strait gate of repentance, faith, and regeneration, however self-humbling and self-denying it be; for as the entrance into, or progress in, sin and self-seeking, which leads to everlasting misery, is agreeable to the corrupt inclinations of men, multitudes follow after it to their eternal perdition: but the entrance into my kingdom by the new birth being painful and difficult, and the way of true gospel holiness, which leads to everlasting life, being disagreeable to flesh and sense, and beset with manifold tribulations, there are few that enter into and persevere in it. 15–20. Beware of false teachers, who pretend to lead you by an easy and wide path to everlasting happiness, and who, under a mask of sanctity, meekness, and concern for your welfare, remain under the power of their own lusts, and labour to make a prey of you to their own carnal ends and your everlasting destruction. By the evil tendency and influence of their doctrine, and by the pride, covetousness, or sensuality of their practice, ye may discern them from my faithful servants. For according as men's inward and reigning principles are good or bad, such are, and must be, their designs and actions; and however fair men's professions and appearances be, yet, if their inward principles of action are unsound, their doctrines erroneous, and their lives immoral, they are but plagues to the church, and shall, in the righteous judgment of God, be cut down by death, and cast into everlasting despair. 21–23. It is not even the highest professions of regard to me as their Lord and Master, or a seeming fervency in calling on my name, that can manifest men real subjects in my kingdom of grace, or heirs of my kingdom of glory, but a cordial faith in my person and character, and unfeigned obedience to my heavenly Father's commands. In that awful day in which I will judge the quick and the dead, many who have preached as my ministers, and even wrought miracles in my name, shall have their hypocrisy and wickedness publicly exposed; and shall, as objects of my judgment, be, for their iniquities, banished from my blissful presence into everlasting misery. 24–27. Whoever therefore hears, seriously considers, embraces by faith and love, and acts according to the doctrines which I have been delivering, shall have my unchangeable person and character for his foundation; and whatever temptations and persecutions, doubts, fears, and dangers, may assault him in life or in death, his hope in me shall never make him ashamed. But he that hears them without cordially believing and uprightly practising them, having nothing to support him in a time of temptation, danger, death, or judgment, but his empty hypocritical profession of religion, shall, to his dreadful disappointment, inevitably and miserably perish for ever. 29. He spake with surprising majesty and authority, and with an evidence of truth and importance which could not be contradicted.

Ver. 1. *Judge not.* The words do not forbid a 'righteous judgment' of men's characters and actions, but a curious and inquisitorial search into men's failings and faults, for the purpose, not of reforming them, or admonishing ourselves, but for the purpose of enabling us to condemn them, and, by the comparison, to magnify ourselves. *C.*

Ver. 6. This caution is not to encourage either cowardice or reserve in proclaiming the gospel, but that prudence which 'rightly divides the word of truth,' and that godly discipline in the church that distinguishes between the 'clean and the unclean.'—*Note*, Though things holy may not be given to dogs, nor precious pearls cast before swine, yet mercy will feed the one with crumbs, and the other with husks: and where the faithful church-ruler will not admit the profane to fellowship, he will 'instruct, exhort, rebuke, with all long-suffering and doctrine;

ings of mine, and doeth them, I will liken him unto a [a]wise man, which built his house upon a rock:

25 And[y] the rain descended, and the floods came, and the winds blew, and beat upon that house; and [z]it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a [a]foolish man, which built his house upon the sand:

27 And[b] the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 ¶ And[c] it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them [d]as *one* having authority, and not as the scribes.[9]

CHAPTER VIII.

2 Christ cleanseth the leper, 5 healeth the centurion's servant, 14 Peter's mother-in-law, 16 and many other diseased: 18 showeth how he is to be followed: 23 stilleth the tempest on the sea, 28 driveth the devils out of two men possessed, 31 and suffereth them to go into the swine.

WHEN he was come down from the mountain, great multitudes followed him.

2 And,[a] behold, there came a leper[1] and worshipped him, saying, Lord, [b]if thou wilt, thou canst make me clean.

3 And[c] Jesus put forth *his* hand, and touched him, saying, I will;[2] be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, [d]See thou tell no man;[3] but go thy way, [e]show thyself to the priest, and offer the gift that Moses commanded, for[g] a testimony unto them.

5 ¶ And[h] when Jesus was entered into Capernaum, there came unto him a centurion,[4] beseeching him,

6 And saying, Lord, [i]my servant lieth at home sick of the palsy,[5] grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, [j]I am not worthy that thou shouldest come under my roof: [k]but speak the word only, and my servant shall be healed.

9 For I[6] am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

10 When Jesus heard *it*, [l]he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, [m]That many shall come from the east and west, and shall sit down[7] with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

12 But[o] the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, [p]Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the self-same hour.

14 ¶ And[q] when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

15 And [r]he touched her hand, and the fever left her: and [s]she arose, and ministered unto them.[8]

16 ¶ When[t] the even was come, they brought

A.M. cir. 4034.
A.D. cir. 30.

x Ps.111. 10; 119. 99, 130.

y Ac.14.22. Jn.16.33. Col.1.24. 2 Ti.3.12.

z Ps. 34. 19; 125. 1, 2; 92.13-15. ch.16.18. 2 Ti. 2.19. 1 Pe.1.5,23. Jude 1.1 Co.3.11.

a 1 Sa.2.30. Je.8.9.

b ch.13.18-22; 11.20-24. 1 Co.3.13. Job 8.13. Lu.12.47,48. He. 10.26-31; 6.4-8. 2 Pe.2.20-22. ch.12.43-45; 21.33-44.

c ch. 13. 54; 21. 23. Mar.1.22; 11.28; 6.2. Je. 23.29. Lu.4.32; 7.16; 20. 2. Jn.7.46. Is.48.17; 50. 4. Ps.45.2.

d Is.50.4. De. 18. 18. ch.28. 18. Jn.7.46. Ec.8. 4.

9 The teaching of the scribes was based upon Scripture and tradition. In case of a difficult question they sought an answer from those, the sole sources of their knowledge. Whatever wisdom they possessed was derived, it was not inherent. Christ, on the other hand, gave judgment on all points by inherent right. Both as an independent lawgiver, and as interpreter of the written Word, he claimed infallibility. In thisrespect he was distinguished from all mere creatures.—*P.*

CHAP. VIII.

a Mar.1.40. Lu.5.12. Le. 13. 46. Nu.5.2,3. 2 Ki.5.27.

1 See on Le. xiii.—*C.*

b Mar.9.24. ch.6.30; 14.31.

c Mar.1.41,42. Lu.5. 13. Ex.15.26. ch.11.4,5.

2 *I will.* Such an expression, referring the miracle to his own will, is one of those special evidences of the Godhead of the Son, which prove it by *facts*, without asserting it in *words*.—*C.*

d ch.9.30; 12. 16; 16. 20; 17.9, with ch.12.13-19. Mar.5.43. Is. 42. 2. Jn.5.41; 7.18; 8.50.

3 *Tell no man.*—That so the priest may be left to his own unbiassed judgment, and so give testimony to the mercy and power of God in Christ.—*C.*

e Le.xiii.xiv. Mar.1. 43,44. Lu.5.14.

f 2 Ki.5.7,8. ch.5.17. Mar.6.11. Jn.10.37.

h Lu.7.1-10. Ge.49. 10. Is.11.10; 60.3,8.

A.M. cir. 4034.
A.D. cir. 30.

4 A captain of an hundred soldiers, ch. 27.54. Ac.x. He sent to Christ first by the Jews, and then by his friends, Lu. vii.

i Job 31. 13. Ro. 12. 15,16. Col.4.1.

5 The disease commonly called *palsy* is not accompanied with *torment*, but mere inability of certain muscular motions. There are, however, several nervous diseases (some varieties of *tetanus*, for example), which, though not called palsies, in modern nosology, yet are nearly allied, and sufficiently answer to the centurion's description.—*C.*

j Ps.10.17. Ge.32.10. Lu.15.19,21. ch.15.27.

k ver. 3. Ps. 107. 20. Jn.6.63. Ps.33.9. Ec.8. 4.

6 If I, a servant, have such power over men, what power must God-man have over diseases!

l ch.9.2; 15.28, with Jn.3.4.10. ch.11.21.

m Ge.22.17; 49.10; 28. 14. Is.2.2,3; 11.10; 42.6; 43.6; 49.6,12; 55.6; liv. lx. Zec. 2. 11; 8. 22,23. Mal.1.11. ch.24.31. Lu. 13.29. Ac.x.-xix. Ep.3. 6,8. Re.7.9.

7 *Sitdown.* Rather, *recline*. Most probably in allusion to the reclining posture used by the eastern people at feasts, and exemplified by John upon the bosom of our Lord at his last supper, Jn.13.23.—*C.*

o ch.3.10,11; 7.22,23; 13.42,50; 21.43; 22.7,13; 24.51; 25.30; 23. 38, 39. Ro.11.12,15. Lu.13.28-30.

p Mar.9.23. Jn.4.50. ch.15.28.

q Mar. 1. 29-31. Lu. 4.38,39. 1 Co.9.5.

r Ex. 15. 26. Ps.107. 20.

s ch. 9. 6. Jn. 5. 8, 9. Ac.3.7,8.

8 Had the cure been natural, even though the disease might have been suddenly checked, the weakness which it always causes must have remained. The same miraculous power, however, which checked the disease imparted strength, so that the patient was able at once to engage in the performance of her ordinary duties.—*P.*

t Mar. 1. 25, 32-34. Lu.4.40,41. Ps.107. 20. Ac.10.38. ch. 4. 23, 24; 11. 5. Ge.3.15. Ex.15.26.

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that so be, if the Lord will, he may 'save his own soul and them that hear him.' *C.*

Ver. 15. Who come to you with all the apparent meekness of sheep, seeking an entrance into the fold, but who are historically known to raven and destroy the moment the entrance has been granted and power obtained.—*Note*, The history of ancient and modern Popery—first, in pursuit, and then in possession, of temporal power and spiritual supremacy—will form the most apt illustration of the necessity of this warning. *C.*

Ver. 21. *The kingdom of heaven* does not necessarily signify the kingdom of glory; for though hypocrites may join themselves visibly to the church, none really enter it except such as are 'born of water and the Spirit,' Jn. 3. 5. *C.*

Ver. 27. The rain, floods, and winds of an eastern monsoon, and the ravages they commit, not merely on humble cottages, but upon the most substantial buildings, seem to have furnished the original from which the picture is so graphically drawn. *C.*

REFLECTIONS.—All our religion should begin at home; and instead of being uncharitably severe in censuring others, we should carefully look into our own hearts and ways, observe and condemn what is amiss in ourselves, and, through grace, labour to reform it. Let us then take heed not only how, but also to whom, we give good counsels and reproofs. With earnestness, faith, and resignation, let us always address our heavenly Father for every necessary blessing; and let Jesus' law of honesty and kindness be the constant rule of all our conduct. It is a great blessing to the place where Christianity is duly possessed and practised. But there is an indispensable necessity of heart-renewing grace, and of active principles of holiness, before our practice can be really good. The work of conversion is hard, but necessary. And there is need carefully to try those whom we receive as ambassadors of Christ, both with respect to the nature and tendency of their doctrine. What alarming lengths may men go in the church of Christ, and yet, being destitute of real holiness, eternally perish! We should dread the thoughts of following the multitude, lest we follow them to hell; or of building our hopes of happiness upon insufficient grounds, lest they fail us, to our final and aggravated destruction. Let nothing therefore short of an assured faith on the Son of God, attended with gospel holiness in all manner of conversation, satisfy us.

CHAPTER VIII. Ver. 4. Christ often required the Jews, who were healed, to conceal his miracles, that he might manifest that he sought not his own glory; that he might not confound them with too great a blaze of miraculous power; and that he might not provoke his enemies too eagerly to attempt his ruin; but (perhaps as a token of his extending the gospel dispensation to the Gentiles) he never prohibited a Gentile to divulge them. 9. If I, a poor inferior officer, have such power over my soldiers, how much more canst thou, the Almighty Messiah, at thy pleasure, remove this distemper from my servant, where and whensoever thou wilt? 10–12. Publicly declaring the wonderful strength of the Gentile centurion's faith, he intimated that it foreboded the gathering of multitudes of Gentiles from all quarters of the world into the gospel church and spiritual state of grace and glory, as spiritual children of the ancient patriarchs; while their Jewish natural posterity, who had been so long the peculiar people of God, should be cast off into lasting miseries on earth, and eternal loss in hell. 17. His sympathy with the distressed was a part of his suffering; and his removal of the diseases was the fruit of his bearing our sins, and the punishment of them. 20. You must expect no worldly advantage by following me, who have not so much as any abode of my own to lodge in. 21. Better the dead should be unburied, or that sinners, dead in trespasses and sins, should bury them, than that my infinitely more important work should be hindered. 32. By this Jesus gave a sensible proof of the existence of evil spirits against the Sadducees, of the reality of the possession, and of the mercy of the dislodgment; and also punished the Jews for bringing up herds of swine.

Ver. 17. *Infirmities.* This word, both in Hebrew and Greek, signifies bodily distempers and pains.—*Sicknesses.* This word refers to troubles and torments of the spirit. By bearing the first, is signified his miraculous healing of bodily diseases: by bearing the second, his sacrifice for our sins. See *Magee on the Atonement*, vol. i. p. 415.—*Note*, Bodily and mental diseases are the natural emblems of death and sin; and Christ's power over the emblems is intended to exhibit his power over the originals. *C.*

Ver. 20. After the lengthened discourse, of which the preceding chapters, according to evangelic custom, present a mere outline; and after all the labours that immediately followed, our Lord (who was touched with the feeling of our *infirmities*) must have been *weary;* and therefore, in his weariness, naturally refers to his want of a place 'where to lay his head,' see ver. 24. What a lesson of resignation to houseless wanderers! what a terrible rebuke to a sensual and inhospitable world! *C.*

Ver. 24. This description clearly indicates a vessel with a deck—as an open boat 'covered with the waves' must have gone down.—*Note*, To believers, how instructive are the judgments of God! To unbelievers, how wonderful the downfal of nations! A few years ago, the 'Sea of Galilee' possessed but a single open boat! Last year (1841) that boat had perished, and that sea was unruffled by an oar! *C.*

Ver. 28. *Coming out of the tombs.* Eastern tombs were often excavated in the faces of high rocks—such as Origen describes overhanging the town of Gergesa—and still afford habitations for the outcasts of society. *C.*

REFLECTIONS.—How great is our Redeemer, who could make diseases, storms, and devils obey him at pleasure! But marvellous was his debasement for our sakes, and tender his sympathy and compassion: and he now takes the greatest delight in the strength of

unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, [u]Himself took our infirmities, and bare *our* sicknesses.

18 ¶ Now when Jesus saw [v]great multitudes about him, he gave commandment to depart unto the other side.[9]

19 And[x] a certain scribe[1] came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; [y]but the Son of man[2] hath not where to lay *his* head.

21 And another of his disciples said unto him, Lord, [z]suffer me first to go and bury my father.

22 But Jesus said unto him, [a]Follow me; and let the [b]dead bury their dead.

23 ¶ And[c] when he was entered into a ship, his disciples followed him.

24 And[d] behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was [e]asleep.

25 And his disciples came to *him*, and awoke him, saying, [g]Lord, save us: we perish.

26 And he saith unto them, [h]Why are ye fearful, O ye of little faith? Then he arose, and rebuked[i] the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, [j]What manner of man is this, that even the winds and the sea obey him!

28 ¶ And[k] when he was come to the other side, into the country of the Gergesenes, there met him two[3] possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And, behold, they cried out, saying, [l]What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

A.M. cir. 4035.
A.D. cir. 31.

[u] Is.53.4. 1 Pe.2.24. Jn.1.29.

[v] Mar.1.33,38. Is.42.2. Jn.5.41,7.18; 8.50. ch.14.2; 15.39. Lu.4.9.10.

9 *The other side.*—To pass over to the *east* side of the Lake of Tiberias.—*C.*

[x] Lu.9.57–60. ch.13.20–22. Jn.6.66.1 Ti.6.5.

1 *A certain scribe.* Rather, *one* scribe. One of a numerous, and almost hopeless, class. Still there was one—to the praise of the glory of his grace.' Ep.1.12.—*C.*

[y] Ps.22.6; 40.17; 69.29; 109.22.

2 See note * below.

[z] Lu.9.59. Hag.1.2. Lu.e.21.11,12. Nu.6.6,7, with 1 Ki.19.20. ch.4.22; 19.29.

[a] Lu.9.60.2 Ti.4.2. 1 Co.15.10.

[b] Lu.15.32. Ep.2.1.1 Ti.5.6. Le.21.10–12. Nu.6.6,7.

[c] Mar.4.36–41. Lu.8.22–25.

[d] Mar.4.37. Lu.8.22, 23. Is.54.11.

[e] 1 Sa.23.26. Jn.21.14, 15. Ps.44.22,23.

[f] Lu.8.24. ch.14.13; 20.12. Ps.6.3,4; 69.1,2,13,14.

[g] ch.6.30; 14.30. Mar. 5.36. Is.41.10–16; 43.1, 2. Phi.4.6.1 Pe.5.7.

[h] Job 38.11. Ps.89.9; 107.29. Is.50.2. Ps.104. 7; 65.7; 102.13–19. Na.1. 4. See ver.27.

[i] Lu.8.25. Ps.89.9; 65. 7; 107.29.

[j] Mar.5.1–20. Lu.8. 26–40. ch.18.11–13. Ac. 10.38. Is.60.1.

3 One of them especially, Mar.v. Lu.8.27.

[k] Lu.8.28. Mar.5.7, 8. 2 Co.6.14. 2 Pe.2.4. Jude 6. Mar. 1. 24, 25. Ac.16.17,18.

* This is the title which our Lord most commonly uses when speaking of himself. It occurs first in Da. 7.13; and that passage is the key to its import and use in the New Testament. Four great earthly monarchies are symbolized by four beasts, to denote the principles of government which characterize them. Another power then appears, the ruler of which was like *a son of man*, to denote the principles of reason which should regulate his kingdom. The main point to be noted, as illustrative of the New Testament usage of the title, is the exaltation of the ideal man to universal sovereignty. The title, as used by Daniel, symbolizes that union of the divine and human which was realized in our Lord. It thus expresses very fully the nature and result of Christ's great work—the nature of it as becoming man's surety and substitute; and the result as redeeming man from death, and gaining for Christ, as man's representative, *universal sovereignty*. It is this last idea which is mainly brought out in the present passage, and which makes the words so forcible.—*J.*

[l] Mar.5.11. Le.11. 7. De.14.8. Is.65.4; 66.3. [a] 1 Ki.12.12; 20.1; 2. Job 1.10–12; 2.2–6. Phi. 2.10.

[b] De.14.8. Is 65.3,4.

[c] 1 Ki.22.22. Job 1. 12; 2.6. Re.20.7.

4 This miraculous permission has been charged against our Lord as an act of injustice. If so, then must every disease causing death in flocks and herds, be charged as injustice against God; for infidels will scarcely affirm that disease and death can occur without God's permission. To the rational believer in Providence, and the divine mission of Jesus, the miracle presents a special proof of that mission—inasmuch as it removed all idea of the *possibility of collusion* between our Lord and the demoniacs; for though men might be bribed to feign both a disease and a cure, no human motive could reach the swine.—*C.*

[m] Mar.5.14–16. Lu. 8.34–36.

[n] Job 21.14. Lu.5.8; 8.37. Mar.5.17. 1 Ki.17. 18. De.5.25. Lu.5.8. Ge.25.34. Ac.16.39, with ver.29.

CHAP. IX.

[a] ch.7.6. Ps.81.11,12. Re.22.11. Eze.3.27. Da.12.10.

[b] ch. 2.23. Lu.2.39, 51; 4.16–29, or rather ch.4.13.

1 Capernaum, then his usual residence.—*C.*

[c] Mar.2.1–12. Lu.5. 18–26.

2 A portable mat or carpet, according to eastern custom. See ver.6.—*C.*

[d] Mar.5.34. Ps.32.1, 2. Is.40.1,2; 43.25; 44.22. Ro.5.11. Ep.1.7. Col.1. 14. Lu.7.48. La.3.39.

[e] Lu.5.21. Mar.2.7. Job 14.4. Is.43.25; 44. 22. Mi.7.18.

[f] Ps.139.2. ch.12.25, 25; 16.7,8. Mar.8.16,17. Lu.6.8; 9.47; 11.17. Jn. 2.24,25; 6.61,64; 13.11; 16.19,30; 18.4; 21.17. He.4.12,13. Re.2.23.

3 *Whether is easier to say?* That is, to say with *power* to effect the one or the other.—*C.*

[h] Mi.7.18. Lu.7.48, with Jn.17.2. Ac.5.31; 7.60.

[i] Mar.2.11,12. Lu.5. 24,25; 13.11–13. Jn.5.8–10.

[j] Lu.5.26. Mar.2.12. Lu.7.16. Ac.3.11,12; 4. 21. Ga.1.24. Ps.103.1–4.

30 And there was a good way off from them [n]an herd of many swine, feeding.

31 So[o] the devils besought him, saying, If thou cast us out, [p]suffer us to go away into the herd of swine.

32 And he said unto them, [q]Go.[4] And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And[r] they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And, behold, the whole city came out to meet Jesus: and when they saw him, they [s]besought *him* that he would depart out of their coasts.

CHAPTER IX.

2 Christ curing one sick of the palsy, 9 calleth Matthew from the receipt of custom, 10 justifieth himself for eating with publicans and sinners, 14 defendeth his disciples for not fasting, 20 cureth the bloody issue, 23 raiseth from death Jairus' daughter, 27 giveth sight to two blind men, 32 healeth a dumb man possessed of a devil, 36 and hath compassion on the multitudes.

AND he entered into a ship, and [a]passed over, and came into his [b]own city.[1]

2 And,[c] behold, they brought to him a man sick of the palsy, lying on a bed:[2] and Jesus seeing their faith, said unto the sick of the palsy, Son, [d]be of good cheer; thy sins be forgiven thee.

3 And, behold, certain of the scribes said within themselves, [e]This *man* blasphemeth.

4 And Jesus [f]knowing their thoughts, said, Wherefore think ye evil in your hearts?

5 For whether is easier, to say,[3] *Thy* sins be forgiven thee; or to say, Arise, and walk?

6 But that ye may know that the Son of man hath power [h]on earth to forgive sins, (then saith he to the sick of the palsy,) [i]Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But [j]when the multitude saw *it*, they mar-

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faith, and in the gathering of the Gentiles to himself. But (awful thought) our calling is balanced with the tremendous and lasting rejection of the long favourite people of God! Let us then not be high-minded, but fear! Let us never take up with external privileges in the church, nor aim at any secular advantages in our following of Christ. For if such be our temper, we shall be excluded from the joys of heaven, and cast into all the darkness and horrors of hell! Base are their hearts who form excuses to keep them from his service, and who prefer their swine, their sordid gains and traffic, to him. But it is the truest wisdom, in all our sorrows, our fears, and our dangers, to apply to him, as able and willing to save us. And never shall such meet with a disappointment.

'CHAPTER IX. Ver. 5. Is it not as easy to remove the sinful cause as to remove the punishment? 12, 13. It is only they who are plagued with the guilt and corruption of sin that need the Physician of souls; and the more sensible they are of their sinfulness and guilt, there is the more hope of doing them good.—God has declared, that acts of compassion to others, and especially to their souls, in turning them from their sins, is more acceptable to him than the most costly observance of his own positive institutions. I am come into the world to reform and save, not righteous persons, but guilty and polluted sinners, even the chief; and that by convincing them of their sinfulness and danger, and their need of righteousness and grace. 15–17. Since, as your master John hath testified, I am the *Bridegroom* of the church, and consequently my disciples guests of the marriage-feast, who are to rejoice with me, it would be very absurd for them to practise abstemious and mournful severities while I am with them. But when I shall be taken from them by my death and ascension, the hardships and dangers to which they shall be exposed will render fasting and mourning seasonable for them. Such occasional duties must be proportioned to the circumstances of persons and things, otherwise they do more harm than good; and are rather attempts towards a legal and pharisaical righteousness, than any part of real religion.

Ver. 10. *Sinners.* Most probably, men notoriously guilty of some public sin, and who had neglected or refused to offer the sacrifices of the law. *C.*

REFLECTIONS.—Quickly Jesus leaves them in wrath who would drive him from them! and readily relieves the wants of those who seek to him. But how manifest is his supreme Godhead: he knows men's secret thoughts, forgives their sins, heals their souls, removes palsies, unstops the ears of the deaf, opens the eyes of the blind, looses the tongue of the dumb, heals all manner of diseases, casts out devils, and raises the dead, with all the power, wisdom and grace, the majesty and authority of a God! Nothing is too hard, and nothing too great or good for him to effect. None that apply to him for relief, whether high or low, whether more or less wicked, are ever cast out. To sanctify and save the most notorious sinners is his peculiar delight. Tenderly he suits the duties of his disciples to their circumstances and strength, and vindicates them when they cannot answer for themselves. The stronger our faith in him is, the more profitable is it to ourselves, as well as honourable to him. And the more of fervent prayer, and the less of carnal contrivances, are employed for a gospel ministry, the more faithful and successful is it likely to prove. Let me therefore, in every distress, however desperate, employ him as my helper and healer. Let me never scoff at his words, never envy him his honours, nor his people the liberties and privileges which he bestows upon them. Let me never imagine that my importunity can trouble him, or my sins debar me from him as a Saviour. Let neither shame nor death keep me from him. And if my poverty be deep, and my case deplorable, let my faith be the stronger; so shall my deliverance be glorious. Let me admire his mighty works, glorify God

velled, and glorified God, which had given such power unto men.

9 ¶ And[k] as Jesus passed forth from thence, he saw a man, named Matthew, [l]sitting at the receipt of custom: and he saith unto him, Follow[m] me. And he arose, and followed[4] him.

10 ¶ And it came to pass, as Jesus sat at meat in the house, behold, many [o]publicans and sinners[5] came and sat down with him and his disciples.

11 And when the Pharisees saw *it*, they said unto his disciples, [p]Why eateth your Master with publicans and sinners?

12 But when Jesus heard *that*, he said unto them, [q]They that be whole need not a physician, but they that are sick.

13 But go ye and learn what *that* meaneth, I[r] will have mercy, and not sacrifice: for I am not come to call the righteous, [s]but sinners to repentance.

14 ¶ Then came to him the disciples of John, saying, [t]Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can [u]the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom [v]shall be taken from them, and then shall they [w]fast.

16 No[y] man putteth a piece of new cloth[6] unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles,[7] [z]else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.[8]

18 ¶ While[a] he spake these things unto them, behold, there came a certain ruler,[9] and worshipped him, saying, My daughter is even now dead: [b]but come and lay thy hand upon her, and she shall live.

19 And [c]Jesus arose, and followed him, and *so did* his disciples.

20 ¶ And, behold, a woman, which was diseased with an [d]issue of blood twelve years, came behind *him*, and [e]touched the hem[1] of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about; and when he saw her, he said, [f]Daughter, be of good comfort; thy faith hath made thee whole.[2] And the[h] woman was made whole from that hour.

A.M. cir. 4035.
A.D. cir. 31.

k Mar. 2.14–23. Lu. 5.27–39.
l 1 Co.6.11.1 Ti.1.13. ch.4.18–22.
m Ga. 1. 16. 1 Ki. 19. 19–21.
4 It is not necessary to suppose that Matthew, under any indefinable impulse, arose and followed our Lord as a mere stranger. His fame, both as a teacher and worker of miracles, had now been spread through all the land. The narrative, however, affords a beautiful example of instant obedience to the divine call. Lord! grant to those who know so much more of thy glory than Matthew knew, to be equally ready as Matthew was, to follow thee whithersoever thou goest or callest them!—*C.*
o See ch.5.46,47.
5 Notorious sinners, Ge.13.13.Nu.16.38.Jn. 9.31.1 Ti.1.9,13,15,16.
p Lu.15.1,2;19.7.ch. 11. 19; 23. 23. He. 5. 2. Ge.43.32.Ps.101.5.Da. 1.8. Jn.4.9. Ac.10.28. 1 Co.5.11. 2 Jn.10. Is.65. 5.
q Lu.5.31,32.Mar.2. 17. Lu.18.11–13. ch.18. 12. Lu.xv. 1 Ti.1.13–16. Is.1.18; 55.7. Ro.7.9–24.
r Ho. 6.6. ch.12.7. 1 Sa. 15. 22. Pr. 21. 3, 27. Ec.5.1. Is.1.11–15. Mi. 6.6–8.
s 1 Ti.1.13,15,16. Lu. 19.10. ch.18.11–13. Lu. xv.; 24. 47. Ac. 5. 31. 2 Pe.3.9. Ep.2.1–8. Is.1. 18; 55.7; 45.22. Ro.5.6–21.6 Co.6.11.
t Mar.2.18–22.Lu.5. 33–39;18.12.ch.6.16;11. 19. Pr.20.6.
u ch.25.1,10. Jn.3.29. 2 Co.11.2. Re.21.2; 19. 7–9.
v ch. xxvi.–xxviii. Mar. 16. 19. Lu. 24. 51. Jn.14.19; 16.5,7,28. Ac. 1.9,10;3.21.
w Is. 22. 12. Ac.1.14; 10. 30; 13. 1–3; 14. 23. 1 Co.7.5.Zec.12.10–14.
y Mar. 2. 21, 22. Lu. 5.36–39, with ch. 6. 30; 8.26; 14.31; 16.8. Lu.24. 49. Ge. 33.14. Is.40.11. Jn.16.12. 1 Co.3.2. He. 5.13.Ps.103.13,14.
6 Or, *raw* or *unwrought cloth*.
7 These *bottles* were made of skins; and some of them were, and still continue to be, curiously formed into shapes, not unlike large modern glass bottles; others were more flexible, of a bag-like form—and are still used for carrying wine in some parts of Europe.—*C.*
x Job 32.19.
8 See note [a] below.
a Mar. 5. 22–43. Lu. 8. 41–56; 13. 14. Ac. 13. 15.
9 *A ruler*, either of the synagogue, or a magistrate.—*C.*
b ch.8.15. Jn.4.47,49. Mar.6.5,6. Jn.11.21,22, 25;5.25.
c With Jn.4.50;11.6, 7.ch.8.13;15.28.
d Le.15.19–33;18.19; 20.18.Nu.5.2.
e Mar. 5.25–34. Lu.8. 43–48. Ex.15.26. Ps.147. 3. Mal.4.2. 2 Ki.13.21. ch.14.36. Jn 14.12. Ac. 5.15;19.12.Ro.4.19,20.
1 *Hem.* Most probably the fringe, or riband of blue, required by the law, Nu.15.38.—*C.*
g ver. 2. Is. 40.1,2. 2 Ch.20.20. Ac.14.9.ver. 29; ch.8.13. Mar. 9. 23; 10. 52. Lu. 7. 47–50; 17. 19;18.42;8.48.
2 By bringing her to Jesus, in whom all power and grace lay.—*C.*
h Jn.4.53.
* [f]Our Lord in these two parables contrasts the old and the new, the legal and evangelical dispensations, with regard to the point on which

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he was questioned. The idea of the wedding seems to run through them; the preparation of the robe, the pouring of the new wine, are connected by this as their leading idea, to one another, and the preceding verses. The old system of prescribed fasts for fasting's sake must not be patched with the new and sound piece; the complete and beautiful whole of gospel light and liberty must not be engrafted as a mere addition on the worn-out system of ceremonies.'(*Alford*).—*P.*
i Mar.5.38. Lu.8.51.
j 2 Ch.35.25. Je.9.17. Ac.9.39.
3 *Minstrels.* Vocal and instrumental musicians, who still continue, in several eastern countries, to attend the houses of the dead.—*C.*
k Ac. 20.10. Jn.11.4. Her death is but like a short sleep.
5 Not hopelessly dead, as you suppose, but sleepeth, as I can awake her.—*C.*
k ch. 7.6. 1 Ki.17.19. 2 Ki.4.33. Ac.9.40.
l ch. 4. 24. Is. 52. 13. Mar.1.45. Jn.3.30.
6 Or, *this fame.*
m ch.7.11; 15. 22; 20. 30,31. Ro.8.15,26. Ja.5. 16. ch.12.23; 1.1. Jn.7. 31. Ro.1.3; 9.5. Re.22. 16.
o ch.13.58;ver.22,29. Jn.11.26. Mar.9.23,24; 11. 23. ch.17. 20; 21. 22. Ac.11.9.
p ch.8.13;ver.22; ch. 15.28. Lu.7.50.
q Ps. 146. 8. Is. 35. 5; 42.7,18. ch.20.34. Jn.9. 7,26.
r ch.8.4; 12.16; 17.9. Is.42.2; 52.13. Lu.5.14. Mar.7.36;5.43;1.44.
7 Having lately afforded the scribes and Pharisees abundant testimony of his divine power, by healing the palsy in their presence (ver. 2–7)—a case which they could not deny—our Lord now charges these men to keep silence about an equal, but more private miracle, and probably wrought in favour of two strangers, lest his enemies should take occasion to accuse him and them of collusion, and that he might avoid any unnecessary excitement of their malice. See ver.34.—*C.*
s Lu.11.14,15.ch.12. 22,23.
t Is.35.6.
u Ex.4.11. Is. 35. 6, with ch.5.27;15.30,31.
v ch. 12. 24. Mar. 3. 22. Lu.11.15. Ec.4.4.
x Mar.6.6. Lu.13.22; 4.43,44. ch.4.23,24; 11. 5.
y Mar. 6. 34. Lu. 10. 33.
8 Or, *were tired and lay down*, Jn.6.27.
9 *They fainted*—through weariness and hunger.—*Were scattered.* Not gathered and protected in the fold, of which Jesus is both door and shepherd.—*C.*
z Nu.27.17. 1 Ki. 22. 17. Je. 50. 6. Eze.34.5,6. Am.8.12. Mar.6.34.ch. 10.6. Zec.10.2;11.4.
a Lu. 10. 2. Jn. 4. 35. Zec.10.2;11.4,7,11. Ac. 10.9,10;18.10.
b Lu.6.12,13. Ac.20. 28; 13.2; 16.6,7; ii.–xix. Je.3.15.2 Th.3.1.
c ch. 10. 1. Ps. 68. 11. Ep. 4. 11, or Ac. 13. 2; 20.28.

CHAP. X.

a Mar. 3. 13–19; 6. 7. Lu.6.13–16;9.1.Re.21. 12, with Ex.1. 2–4. ch. 19.28.
1 Or, *over.*
b Ac.16.18;19.38.

23 ¶ And [t]when Jesus came into the ruler's house, and saw [j]the minstrels[3] and the people making a noise,

24 He said unto them, Give place;[4] for the maid is not dead, but sleepeth.[5] And they laughed him to scorn.

25 But when the people [k]were put forth, he went in, and took her by the hand, and the maid arose.

26 And the [l]fame hereof[6] went abroad into all that land.

27 ¶ And when Jesus departed thence, two blind men followed him, [m]crying, and saying, *Thou* son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, [o]Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, [p]According to your faith be it unto you.

30 And[q] their eyes were opened: and Jesus [r]straitly charged them, saying, See *that* no man know *it*.[7]

31 But they, when they were departed, spread abroad his fame in all that country.

32 ¶ As[s] they went out, behold, they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the [t]dumb spake: and the multitudes marvelled, saying, [u]It was never so seen in Israel.

34 But the Pharisees said, [v]He casteth out devils through the prince of the devils.

35 And[x] Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

36 ¶ But[y] when he saw the multitudes, he was moved with compassion on them, because they [8]fainted, and were scattered abroad,[9] [z]as sheep having no shepherd.

37 Then saith he unto his disciples, [a]The harvest truly *is* plenteous, but the labourers *are* few;

38 Pray[b] ye therefore the [c]Lord of the harvest, that he will send forth labourers into his harvest.

CHAPTER X.

1 *Christ sendeth out his twelve apostles with power to do miracles,* 5 *giveth them their charge, teacheth them,* 16 *forewarneth them of persecutions:* 40 *and promiseth a blessing to those who should receive them.*

AND when[a] he had called unto *him* his twelve disciples, he gave them power *against*[1] unclean spirits, to [b]cast them out, and to heal all manner of sickness and all manner of disease.

2 Now the names of the twelve apostles are

on their account, and obey his calls to work or warfare; but never manifest my emptiness by boasting of my external devotions. And while I follow Jesus myself, let me study to bring all my friends into acquaintance with him, and labour to have the whole earth filled with his glory.

CHAPTER X. Ver. 16. I send you forth as meek, harmless, and unable to defend yourselves, among furious and implacable men. Behave therefore with the utmost prudence, never giving any causeless provocation, nor needlessly exposing yourselves to danger; and be inoffensive, sincere, and meek, that ye may win upon some, and turn away the wrath of others. 17. And, after all, never trust yourselves with wicked men, nor expect from them anything better than persecution. 18. Your sufferings, on account of your professing and preaching my gospel, will be a public testimony to the truth of my doctrines, and of the

these: [c]The first, Simon,[2] who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother;

3 Philip,[d] and Bartholomew; Thomas, and Matthew the publican; [e]James *the son* of Alpheus, and Lebbeus, whose surname was Thaddeus;[3]

4 Simon [f]the Canaanite,[5] and [g]Judas Iscariot,[6] who also betrayed him.

5 ¶ These twelve Jesus sent forth, and commanded them, saying, [h]Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:[7]

6 But[i] go rather to the lost sheep of the house of Israel.

7 And, as ye go, [j]preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9 Provide[8] neither gold, nor silver, nor brass, in your purses;

10 Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves;[9] for[k] the workman is worthy of his meat.

11 And into whatsoever city or town ye shall enter, inquire who in it is worthy;[1] and there abide till ye go thence.

12 And when ye come into an house, [l]salute it.

13 And if the house be worthy, let your peace come upon it:[2] but if it be not worthy, let your peace return[3] to you.

14 And[m] whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

15 Verily I say unto you, [o]It shall be more tolerable for the land of Sodom and Gomorrah[4] in the day of judgment, than for that city.

16 ¶ Behold,[p] I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless[5] as doves.

17 But[q] beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 But[r] when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.[6]

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[c] Lu.6.13. Pr.10.7. 1 Co. 12.28. Jn. 1.40-42. ch.4.18-22; 17.1; 26.37. Mar.13.3; 10.35. Ac.1.13; ii. xii. 1st and 2d Pe. 1st, 2d, and 3d Jn. Jn.i.-xxi. Re.i.-xxii.

[2] *The first, Simon.* First in order, not in any superior dignity; for all were equal brethren, Mat. 23.8-12.—*C.*

[d] Jn.1.43-51; 6.5-7; 14.5-9; 20.24 29; 21.2. ch.9.9,10; i.-xxviii.

[e] Ac.1.13; 15.13-22; 21.28. Ga.1.19 2.9. Ja.i.-v.ch.27.56.

[3] Or, Judas, Ac.1.13. Jn. 14. 22. Jude 1. Lu.6.16.

[4] Or, Zelotes, Ac.1.13. Lu.6.15.

[5] The word 'Canaanite' does not denote his country, as might seem from the English. It is a Hebrew term, equivalent to the Greek *Zelotes* (Lu.6.15), and shows that before his call by our Lord, he belonged to the sect of *Zealots.*—*P.*

[g] ch.26.14-16,25,47-50; 27.3-5. Jn.13.26-29. Ac.1.16-19. 6.7,1.

[6] So named from his residence, *Icarioth*, in the tribe of Ephraim.—*C.*

[h] Ac.16.6,7. 2 Ki.17. 24-41. Ezr.iv.v. Jn.4.5, 9,20. Ac.viii.

[7] The Samaritans were not, as is commonly thought, of Jewish or semi-Jewish origin; they were descendants of the heathen colonists planted by Shalmaneser in Samaria after the captivity of the ten tribes.—*P.*

[i] ch.15.24; 9.36. Ac. 3.26; 13.46. Ro.9.4,5. Is. 53.6. Je. 50.6. Ez.34. 16, 17. Eze.34.5,6,8,16. 1 Pe.2. 25. Ps.119.176.

[j] ch. 3.2; 4.17; 11.5. Lu.9.2; 10.9. Ac.3.6; 8. 18,20,20 33-35.

[8] Or, *Get.* Mar. 6.8. Lu.9.3,4; 22.35. 1 Co.9. 7, &c. Trust God for your maintenance.

[9] Gr. *a staff.*

[k] Lu.10.7. 1 Ti.5.18. Le. 19.13. De.24.14,15. 1 Co. 9.4-14. 2 Ti.5.17, 18. Ga.6.6.

[l] Lu. 10. 8. 1 Co. 14. 33,40. Ep.5.15. Lodge with persons of credit.

[l] Lu.10.5. 1 Pe.3.8.

[2] Ac.13.46. Ps.35.13. Is. 55, 11. 2 Co. 2. 16. Pray for, and preach the gospel to them.

[3] Your prayer will not be lost, but will return into your own bosoms.—*C.*

[m] Lu. 9. 5; 10. 10, 11. Ac.13. 51; 18. 6; 20. 26. Mar.6. 11. Ne. 5.13.

[o] Eze.16.48,51. Mar. 6. 11. Lu. 10.12-15. ch. 11. 20-24. Jn. 15.22-24. He.6.4-8; 10.26-31.

[4] They did not sin against such light; and shall not receive so severe a sentence.—*C.*

[p] Lu. 10. 3. ver. 23. Lu. 12. 4-12; 21.16-19. Ro.16.19. Col.4.5. Ep. 5. 15,16. Eze.2.6. Je.1. 18. Phi.2.15. 1 Co.14.20. Ac. 20.28,29. ch.23.34; 24.9.

[5] Or, *simple.*

[q] Jn. 2. 24. Ac. 2. 40. ch. 24. 9. Mar.13.9-11. Lu.12.11; 21.12,13. Ac. iv.-viii.; xvi.-xxvi.; xxviii. 25.23. 2 Co.11.24. 1 Ti. 4.16,17. Ps.2.1-6. Phi.1. 28; 3.2.

[r] Mar.13.11. Lu.12. 11,12; 21.14,15. Ac.iv.v. vii. xvi.xxii.-xxvi. Ps. 46. 1-5. Ex. 4. 12, 15. 2 Sa.23.2. Je.1.7. 2 Ti.4. 17.

[6] It is worthy of note, as remarked by Alford, that our Lord when speaking of the Father to his disciples, never says *our* Father, but either *my* Father, or *your* Father, evidently to show that God was *his* Father in a sense different from that in which he is *our* Father. The promise of the Spirit, as teacher and revealer, may be compared with the kindred though fuller promise in Jn. 15. 26, seq.—*P.*

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[s] ver. 34, 35. Lu.21. 16;12.51. Mi.7.5,6, with De.13.6-10. Zec.13.3.

[t] Lu.21.17. Jn.15.18. Ro.8.7,8. Je.17.9.

[u] Mar. 13.13. ch.24. 13. Da. 12.12,13. Ga.6. 9. Re.2.7,10,17;3.21.

[v] ch.2.13;4.12; 12.15. Lu. 4. 30. Ac.8.1; 9.25; 14,6;17.1,10.

[7] Not a cowardly flight from danger, but a prudent removal, tending to the wider spread of the gospel.—*C.*

[8] Or, *end* or *finish.*

[9] ch. 16.28. Ac.ii.; 3. 26. In the powerful descent of the Holy Ghost.

[1] *Till the Son of man be come*—from the dead with life, and from the Father with power over all nations.—*C.*

[x] Lu. 6.40. Jn.13.16; 15.20.2 Sa.11.11.

[y] ch.9.34;12.24. Mar. 3.22. Lu.11.15. Jn.7.20; 8.48,52;10.20;15.20.

[2] Gr. *Beelzebul.*

[3] A most contemptuous name for an idol, signifying *lord of dung* or *of flies.* It was also a name for Satan, esteemed prince of demons.—*C.*

[z] Pr.29.25. Je.1.8,17. Da.3.16. Ac.4.19. 1 Pe. 3.14.

[4] *Fear them not.* So as to cover or hide for the sake of safety any unpalatable truth that my Spirit shall reveal, and commission you to make known.—*C.*

[a] Mar.4.22. Lu.8.17; 12. 2, 3. 1 Co.4.5. Mar. 16. 15. ch 28. 19,20; 24. 14; 26. 13. Ac. 1. 8; ii.-xix. Ro. 10. 18; 16. 26. Col.1.6,23-28. Ep. 3.8, with Job 22. 22. Is. 52. 15.

[5] *The house-tops*, being flat, were often employed in making proclamations.—*C.*

[6] Our Lord taught his disciples in comparative privacy. The world at large knew little of his labours and instructions. The Holy Spirit afterwards taught them still more privately, suggesting words, and communicating truths in some mysterious way to their inner consciousness. Yet all they thus received was to be published to the world. The substance of it all is embodied in Scripture. The command given here is similar in substance to that recorded in Mat. 28. 19,20.—*P.*

[b] Lu.12.4. Is.8.12,13; 51. 7, 8, 12. Je. 1. 8,17. Eze.3.9. Ps.2.11. Pr.28. 14. 1 Pe.3.14.

[c] ch.6.26. He.1.3. Ps. 104.27-30.

[7] Or, three farthings, ch.18.28.

[d] 1 Sa. 14. 45. 2 Sa. 14.11. 1 Ki.1.52. Ac.27. 34. Lu. 21.18. 1 Pe.5.7. Phi.4.6.

[e] ch. 6. 26. 1 Co.9.9. Ps.8.5. Is.43.1-3;41.10-10.

[f] Lu.12.8. Ro. 10.9, 10. Ps.119.46. Ac.4.19. Re.3.5. 1 Sa.2.30.

[h] Mar.8.38. Lu.9.26; 12. 9. 1 Jn.2.23. 2 Ti.2. 12.

[i] Lu.12.49-53. Jn. 7. 40, 41. Ac. 13.44,45; 28. 24.

21 And[s] the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.

22 And[t] ye shall be hated of all *men* for my name's sake; [u]but he that endureth to the end shall be saved.

23 But[v] when they persecute you in this city, flee ye into another:[7] for verily I say unto you, Ye shall not have gone over[8] the cities of Israel, till the Son of man be [9]come.[1]

24 The[x] disciple is not above *his* master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord. [y]If they have called the master of the house [2]Beelzebub,[3] how much more *shall they call* them of his household?

26 Fear[z] them not[4] therefore: [a]for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the [5]house-tops.[6]

28 And[b] fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are[c] not two sparrows sold for a [7]farthing? and one of them shall not fall on the ground without your Father.

30 But[d] the very hairs of your head are all numbered.

31 Fear[e] ye not therefore; ye are of more value than many sparrows.

32 Whosoever[g] therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 But[h] whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think[i] not that I am come to send peace on earth: I came not to send peace, but a sword.

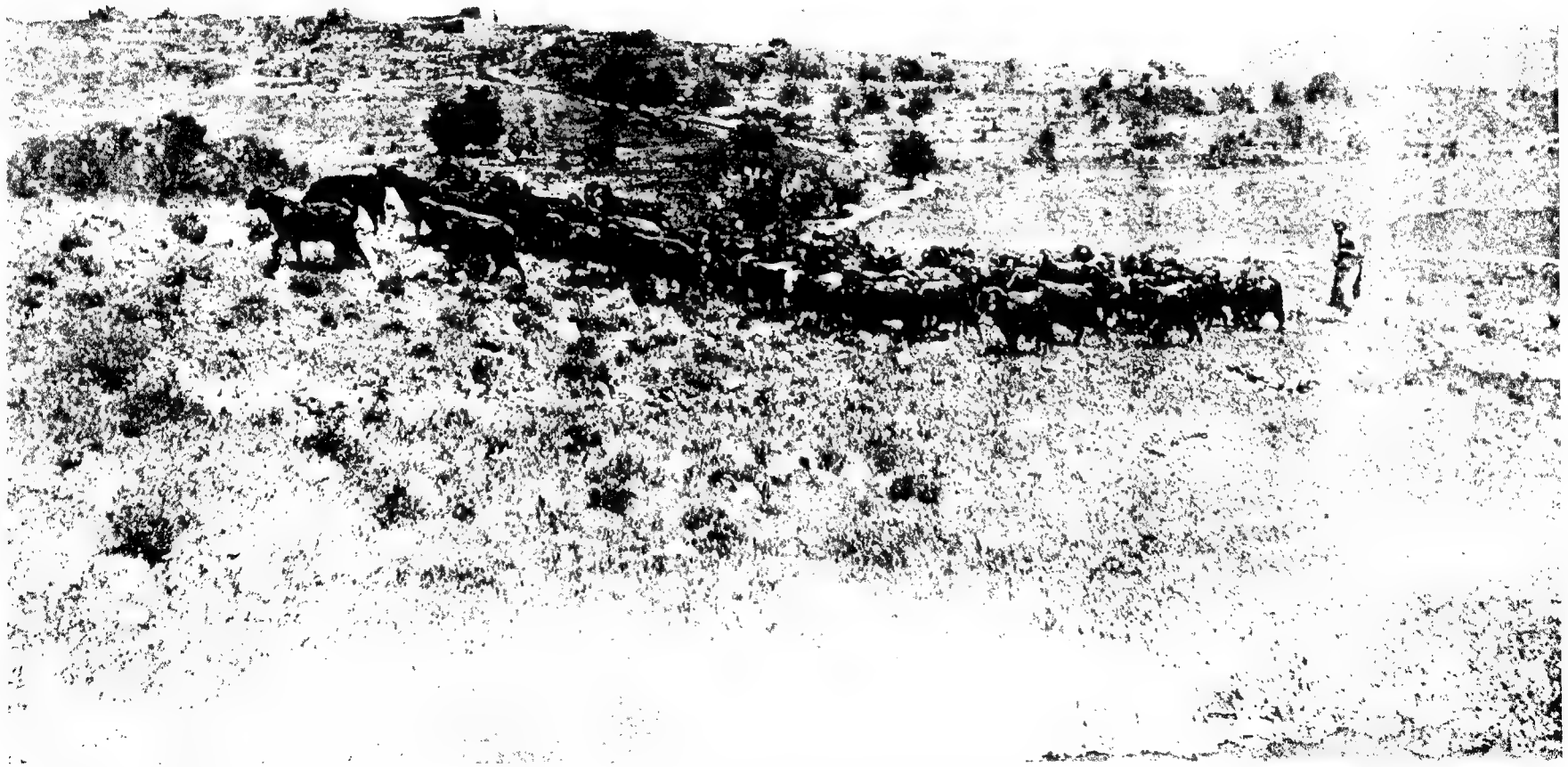
35 For[j] I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

36 And a man's foes *shall be* they of his own household.

37 He[k] that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me.

[j] See ver.21. Mi.7.5,6. Je.9.4. Lu.12.53. Ps.41.9; 55.13,14. Jn.13.18; 16.33; 15.18-25. Ac.14.22; 20.23.2 Ti.3.12. [k] Lu.14.26. Jn.21.15,ch.19.29. Ps.73.25. Phi.3.7-9. De.33.9.

inexcusable guilt of both Jews and Gentiles who reject them. 26, 27. Since ye must be partakers of my sufferings and glory in due order, never let anything which your adversaries can do terrify you from, or discourage you in, your work: for your whole doctrine, and your integrity in professing and preaching it, shall be openly manifested to your honour as well as mine, in the spread and success of the gospel, and in the last judgment. Whatever therefore I privately teach you, preach ye to others, in the most plain, bold, and public manner. 34, 35. I am not come to spread outward peace and prosperity through the world, as many expect; nay, through the corruption of their own hearts, many will make my gospel of peace with God and men an occasion of terrible hatred and persecution against the steady believers and preachers of it. 37-39. And he that is not willing to incur hatred and persecution, even from his nearest relations, for the sake of my doctrines and institutions, and that he may follow my example, cannot be justly owned as one of my disciples, or expect a share in my eternal glory. He who through the fear of man preserves his life and temporal advantages at the expense of his religion, his conscience, and regard to me, shall lose the blessing and true comfort of these, if not the things themselves, and shall fall short of eternal happiness; but he who risks or loses his temporal life, or the



FLOCKS OF GOATS NEAR JERICHO. [MATTHEW, x:15.]—"Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city." We give the picture above because it illustrates a region close to the land of Sodom and Gomorrah. The whole plain of the Jordan between Jericho and the Dead Sea is now a desolate and barren waste. The soil is exceedingly rich and fertile, but in order to bring forth abundantly, as in ancient times, it is necessary to irrigate it. In the immediate neighborhood of the Dead Sea, where the cities of the plain are supposed to have stood, there are many and abundant evidences of volcanic activity. The account of the destruction of these cities by fire looks very reasonable to one as he rides over the plain of Jericho to the Dead Sea.

38 And[l] he that taketh not his cross,[8] and followeth after me, is not worthy of me.

39 He that findeth his life, shall lose it: and he that loseth his life for my sake, shall find it.

40 ¶ He[m] that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me.

41 He[o] that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward.[9]

42 And[p] whosoever shall give to drink unto one of these little ones[1] a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

CHAPTER XI.

2 John sendeth his disciples to Christ. 7 Christ's testimony concerning John. 16 The opinion of the people, both concerning John and Christ. 20 Christ upbraideth the unthankfulness and impenitence of Chorazin, Bethsaida, and Capernaum: 25 and praising his Father's wisdom in revealing the gospel to the simple, 28 he calleth to him all such as feel the burden of their sins.

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, [a]he departed thence, to teach and to preach in their cities.

2 ¶ Now[b] when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art [c]thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and show John again [d]those things which ye do hear and see:

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.[1]

6 And[e] blessed is *he*, whosoever shall not be offended[2] in me.

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l ch. 16. 24, 25. Mar. 8. 34, 35. Lu. 9. 23, 24; 17. 33. Jn. 12. 25. Mar. 10. 29, 30. Lu. 18. 29, 30. ch. 19. 29. Ac. 20. 23, 24; 21. 13.

8 He that is not willing to renounce the world, and if need be to follow me to crucifixion, is not worthy of being called my disciple.—*C.*

m ch. 18. 5; 25. 40, 45. Lu. 10. 16. 2 Co. 5. 20. Jn. 13. 20; 5. 23; 12. 44, 49; 14. 21, 24. 1 Th. 5. 13.

o He. 6. 10. Ge. 20. 7. 1 Ki. 17. 15, 23; 18. 4. 2 Ki. 4. 8, 16, 17, 37. Ja. 5. 16.

9 The sense is, says Alford, 'He who by receiving a prophet because he is a prophet, or a holy man because he is a holy man, recognizes, enters into these states as appointed by me, shall receive the blessedness of these states, shall derive all the spiritual benefits which these states bring with them, and share their everlasting reward.'—*P.*

p Mar. 9. 41. 2 Co. 8. 12; 9. 6. ch. 18. 5, 6; 25. 34–40. He. 6. 10. Is. 21. 14.

1 *Little ones* Men, 'as new-born babes, desiring the sincere milk of the word.'—*C.*

CHAP. XI.

a Is. 63. 1, 7. Jn. 8. 59. Ac. 10. 38. Is. 48. 17; 54. 13; 61. 1–3; 42. 1–4.

b Lu. 7. 18–30; 3. 19. ch. 14. 3, 4. 12. Jn. 3. 23–36; 1. 26–36.

c Ge. 3. 15; 22. 17; 49. 10. De. 18. 15–18. Is. 35. 4. Da. 9. 24–26. Mal. 3. 1–3.

d Is. 35. 5, 6; 29. 18; 42. 7; 61. 1–3. Ps. 146. 8, with ch. 10. 8. Jn. 2. 23; 5. 36; 10. 25, 37, 38; 14. 11. Is. 66. 2. Zep. 3. 12. Zec. 11. 7. Ja. 2. 5.

1 Whatever may be said about miracles by modern philosophers and sceptics, our Lord evidently regarded them as sufficient proofs of his divinity and divine mission. He told John's disciples simply to observe and report; that he knew would be enough to satisfy and convince any thoughtful man.—*P.*

e Is. 8. 14, 15. Ro. 9. 32, 33. 1 Pe. 2. 7, 8. 1 Co. 1. 22, 23; 2. 14. Lu. 2. 34. Jn. 6. 60, 66. ch. 13. 57; 21. 44; 24. 10; 26. 31.

2 And blessed is he to whom my humiliation shall not prove a stumbling-block.—*C.*

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A.D. cir. 31.

f Lu. 3. 7; 7. 24–30. ch. 3. 5; 14. 5; 21. 26. Ja. 1. 6. Lu. 1. 76. Jn. 5. 35. with Ep. 4. 14.

h Mal. 3. 1; 4. 5. Is. 40. 3. ch. 3. 3. Mar. 1. 2. Lu. 1. 76; 7. 27.

i ch. 3. 11; 13. 17. Lu. 1. 15; 3. 16. Jn. 1. 15, 27; 3. 30; 5. 35.

j Ep. 3. 8; 1. 9. Col. 1. 26, 27. Ro. 16. 25, 26. 2 Ti. 1. 10. 1 Pe. 1. 10, 12. He. 11. 40.

3 Or, *is gotten by force, and they that thrust men take*, &c., ch. 3. 3, 5. Lu. 1. 16, 17, 76; 7. 29; 16. 16. Ep. 6. 11–13. Mal. 4. 4, 5.

4 The sense of this verse seems to be this:—Previous to the coming of the Baptist, *the kingdom of heaven*, or gospel kingdom, could only be viewed in the light of prophecy. It was closed to ordinary eyes. John partially opened it. The consequence was an immediate effort on the part of anxious, earnest souls to rush into it. They pressed forward with an ardour which resembled *violence*. They appeared as if they would seize it by actual force. The words are used in a good sense.—*P.*

5 The sense of the passage is that the Old Testament economy, which is here comprised under the two heads, the *prophets* and the *law*, continued in force until the time of John. His time was the connecting link between the Old and the New. The old continued in force until John preached the kingdom of God—the Gospel. He was the forerunner of the Messiah: consequently the Messiah had already come. Our Lord makes a somewhat similar use of this expression in Lu. 16. 16, rebuking the Jews for adhering to the old dispensation when the new was proclaimed.—*P.*

k Mal. 4. 5. Lu. 1. 17. Jn. 1. 23. ch. 17. 10–13.

l ch. 13. 9, 43. Mar. 4. 9, 23; 7. 16. Re. 2. 7, 11, 17, 29; 3. 6, 13, 22.

m Lu. 7. 30–35. Re. 3. 15–17. Is. 28. 9–13. Je. 5. 1–5. 1 Co. 12. 6, 7.

o ch. 3. 4. Lu. 1. 15. 1 Co. 9. 27. 1 Pe. 5. 2, with Jn. 7. 20; 10. 20. ch. 10. 25.

p ch. 9. 10, 11. Jn. 2. 2. Lu. 7. 36; 15. 1, 2; 19. 7. 1 Co. 9. 19. Ro. 15. 2.

q Ps. 92. 5, 6. Pr. 17. 24. Phi. 2. 15, 16; 3. 7–14. 1 Pe. 2. 7. 1 Co. 1. 23, 24.

7 ¶ And, as they departed, Jesus began to say unto the multitudes concerning John, What went ye [f]out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft *clothing* are in kings' houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is *he* of whom it is written, [h]Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women there hath not risen a [i]greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is [j]greater than he.

12 And from the days of John the Baptist until now the kingdom of heaven [3]suffereth violence, and the violent take it by force.[4]

13 For all the prophets and the law prophesied until John.[5]

14 And if ye will receive *it*, this is [k]Elias, which was for to come.

15 He[l] that hath ears to hear, let him hear.

16 ¶ But[m] whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For[o] John came neither eating nor drinking, and they say, He hath a devil.

19 The[p] Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners. But[q] Wisdom is justified of her children.

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enjoyments of it, through his conscientious adherence to my truths, shall find real happiness and comfort therein, and be graciously rewarded with everlasting life in the world to come. 40–42. Whatever kind reception your persons and doctrines meet with, shall be accounted as given to me and my Father: and whatever kindness is done to any of my ministers or disciples, *as such*, from faith in and regard to me, shall be richly and graciously rewarded in the present, and especially in the eternal state.

Ver. 1. *He gave them power.* This is one of those many instances in which the Deity of Christ is established by a *fact*, and not by a *doctrine*. 'He gave them power.'—Who but '*God* manifest in the flesh' could *give* such power as this! *C.*

Ver. 2. The twelve were evidently chosen and consecrated to their specific apostolic office before this time. The event is not recorded, but it is here taken for granted. Their names, and the work intrusted to them, are now first mentioned. There are four distinct lists of the apostles (Mar. 3. 16; Lu. 6. 14; Ac. 1. 13), and a careful comparison of them will serve to explain a few obscure passages. It will be observed that Peter stands first in all. This does not imply that he held a higher rank, or had any special privileges; but merely that, as in all companies and bodies of men some one is always found to take a more prominent part among his equals, so it was with Peter. In character he was adapted for leading. He was bold, energetic, sometimes even rash. In the list here given he is called 'first,' partly because of the prominent place he took and occupied among his brethren; partly because he was the first called to office. *P.*

Ver. 5. They were restrained, for the present, from visiting either the Gentiles or Samaritans, that they might not excite the prejudices of the Jews. Neither were the disciples themselves yet prepared to preach the gospel to the world. They were, as yet, but children, and therefore confined to feeding babes. *C.*

Ver. 9. *Provide neither gold*, &c. This direction prohibited the apostles themselves from waiting till they had got money, but by no means exonerated others from providing for their support. *C.*

Ver. 10. *Nor scrip for your journey*, &c. That is, Let none of you take more than the sandals that he wears, or the staff in his hand, lest you encumber yourselves with unnecessary baggage, and tempt the cupidity of the covetous and the robber. *C.*

Ver. 16. *Wise as serpents*—that lie humbly in the grass, and glide away from danger.—*Harmless as doves.* That never intentionally provoke enmity. *Wisdom*, to preserve harmlessness from degenerating into folly; *harmlessness*, to prevent wisdom from degenerating into cunning. *C.*

Ver. 34. The gospel of Christ is a gospel of peace. Its leading principles may be embodied in one comprehensive word, *love*. Consequently division, hatred, and strife are not, and cannot be, the direct results of the gospel. Yet, as an historical fact, they have followed the gospel. They spring, however, from man's evil heart, opposing the gospel; from his ignorance, misapprehending it. *P.*——*The earth.* Rather, on *the land* of Judea, which the Jews expected Messiah would render the seat of prosperity and power; but which he came to destroy, because of the unbelief and wickedness of its inhabitants. *C.*

Ver. 35. Not that Christ came with the design of producing those evils, but that the envy and malice of Satan and of wicked men would be provoked to inflict them upon the people of God. *C.*

Ver. 39. *He that findeth his life*, as a treasure, at the expense of his profession of truth, shall lose it.—*And he that loseth* temporal life, because he would not deny the faith, shall, instead of it, gain life eternal. *C.*

Ver. 41. *He that receiveth a prophet*, &c. Instructions, such as a prophet alone can give; and blessings, such as God bestows in honour of godly hospitality. See the history of Elijah and Elisha.—*He that receiveth a righteous man*, &c. He that receives a believer as one made righteous 'through the righteousness of God,' shall receive, through that intercourse, that 'peace with God' which justified men alone can describe and commend. *C.*

REFLECTIONS.—Christ graciously provides preachers when there is great need for them, and success to be expected. And it is necessary that such be prepared by fellowship with and instruction from him; that their call should be plainly manifested to themselves and others; and that they should assist one another in their work. But, alas, that in the best of times there should be traitors to Jesus among them! The great design of his gospel is to overthrow the power of Satan in and over men; and in his grace there is an effectual remedy for every evil. But sovereign is his giving or withholding his special favours. Perpetually uniform are his truths, and quickening to diligence the consideration of his approaches in grace or glory.—By no carnal cares, by no greediness of filthy lucre, no peevish moroseness, no intimacy with persons of dishonourable characters, by no infamous reproaches, no fear of men, no dread of persecution, and no regard to carnal relations, ought ministers of the gospel to be ever hindered in their work. But they have great need of a fixed contentment, cautious prudence, and constant dependence on God as their Father. If they be faithful, prudent, and active, Jesus will protect, provide for, and honourably reward them, and every kindness done to them. And it is at the dreadful peril of their hearers if they either neglect their subsistence, contemn their messages, or persecute their persons. Whatever is done to Jesus' brethren, he takes as done to himself and his Father. And if it be honourable to suffer with Christ, what must it be to be glorified together, and reign with him on his throne!

CHAPTER XI. Ver. 2–5. Though his own long

20 ¶ Then[r] began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Woe unto thee, Chorazin![6] woe unto thee, Bethsaida![s] for[t] if the mighty works which were done in you had been done in Tyre and Sidon, [u]they would have repented long ago in sackcloth and ashes.

22 But I say unto you, [v]It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, [w]which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee had been done in [x]Sodom, it would have remained until this day.

24 But I say unto you, [y]That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 ¶ At[a] that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father: [b]for so it seemed good in thy sight.

27 All[c] things are delivered unto me of my Father: and no man knoweth the Son,[7] but the Father; [d]neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

28 ¶ Come[e] unto me, all *ye* that labour and are heavy laden, and I will give you rest.[8]

A.M. cir. 4035.
A.D. cir. 31.

[r] Lu.10.13–15. Is. 1. 2. Ps.81.11. Ho.11.2,7. Ezc.3.17.

[6] Chorazin, Bethsaida, and Capernaum are so utterly ruined that their very sites are disputed. Their names have long since passed away, and thorns, briers, and heaps of rubbish cover the places on which they stood. All three were situated on the shore of the Sea of Galilee:—Chorazin probably at Tell Hûm; Bethsaida at Ain et-Tabighah: and Capernaum at Ain et-Tineh.—*P.*

[s] Jn.12.21.

[t] Eze.3.6,7, with Is. xxiii. Ezek. xxvi.–xxviii. Jonah 3.7,8.

[u] 1 Ki.21. 29. Jonah 3.10.

[v] Lu.12.47,48;10.12–14. He.6.4–8; 10.26–31. ch.10.15; ver.24. La.4.6.

[w] Ge.11.4. De.1.28. Is.14. 13–15. Je. 51. 53. Eze. 16. 20; 32. 18, 23. La.2.1;4.6. Lu.10.15.

[x] Ge.13.13;xix.Eze. 16.46,47.

[y] See ver.22.

[a] Lu.10.21. Ps.8.2,4. Je. 1. 7, 8. De. 10. 14. 1 Co.1.21,26,27. Jn.9.40, 41. ch.16.17; 13.11. Ps. 25. 8, 9. Is.29.14,18; 44. 18; 32.4; 54.13;61.1. Ja. 2.5.2 Co.2.16;4.3–6.

[b] Ep.1.4,11.2 Ti.1.9. Ro.5.21.

[c] ch.28.18. Lu.10.22. Ps.8.7. Jn.3.35;13.3;17. 2. 1 Co.15.25,27. Ep.1. 21,23. He.1.4;2.8. Phi. 2.9. Is.52.13;53.12.

[7] This incomprehensibility is an unquestionable evidence of his Godhead and perfect equality with the Father.—*C.*

[d] Jn.1.18;6.44,46;10. 15;14.9,10.1 Jn.5.20.

[e] Is.28.12;45.22;55.1 –7. Je.3.14,22;6.16. Jn. 6.35,37. Lu. 15. 17; 28. 13. Ro.7.24. Je.31. 18–20.

[8] This verse is closely and necessarily connected with the preceding. 'All things are delivered unto me; . . . come unto me . . . and I will give you rest.' How glorious and

A.M. cir. 4035.
A.D. cir. 31.

how cheering! Omnipotent power is his; he can therefore bestow what he will. The connection between the last clause of ver.27 and the first of ver. 29 is equally important. The Son is the only *revealer* of the Father; therefore '*learn of me.*' Fulness of wisdom and fulness of power are his; and these he employs for the salvation of his people.—*P.*

[f] Col. 2. 6. Ga. 6. 2. Phi. 2. 5–8. 1 Pe. 2. 21. Ep.5.2.

[g] Ro.8.29. ch.12.19; 21.5. Lu.9.54–56. Jn.8. 29,49.1 Pe.2.22,23. He. 5.7,8.2 Pe.3.9. Phi.2.8.

[h] Je.6.16. He.4.3.

[i] Pr.3.17. Ac. 15.10. Ga.5.1.1 Jn.5.3.

CHAP. XII.

[a] De.23.25. Mar.2. 23–28. Lu.6.1–5.

[1] Rather, through the *corn fields*. They who have seen the many authorized footpaths that traverse the corn-fields in several of the best cultivated parts of England, will have no difficulty in understanding how our Lord and his disciples might go through without trespass.—*C.*

[2] They were authorized by a part of the *Mosaic poor-laws*, 'to pluck' to satisfy their hunger. See ver.3. De.23.35.—*C.*

[b] ver. 10. Lu. 13.14. Jn. 5. 10, 16, with Ex. 20.9; 23.12; 31.15; 35.2. Nu.15.32–36.

[c] 1 Sa.21.3–6. Mar.2. 25,26. Lu.6.3,4.

[d] Ex.25.30;29.32,33. Le.8.31;24.6,9.

[e] Nu.28.9,10.

[f] Jn.7.22,23.

[3] In killing, slaying, washing, and burning the sacrifices, &c., as well as on another day.

[h] Mal.3.1. Hag.2.7. 2 Ch.6.18.ch.23.17–21.

[i] Ho.6.6. ch.9.13. 1 Sa.15.22. Ec.5.1. Is.1. 11–15. Mi.6.6–8.

29 Take[g] my yoke upon you, and learn of me; [h]for I am meek and lowly in heart: [i]and ye shall find rest unto your souls.

30 For[j] my yoke *is* easy, and my burden is light.

CHAPTER XII.

1 Christ reproveth the blindness of the Pharisees concerning the breach of the Sabbath, 3 by scriptures, 10 by reason, 13 and by a miracle. 22 He healeth a man possessed of a devil, who was blind and dumb. 31 Blasphemy against the Holy Ghost shall never be forgiven. 36 Account shall be made of idle words. 38 He rebuketh the unfaithful, who seek after a sign; 49 and showeth who is his brother, sister, and mother.

AT that time [a]Jesus went on the sabbath-day through the corn;[1] and his disciples were an hungered, and began to pluck the ears of corn, and to eat.[2]

2 But when the Pharisees saw *it*, they said unto him, [b]Behold, thy disciples do that which is not lawful to do upon the sabbath-day.

3 But he said unto them, Have ye not read [c]what David did when he was an hungered, and they that were with him;

4 How he entered into the house of God, and did eat the show-bread, which was not lawful for him to eat, neither for them which were with him, [d]but only for the priests?

5 Or have ye not read in the law, [e]how that on the sabbath-days the [f]priests in the temple profane the sabbath,[3] and are blameless?

6 But I say unto you, That [h]in this place is *one* greater than the temple.

7 But if ye had known what *this* meaneth, [i]I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

confinement, and the low figure which Christ made in the world, were great trials of John's belief of his being the true Messiah, yet it was probably more for the satisfaction of his disciples than for his own that he now sent them to Christ; and Christ refers them to the works which they saw him do as unanswerable proofs of his true *Messiahship*. 6. Blessed only is he who, upon the evidence I give, is so well satisfied of my Divinity and Messiahship, that no prejudices nor discouragements can make him reject or disown me. 7–13. John, whom ye heard preach in the wilderness of Judea, was no unstable pleaser of men, no delicate gentleman, but an inspired prophet, and greater than all his predecessors, since he pointed me out as already come in the flesh; and yet every gospel minister will be still more honourable, having much clearer views of my person, obedience, and sufferings, grace and glory, and of the spiritual design of my kingdom.—Since John began to preach, great multitudes have crowded to hear the gospel; and many, even publicans and other notorious sinners, have, with eagerness and vehemence, sought after the gracious and saving blessings of it; and my coming, and blessings, represented by Moses and the prophets as future and distant, are now considered as present. 16–19. The body of the Jews, now living, are so senseless, peevish, and perverse, that they relish no form of instruction, whether mournful or cheerful. John Baptist recommended his doctrine of humiliation and repentance by a severe and solitary life of fasting and self-denial; and they, instead of mourning with him for their sins, reproached him as a sullen unsociable man, possessed by the devil. And when I, the Messiah, recommended my glad tidings of salvation by a more free, friendly, and social conversation, they reproached me as a gluttonous and drunken companion of the vilest miscreants. But let envy and malice suggest what they will, the wisdom of God in these doctrines, and in the manner of manifesting them, and I, as the Messiah, are, and will be, approved, attested, and vindicated in and by every true believer. 20–24. Christ does not affirm that the extremely wicked inhabitants of Tyre, Sidon, and Sodom would have repented after a godly sort, but so as to prevent the fearful judgments which came upon them. 25, 26. In thy high dignity, and that none may glory in himself, thou hast savingly manifested the doctrines and blessings of the gospel, not to men famous for learning and worldly policy, but to the lowest, plainest, and weakest of men. 27–30. Since my Father, who alone fully knows my nature, character, and work, and whom I fully know, and savingly manifest, has intrusted to my care and management all persons and things relative to the redemption of men, I invite and call every one that labours in or is laden with guilt, corruption, burdensome ceremonies, or attempts after legal righteousness, to receive me and my full salvation by faith, as the only effectual means of rest and relief. And since I am gracious, gentle, and condescending, yield yourselves to my instructions and influence, and follow my example, that ye may find refreshment and satisfaction to your souls. For my service is perfect freedom; my commands, particularly under the gospel dispensation, are not grievous; and I will lay no burdens upon my disciples which I will not enable them to bear.

Ver. 3. Not as if John retracted the testimony he had already given to Jesus as the 'Lamb of God,' or that he doubted the mark of the descending Spirit—but that he might turn the eyes of his disciples from his own light, which he knew to be about to expire, and fix them upon Jesus, the true and inextinguishable Sun.—*Note*, 'He that should come' was a title of Christ. See Ps. 50. 3; 118. 26. *C.*

Ver. 5. *The poor.* A characteristic of Messiah, peculiarly suited to impress John—who was so remarkable for austerity of life and renunciation of the world. *C.*

Ver. 9. What the prophets saw at a distance John saw nigh at hand; what they saw by faith, he, as the apostles did, 'saw, looked upon, and handled,' of the manifested Word of life, 1 Jn. 1. 1. *C.*

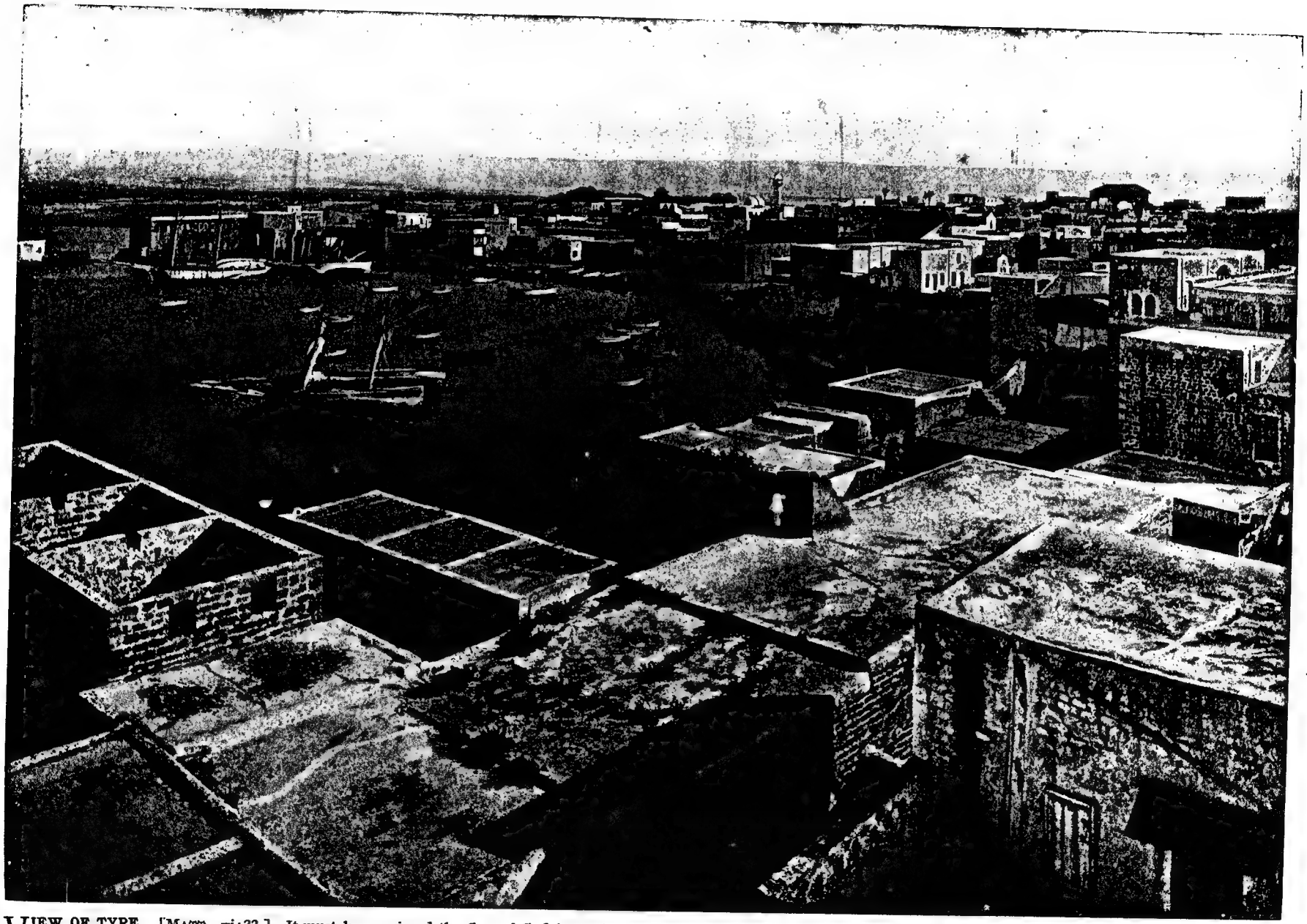
Ver. 11. *Greater.* Not greater in dignity or power—for that is inconsistent with the brotherhood of disciples. Mat. 23. 8; not greater in working miracles—for that gift was not universal in the primitive church—but greater in the prophetic office, not in the department of *predictions*, but in that of *exposition*. And in that, truly, the weakest believer knows more of Christ than John did. *C.*

Ver. 19. *Wisdom*, owing to different circumstances of time, place, rank, society, and health, will dictate different courses, either in the temperate use of, or in total abstinence from, worldly comforts; and hypocritical and worldly men will be sure to condemn, no matter which line is followed. The wisdom of these several courses, when the circumstances and motives are weighed, will be acknowledged by candid and impartial men, and approved by Him who 'sees not as man sees,' and who judges 'righteous judgment.' *C.*

Ver. 21. Then why did not God thus lead them to repentance? 'Nay, but who art thou, O man, that repliest against God?' That they would have repented is certain—for the Lord has said it; but that their repentance would have been unto life, he has not said, and no man can tell. From ver. 23 it is evident that the repentance contemplated was merely that which, by arresting the progress of luxury and dissipation, would have retarded or averted national judgments and destruction. *C.*

Ver. 25. *Hid these things.* As a just judgment on men, who, 'professing themselves wise, had become fools'—'and worshipped and served the creature more than the Creator.' *C.*

REFLECTIONS.—Graciously God raises up one minister when he has removed another. And all faithful preachers lead their hearers only to Christ and his truths. Yea, Jesus takes delight in honouring them who honour God; and in satisfying a humble though doubting faith, while wilful obstinacy is confounded. It is not outward splendours, but eminent gifts, graces, and faithfulness, that truly commend preachers. And it adds to their honour if by their means poor sinners be cast into the mould of the gospel, or multitudes awakened to an earnest concern about their salvation. But let faithful ministers behave as they will, they must expect reproach and persecution. Nor can the best qualified and most diligent effectually convert their hearers. But, alas! tremendous and infinite is their danger who obstinately rebel against the light and grace of the gospel, stumble at the Redeemer, abuse the means of his grace, and insolently reproach him and his servants! Redoubled sorrow must be their everlasting portion. Let Britain, let my soul, think and tremble! But O how delightful and unbounded are the fitness and fulness of Christ to save sinners, even the chief! And that not by natural qualifications, or by works of righteousness, but according to his own



VIEW OF TYRE. [MATT., xi:22.]—It must have grieved the Son of God beyond the power of expression when his own people and the cities of his own Galilee did not repent and turn away from their sins while daily witnessing his mighty works. Speaking of Bethsaida and Chorazin, He said: "It shall be more tolerable for Tyre and Sidon at the day of judgment than for you." It is a curious thing that even to-day there are some remains of Tyre and Sidon, but not a single vestige of Chorazin and Bethsaida. Tyre was the great city of the Phœnicians. It was once the capital and center of the world's commerce. Tyre was leveled to the ground by Alexander the Great, but was afterward rebuilt. It is no longer a place of commercial importance. It was here that Jesus wrought a cure, and said to the woman: "O woman! Great is thy faith."

8 For the [i]Son of man is Lord[4] even of the sabbath-day.

9 ¶ And[k] when he was departed thence, he went into their synagogue:

10 And, behold, there was a man which had *his* hand withered. And they asked him, saying, [l]Is it lawful to heal on the sabbath-days? that they might accuse him.

11 And he said unto them, What man shall there be among you that shall have one sheep, and if it [m]fall into a pit on the sabbath-day, will he not lay hold on it, and lift *it* out?

12 How much then is a man better than a sheep?[5] wherefore it is lawful to do well on the sabbath-days.

13 Then saith he to the man, [o]Stretch forth thine hand. And he stretched *it* forth; and it was restored whole, like as the other.

14 ¶ Then the Pharisees went out, and held a council[6] against him, how they might destroy him.

15 But when [p]Jesus knew *it*, he withdrew himself from thence: and [q]great multitudes followed him, and he healed them all;

16 And[r] charged them that they should not make him known:[7]

17 That [s]it might be fulfilled which was spoken by Esaias the prophet, saying,

18 Behold[t] my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I[u] will put my Spirit upon him, and he shall show[v] judgment to the Gentiles.

19 He[w] shall not strive, nor cry; neither shall any man hear his voice in the streets.

20 A[y] bruised reed shall he not break, and smoking flax[8] shall he not quench, till he send forth judgment unto victory.

21 And[z] in his name shall the Gentiles trust.

22 ¶ Then[a] was brought unto him one possessed with a devil, blind and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, [b]Is not this the son of David?

A.M. cir. 4035.
A.D. cir. 31.

[i] Da.7.13. ch.16.13. Mar.2.27,28. Lu.6.5.
[4] Christ claims no authority to *dispense* with the law, but to explain its observance, as limited by necessity and mercy.—*C.*
[k] Mar.3.1–5. Lu.6.6–10.
[l] Lu.13.14; 14.3. Jn.5.10–16; 9.16. ch.22.17.
[m] Ex.23.4,5. De.22.4.
[5] The man might have to work for his own and family's subsistence.
[n] 1 Ki.17.6. Lu.13.13. Ac.3.6,7. Mar.3.5.
[6] Or, *took counsel*, Mar.3.6,7. Lu.6.11. Jn.10.39; 11.53, with ch.10.23.
[p] Jn.2.25. Ps.139.2. He.4.13.
[q] ch.4.24,25; 19.2. Is.35.3–6.
[r] ch.8.3; 9.30; 17.9. Mar.7.36; 5.43. Lu.5.14.
[7] That so he might go on destroying the works of the devil without interruption from the malice of the Pharisees.—*C.*
[s] Is.44.26. Nu.23.19. Tit.1.2. Ac.10.43.
[t] Is.42.1–4. ch.3.17; 17.5. Col.1.13. Jn.1.18.
[u] Is.61.1. Jn.3.34.
[v] Ge.49.10. Is.11.10; 54.3; 49.6; 62.2.
[w] ch.11.29. Zec.9.9.
[y] Is.40.11; 61.1. Ps.147.3. Job 36.7,10. La.3.31–33. Eze. 34. 16. Am.8.7.
[8] *The smoking flax.* Rather the *wick* of a lamp, which is offensive while merely smoking.—*C.*
[z] Is. 11. 10. Ps. 9.10. Ro.15.9–12. ver.18.
[a] Mar. 3. 21. Lu.11. 14. ch.9.32.
[b] ch.9.33. Jn.3.31; 7. 31. ch.1.1; 15.22. Lu.1. 32. Ro.1.3,9.5.

* What particular sin constitutes the *unpardonable sin against the Holy Ghost*, has been the subject of much and anxious inquiry; and by the usual marginal references to 1 John 5. 16, which has no relation whatever to the subject, the perplexities of many have been greatly increased. The following suggestions, it is hoped, may serve to obviate the difficulties of the question:—Our Lord declares, 'No man *cometh* to the Father, but by *me*,' Jn. 4. 16. And again, 'I *go* unto the Father;' and, 'I am the *way*,' Jn. 14. 12, 6; and, 'I am the *door*,' Jn. 10. 9. Now, let it be recollected that all *forgiveness of sin* lies in Jesus—(see Mat. 26. 28. Ep. 1. 7. Ac. 5. 31. Re. 1. 5)—and that the Father dispenses it only for 'his name's sake,' 1 Jn. 2. 12. Wherefore, if it shall appear, that no man can *come* to Jesus but by the Holy Ghost (see Jn. 3. 5. 1 Co. 12. 3. 1 Jn. 5. 6), it will follow, that he who blasphemes the Holy Ghost; and pronounces 'him a liar,' can never, so long as he abides in that blasphemy, obtain forgiveness—because he refuses to come to Jesus, in whom alone forgiveness rests.—*C.*

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[c] ch.9.34. Mar.3.22–30. Lu.11.15–23. ch.10.25.
[9] The proofs of the reality and stupendous character of our Lord's miracles were such that the Jews could not question them. To have doubted them would have been to have doubted their own senses, and thus to have undermined the basis of all history. They were therefore forced to adopt another course; they attributed them to Satanic agency: and it is this argument our Lord meets with such effect.—*P.*
[d] ver.15; ch.9.4. Ps. 139.2. Jn.2.24,25; 21.17. He.4.13. Re.2.23.
[e] Ga.5.15. Is.9.21.
[1] Or, *Beelzebul.* And so ver.24.
[g] Mar.9.38,39. Lu.9. 49,50. Ac.19.13.
[2] Our Lord does not affirm that the children, the families, or disciples of the Pharisees did actually cast out demons; but since they boldly professed to cast them out—even as the priests of Rome still continue to assert the power of their exorcism—he demands by what power they professed to work the miracle: and, if they professed to cast out demons by the power of God, why should Christ be accused of casting them out by the power of Beelzebub?—*C.*
[3] Lu.19.22. 1 Jn.3.20; to condemn you.
[4] ch. 6. 33. Lu. 9. 60; 11.20; 17.21. Ro.14.17. Mar.1.14,15. Da.2.44; 7.14. Lu.1.33. He.12. 28. Is.9.6,7; the gospel dispensation.
[h] Is. 49.24,25; 53.12. Re.12.7–10; 20.2,3. Jn. 16. 11. Lu. 11. 21, 22. Mar.3.27.
[i] 1 Jn.2.19. Lu.11.23; 9.50. Mar.9.40.
[j] Mar. 3. 28. Lu. 12. 10. He.6.6; 10.26–29. 1 Jn. 5. 16, with 1 Ti. 1. 13,15,16. He.7.25. 1 Jn. 1. 9; 2. 1, 2. Eze. 33. 11. Is.1.18,25,27,44,22.
[k] Lu.7.34. Jn.7.12. 1 Ti.1.13.
[5] See note * in first column.
[l] Mar.3.29. He. 6.4–8; 10.26–31. 1 Sa.2.25. 2 Th.1.9. Is.22.14.
[m] ch. 7. 16, 17. Lu. 6. 43–45. Jn.15.5. Ja.3.12.
[o] ch.3.7; 23.33. Lu.6. 45. Job 32.18–20.
[p] ch.13.52. Pr.10.20, 21. 1 Sa.24.13. Is.32.6. Je.6.7. Lu.6.45.
[q] Jude 15. Ec.12.14. Ro.14.12. Ex.20.7. Le. 19.12. Ep.5.4,6.

24 ¶ But[c] when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils.[9]

25 And [d]Jesus knew their thoughts, and said unto them, [e]Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub[1] cast out devils, [g]by whom do your children cast *them* [2]out? therefore they shall be your judges.[3]

28 But if I cast out devils by the Spirit of God, then the kingdom of God[4] is come unto you.

29 Or[h] else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 He[i] that is not with me, is against me: and he that gathereth not with me, scattereth abroad.

31 Wherefore I say unto you, [j]All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men.

32 And [k]whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy [5]Ghost, [l]it shall not be forgiven him, neither in this world, neither in the *world* to come.

33 Either[m] make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

34 O[o] generation of vipers! how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35 A [p]good man out of the good treasure of the heart bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things.

36 But I say unto you, [q]That every idle

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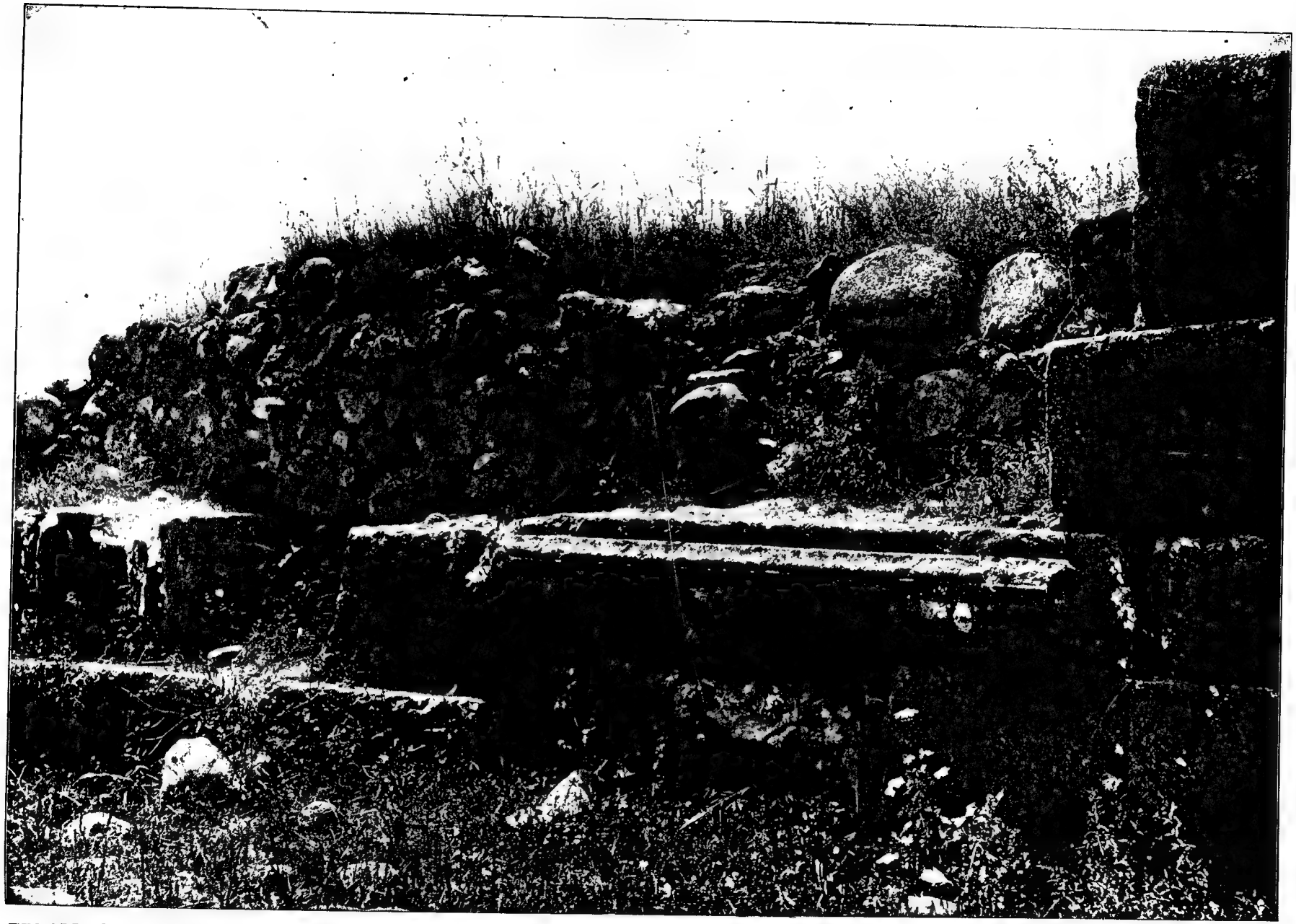
and his Father's rich and heavenly grace. Yet tender, extensive, and free are his invitations of self-destroyed and self-deceiving sinners to himself; and full are his assurances of salvation directed to them. Yea, the views of his love, and influences of his Spirit, render their service pleasant, and make his cross easy and light in the way to their glorious crown.

CHAPTER XII. Ver. 26–30. If devils weaken their common cause among men, and work for the confirmation of my doctrines of holiness, which are so directly contrary to all their interests and designs, how can their power in the world stand? And if ye will pretend that I cast out devils by a diabolical influence, by what do your own applauded disciples undertake to cast them out? They shall therefore be witnesses, and give judgment against your partial and unjust accusation of me. And if it be incontrovertibly evident that I cast them out by the almighty influence of God's Spirit, it is then plain that I am come with divine authority to destroy the kingdom of the devil, with power dislodging him from men's bodies and souls, and to set up a spiritual, merciful, and holy kingdom among you: and whoever will not own and join me in my opposition to him, and in gathering sinners out of his kingdom into mine, must be held as an enemy to me and to the conversion of mankind. 31, 32. Whatever blasphemous reproaches ye utter against me in my present debasement, may be pardoned; but if, in this approaching dispensation of the Holy Ghost, ye blaspheme his marvellous gifts and operations as devilish, and contrary to his remarkable convictions, wilfully and maliciously oppose the method of redemption which he comes to apply, it shall never be forgiven you, but the most fearful judgment shall overtake you, both in this world and in the next. 33–37. Nay, your present words manifest the inward wickedness and malice of your heart, and that ye are indeed the children of the devil; for as men's hearts are good or bad, so will be their words and actions. And know, that even your trifling and unprofitable talk, and much more your blasphemous reproaches, must be reckoned for, to your condemnation, in the day of judgment. 41, 42. Christ's divine dignity and authority were manifest; his wisdom was infinite; his preaching frequent, plain, powerful, and long continued; his doctrines were confirmed by miracles unnumbered, and at last by his resurrection and the effusion of the Holy Ghost. 43–45. This parable means, that Satan, being frequently baffled by the miracles of Christ and his apostles, and by the light and power of the gospel among the Jews, should, in great vexation, retire to the Gentile world, hoping to meet with less disturbance among them; but finding himself quickly pursued thither by the still more remarkable influences and success of the gospel, and more abundantly harassed and defeated, he should return to the Jews: and finding most of them destitute of grace, notwithstanding all their pretences to purity and religion, and more ready to resign up themselves to him than before, he would seduce them more powerfully than ever; and by filling them with more obstinate hardness of heart, render their wickedness and ruin altogether remediless.

Ver. 32. *It shall not be forgiven him*, &c. 'Neither in this world,' by the sentence of any faithful church, Jn. 20. 23; 2 Co. 2. 10; nor in 'the world to come,' by the corresponding sentence of the final Judge, Mat. 6. 14; Lu. 6. 37; 1 Jn. 1. 9. *C.*

Ver. 36. *Idle*—'unfruitful' of instruction, as in 1 Pe. 1. 8. *C.*

Ver. 40. Jesus was interred late on Friday, lay in the grave



WALL OF THE SYNAGOGUE AT CAPERNAUM—SCENE OF THE MIRACLE OF THE HEALING OF THE HAND. [Matthew, xii:9-10.]—The site of the ancient city here photographed is covered with a rank growth of bushes and weeds. But lying half covered by the rank vegetation are pillars wrought out of the indigenous limestone, and decorated with beautiful Corinthian capitals, hewn architraves, elaborate friezes and pedestals. In the picture is presented a view of a part of the wall of the ancient synagogue. It was in Capernaum that Christ performed more of His miracles than in any other city, and in this synagogue it is supposed He performed the miracle of healing the man with the withered hand, referred to in Matthew, xii:9-10. Here, also, Christ is supposed to have appeared to the disciples after He arose from the dead.

word that men shall speak, they shall give account thereof in the day of judgment:

37 For [r]by thy words thou shalt be justified, and by thy words thou shalt be condemned.[6]

38 ¶ Then[s] certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said unto them, An[t] evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

40 For[u] as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

41 The[v] men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas; and, behold, a [w]greater than Jonas *is* here.

42 The[y] queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, [z]a greater than Solomon *is* here.

43 When[a] the unclean[7] spirit is gone out of a man, he [b]walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* [c]empty, swept, and garnished.

45 Then[d] goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.

46 ¶ While he yet talked to the people, [e]behold, *his* mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward [g]his disciples, and said, Behold my mother, and my brethren!

50 For[h] whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

CHAPTER XIII.

1 *The parable of the sower and the seed:* 18 *the exposition of it.* 24 *The parable of the tares,* 31 *of the mustard-seed,* 33 *of the leaven,* 44 *of the hidden treasure,* 45 *of the pearl,* 47 *of the draw-net cast into the sea:* 53 *and how Christ is contemned of his own countrymen.*

THE same[a] day went Jesus out of the house, and [b]sat by the sea-side.

2 And great multitudes were gathered together unto him, so that he went into a [1]ship, and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them [c]in parables, saying, Behold, [d]a sower went forth to sow:

4 And when he sowed, some *seeds* fell by the way-side, and the fowls came and devoured them up.

5 Some fell upon [e]stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up,[2] they were scorched; and because they had no [g]root, they withered away.

7 And some fell among [h]thorns; and the thorns sprung up, and choked them.

8 But other fell into [i]good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold.

9 Who[j] hath ears to hear, let him hear.

10 ¶ And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, [k]Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

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[r] Pr.13 3.

[6] The word uttered by the mouth is the embodiment of the thought of the heart; consequently the state of the heart—whether pure or impure, may be known by the conversation. Considered in this light by our words we shall be justified or condemned.—*P.*

[s] ch. 10. 1-4. Lu. 11. 16, 29-32. 1 Co. 1. 22. Mar.8.11,12.

[t] ch.16.4;23.33 Is.57. 3. Mar.8.38. Jn.4.48; 8. 18. Ja.4.4. 1 Jn.2.15.

[u] Jonah 1.17;2.2.ch. 12.40;20.19. Jn.2.19.

[v] Jonah 3. 5-10. Lu. 11.32. Je.3.11. Eze.16. 51. Ro.2.27.

[w] Is.9.9. Jn.1.14; 10. 30; 3.31. Ro.9.5 Tit.2. 13. Phi.2.6,7.

[x] 1 Ki.10.1-2 Ch.9.1. Lu.11.31.

[y] ch.3.17; 17.5; 12.6. Col.2.3,9. Jn.1.14,18.

[z] Lu.11.24. Ac.8.13.

[a] Job 1.7;2.2. 1 Pe.5. 8.ch.8.29.

[b] Ps. 81. 11,12. Ga. 5. 19-21. Tit. 3.3.

[c] Ps. 81. 12. Is.66.3,4. He.6.4-8; 10.26.2 Pe.2. 20-22. ch.21.38-41; 15. 13; 23. 34-38. Jn.15.22, 24.1 Th.2.15,16.

[d] Mar. 3. 31-35; 6. 3. Lu. 8. 19-21. ch.13.55. Jn.2.12; 7.3. Ac.1.14. 1 Co.9.5. Ga.1.19.

[7] The Evangelists, being Jews, would understand by *unclean*, whatever defilement of the person the law had condemned—(see, for example, Le.5.2,3; 13.3, &c.; 14. 40; 22. 5, 6);—consequently, an 'unclean spirit' would convey to them the idea of one tempting to acts, or producing diseases, pronounced unclean. This spirit, be it observed, is described as '*gone* out' of his own accord, not '*cast* out' by the power of God; and then it is added, 'he (that is, the spirit) walketh through dry places' where is no water of life—(see Ps. 63.1. Is. 55. 1. Je. 2. 13. Re. 7. 17)—'seeking rest'—endeavouring, it would appear, as wicked men often do, to escape from the sound of the gospel, as come to torment them before the time, Mat. 8. 29. Then, returning, 'he findeth his house (the soul) empty' of the love and fear of God—'swept' from every undignified and unpopular sin, and 'garnished' with many an ornament of literature, science, civilization, and, it may be, religious profession.—'Then taketh he seven spirits'—a number equal to every day's occurrences—'more wicked than himself.'

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But how is this possible? He was merely 'unclean,' these are infernal. Behold how readily they may be discovered!—*Infidelity*, that denieth God!—*Impiety*, that blasphemeth him!—*Idolatry*, bowing down to stocks and stones, or *Covetousness*, selling the true God for gold!—*Cowardice*, shrinking from the cross, and faithlessly betraying friends, and country, and church!—*Falsehood*, belying God, and calumniating man!—*Pride*, 'clothed in purple and fine linen, and faring sumptuously every day,' yet utterly forgetful of the Lord the Provider!—with *Cruelty*, persecuting the children of God, and blasphemously singing *Te Deum*, amid the groans of confessors and martyrs.—*C.*

[e] ch.10.2-4. Lu.6.13 -16. Ac.1.13. Jn.17.12.

[f] Ga.5.6;6.15 He.2. 11. 1 Jn.2.17. Col.3.11. ch.7.20,21. Ps.xv.;24.3 -5. Jn.13.17;15.14. Ro. 2.13. Ja.1.22. 1 Pe.1.15, 16. 2 Pe.1.4-10. Lu.11. 27,28.

CHAP. XIII.

[a] Ac.10. 38. Is. 63.1. Ga.6.9.

[b] Mar.4.1-13. Lu.5. 3; 8.4-10. Ge.49.10. ch. 4.25;14.13;15.30;19.2.

[1] *A ship.* Rather, '*the* ship;' seeming to intimate that the disciples kept a vessel for their own use.—*C.*

[c] Ps. 49. 3, 4; 78. 2. Mar. iv. Lu. viii. xv. xvi., &c.

[d] ver.37,18-23. Mar. 4.3-20. Lu.8.4-15.

[e] Eze. 12. 19; 36. 26. Zec.7.12. Lu.14.28.

[2] The seed in Palestine is sown in November, during which time the cloudy weather protects the crop on the lighter soils; but so soon as 'the sun is up'—not in the morning, but in his annual course north of the equator—the clouds are dissipated, and every plant is withered, unless in the deepest loam or in irrigated fields.—*C.*

[g] Lu. 8.13. Ep.3.17. Col.2.7;1.23.

[h] Je.4.3. Ho.6.4. Lu. 21.34.

[i] Jn. 15.4,5. 2 Co.5. 17. Ro.7.4, with Ge.26. 12.

[j] De. 29.4. ch.11.15. Ke.2.7,11,17,29;3.6,13, 22.

[k] 2 Co.4.7. ch.11.25. Mar.4.11; 16.17. Ps.25. 8,9,14. Is.29.14. 1 Co.2. 7-16. Ep. 1. 9, 18; 3. 5. Col.1. 26,27. 1 Pe.1.10, 11.2 Co.4.3. 1 Jn.2.27.

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during all Saturday, and rose early on the Lord's-day; but this, according to Jewish computation of time, was 'three days and three nights.' *C.*

REFLECTIONS.—Be content, my soul, to endure hardships or hunger, and to live on coarse fare, and to put up with ignorant reproaches in following Christ. And in all let me rejoice that he is my advocate and justifier, and the *Lord of the Sabbath*, who can prescribe the work of it at his pleasure, and has appointed it as his great opportunity of distributing blessings to sinful men. If either diseases or devils plague me, let me cast my burden on the Lord. And if my heart or hand be withered, let me stretch it forth at his power-conveying call. Let me copy his example of constant and humble activity in doing good, or of meekly bearing the vilest reproaches. And let me never check them by passionate returns or by revengeful recrimination, but by unanswerable, and especially practical refutation. Empty professors are very prone to carp at things trifling or lawful, while they indulge an ignorance of the oracles of God. But full of blindness, prejudice, and malignity against Jesus Christ and the gospel, must they be, and fearful is their guilt, and dreadful their danger, who, contrary to strong evidence and deep convictions, blaspheme Jesus Christ and his Spirit. No heathens can sin so heinously, nor be damned so dreadfully! There is an absolute necessity of almighty power and grace to convert men from Satan to God; and to have gracious principles implanted in our hearts, in order to practical holiness. No gracious acts can ever take place till gracious qualities be cultivated by ourselves. But surely we should be very careful to act always as under God's eye, when our final account is to be so strict, and the issues of it so infinitely important! Near relations, or even real saints, are often Satan's instruments to hinder Jesus or his faithful servants in their work. Yet great is his love to, and care for, such as truly believe and obey him: and if I be spiritually related and conformed to him, let the world contemn and reject me as they please. But it is very desirable and honourable that all the lovers of Jesus should be as united in promoting the interests of the gospel, as Satan and his subjects are in their opposition to it.

CHAPTER XIII. Ver. 10–15. Our Saviour taught much in parables. (1) That he might fulfil Old Testament predictions, Ps. 78. 1, 2; 49. 3, 4; ver. 34, 35. (2) That, in manifesting the spiritual turn of his own mind, he might set us an example to improve everything as a mean of spiritual instruction, Jn. 3. 12, 13. (3) That he might the more effectually reprove the Jews, without putting them into a rage, ch. 21. 28–46. (4) That he might the more easily instruct the attentive and thoughtful in a manner, much used in the East, delightful to the mind and helpful to the memory, Ho. 12. 10. (5) That he might sadly permit the blindness and ruin of such as hated instruction, ver. 13. 3–9, 18–23. The parable of the *soils* or *sower* represents the different issues of the gospel ministrations on different sorts of hearers, and the causes of them. The *sower* is Jesus Christ, by himself and his ministers, painfully, carefully, and faithfully preaching gospel truths, which, like *good seed*, are precious, uncorrupted, and calculated to produce fruits of faith and holiness, glory to God, and eternal happiness to men. The *wayside* denotes careless hearers, who never seriously regard or think about those divine truths which they hear; while the devil and his agents divert their mind with other thoughts, to make them entirely forget them. The *stony ground* denotes them who hear the gospel with some delightful conceptions of its glories, sudden flashes of joy in their affections, and some slight purposes and desires towards that which is good; but, their hearts never being savingly renewed, they do not receive it by faith and love, as an abiding and governing principle of action; and hence, whenever they meet with violent and lasting temptations or persecutions for the



THE SEA OF GALILEE. [Matthew, xiii:1, 2.]—The Sea of Galilee is about six miles wide and about fifteen miles long. There are only a few little boats found upon its waters to-day. In the time of our Savior, however, there were upon it great fleets. When the forces of Titus, the Roman general, besieged the City of Tiberias, large numbers of the people flocked into the boats; and at this time an engagement took place in which as many people perished in the sea as on the land. According to Josephus, 6,500 thus perished. There are a great many fish in this sea, but they are caught from the shore alone. The above picture was photographed from a point on the shore where the walls of Tiberias stand. On the shore of this sea was a favorite place of our Savior for teaching the people.

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12 For[l] whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore[m] speak I to them in parables: because they seeing, see not; and hearing, they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, [n]By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.[3]

16 But[p] blessed *are* your eyes, for they see: and your ears, for they hear.

17 For verily I say unto you, [q]That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them;* and to hear *those things* which ye hear, and have not heard *them*.

18 ¶ Hear ye [r]therefore the parable of the sower.

19 When any one heareth [s]the word of the kingdom, and [t]understandeth *it* not, then cometh the[u] wicked *one*, and catcheth away that which was [v]sown in his heart. [w]This is he which received seed by the way-side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon [y]with joy receiveth it:

21 Yet hath he not [z]root in himself, but dureth for a while; [a]for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He[b] also that received seed among the thorns, is he that heareth the word; and the care of this world, and the [c]deceitfulness of riches choke the word, and he becometh unfruitful.

23 But[d] he that received seed into the good ground,[4] is he that heareth the word, and understandeth *it;* which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty.

24 ¶ Another[e] parable put he forth unto them, saying, [g]The kingdom of heaven is likened unto a man which sowed [h]good seed in his field:

25 But while men [i]slept, his [j]enemy came and sowed [k]tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the [l]servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, [n]Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both [o]grow together until the harvest: and in the [p]time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles [q]to burn them; but gather the [r]wheat into my barn.[5]

31 ¶ Another parable put he forth unto them, saying, [g]The kingdom of heaven is like to a grain of mustard-seed,[6] which a man took, and sowed in his field:

32 Which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and [t]becometh a tree, so that the birds

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l ch.25.29. Mar.4.25. Lu.8.18;19.26. Jn.15.2–5. Re.22.11.

m 2 Th.2.10,11. Is.42.19,20. Je.5.21. Mar.4.12,13. Lu.8.10. Jn.12.40. Ac.28.26,27. Ro.11.8. De.29.4. 2 Co.3.14,15;4.3,4;2.16. 1 Co.2.14. Eze.12.2. Ep.4.18. He.5.11.

3 To all who were disposed to hear attentively Christ's words, to reflect and ponder thoughtfully upon his lessons, the parables would be simple and most instructive. Besides, to any earnest inquirer he was ever ready to explain whatever was not fully comprehended. To the thoughtless and hostile, however, who had neither the patience to attend, nor the wish to learn, Christ's parables were worse than useless.—*P.*

n ch.16.17. Lu.10.23, with ch.5.3–11. Lu. 2.30. Jn.1.14; 20.29. 2 Co.4.6.

o Lu. 10. 24. He.11.13. 1 Pe.1.10,11. Ro.16.26,27. Ep.3.5,6. Col.1.26.

p ver.11,12. Is.54.13. ch. 11. 25. 1 Jn.2.20,27. Mar.4.14–20.

q ch. 4. 23. Ep.3.8. 2 Co.4. 3, 4. 2 Pe.2.4. Is. 53.1;52.7.

r 2 Co.2.16;3.14,15. 1 Co.2.14. Is.42.19,20.

s 1 Jn. 2. 13,14: 3.12. Job 1.6; 2.1. 1 Pe.5.8. 2 Co.2.11. Is.53.1.

t Ro.10.8. 2 Th.2.10.

u ver.4,5.

v Is.58.2. Mar. 4.16, 17: 6. 20. Jn.5.35. Eze. 33.31,32. Ga.4.15.

w ver.6. Col.2.7. Ep. 3.17. Jn.15.2–5. 2 Co.5. 17. Ga.6.15;5.6.

x Lu. 13. 27. Job 27. 10. 2 Ti.4.10; 1.15. Ga. 5.7; 6.12. ch.11.6. Ca.1. 5,6. Ho.6.4.

y ver.7. ch.19.23. Lu. 14.16–24;21.34. Pr.23.5. 2 Ti.6.9,10,17.

* The wheat and tares when growing bear a close resemblance to each other. Ordinary labourers could not distinguish them. When ripe they may be easily distinguished; but they are so closely joined in the soil that the removal of the one might, and often would, seriously injure the other. Hence they are permitted to grow together till the harvest. So is it in the visible church. True worshippers and hypocrites cannot be distinguished by human eye. Even when a fuller development makes them distinguishable, they are often so closely connected by worldly relations—their temporal interests are so blended, that the rash and sudden destruction of the ungodly would seriously injure true Christians.—*P.*

c Mar. 10. 23. Pr.11. 28. Lu. 18.24. 1 Ti.6.9, 10,17. 2 Ti.2.4;4.10.

d ver.8. Ps.1.2,3; 92. 13,14. Jn.15.4,5. Ga. 5. 22, 23. Col. 1.6–11; 2.2. Phi.1.11; 2.15. 2 Pe.1.4–9.

4 *Good ground* must be *prepared* ground, where the plough or the spade and the husbandman have done their part. Even so, 'it is God that worketh in us both to will and to do of his own good pleasure.'—*C.*

e Is.28.10,13.

g ver.31,33,45,52. ch. 3.2; 4. 17; *i.e.* the gospel church.

h ch.4.23. 1 Pe.1.23. ver. 4,19. 2 Ti.3.15–17. Col.1.6. Phi.1.6. 1 Co.2. 7.

i Ac.20.29. Lu.21.34.

j ver.36. 1 Pe.5.8.

k ver.39. Phi.3.18,19. Ac.8.13.

l 1 Co.12.28. Ep.4.11.

n Lu.9.54, with 1 Th. 5.14. He.1.14.

o with ch.3.12;25.32.

p 1 Ti.5.24.

q Mal.4.1.

r Lu.3.17.

5 See note * in first column.

s Mar. 4. 30–32. Lu. 13. 18,19. 1 Co.1.26,27. Job 8. 7. Ps. 80. 8–11. Eze. 47. 1,12. Da.2.44. Is.2.2–4. Mi.4.1–3. Zec. 8. 20–23. Pr. 4. 18. Job 17.9. 2 Pe.3.18.

6 The ordinary mustard of Europe cannot be the plant here intended. Linnæus mentions a species whose branches become real wood, which he names *Sinapis arvensides*. Frost, however, thinks this cannot be the plant intended; for though it becomes a mustard tree, its seeds are of considerable size. He thinks that our Lord referred to the *Phytolacca dodecandra*, which grows abundantly in Palestine, has really 'the least of all (tree) seeds,' yet rises to as great an altitude as any other tree in the country of which it is a native. The little seed represents our Lord and his apostles—the umbrageous tree, the present attainments and future spread of Christianity.—*C.*

t Eze.17.23.

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sake of religion, they apostatize from it. The *thorny ground* denotes them who hear the gospel with remarkable attention; and are so affected by it that, for a considerable time, they appear to make progress in the knowledge, profession, and practice of religion; but at last their cares about worldly things, and expectations and desires of happiness in them, and their eager pursuits after riches and pleasures, so entangle, deceive, and overset them, that they never attain to any true holiness of heart or life. The *good ground* denotes those hearers who receive the truths of the gospel into their hearts, renewed by the Spirit of God, and, through the daily influences of his grace, improve them to their spiritual fruitfulness in holy dispositions, thoughts, words, and actions, in different degrees. 24–30, 36–43. The *sowing of the good seed* represents Christ as planting his grace in the hearts of men by the ministry of the gospel, to render them true members of his church; these, in due time, discover themselves by their open profession of their faith, and by their holy practice. The *tares* denote hypocritical professors or ministers; these Satan, especially in a time of prosperity, and when ministers and people are unwatchful, secretly raises up in the church, and causes gradually to discover themselves. It is a grief to the faithful servants and people of Christ to see the gospel so perverted and abused by any of its preachers or professors, to the introducing of errors and immoralities into the church or world; and yet, till the harvest of the last judgment, such can never be wholly separated from the godly and faithful. 31, 32. The marvellous growth of the *grain of mustard-seed* represents Christ's gospel and church in the world, and his grace in the soul; extremely small and obscure in their beginnings, but gradually increasing, till they fill the heart, and even the earth; so that both Jews and Gentiles find refreshment and rest in them. 33. The *hidden leaven*, affecting three measures of meal, represents Christ's gospel and grace implanted in the hearts of men, and secretly working with such divine efficacy as to sanctify all the faculties of the soul and members of the body, and gradually spreading themselves through all nations, to captivate them to the obedience of faith. 44. The TREASURE *hid in the field*, &c., represents Christ and the rich blessings of the gospel as lying hid in the oracles of God from carnal men; but when manifested by the Spirit, eagerly apprehended, and joyfully received into the heart, and an interest in them esteemed so valuable that a man is ready to part with all things in the world to enjoy fellowship therein through the Word. 45, 46. The PEARL *of great price* denotes Christ and his inestimable blessings, which, being once discovered by earnest seekers after true happiness, renders them willing to part with all the riches and enjoyments of this world rather than not obtain a property therein. 47–50. The NET *cast into the sea*, &c., represents the gospel as laboriously and faithfully preached in this confused, wicked, and unquiet world, and as being the mean of gathering multitudes, some saints and some hypocrites, into a visible church state, in which they shall remain connected till the angels make an awful separation between them in the last judgment. 52. The HOUSEHOLDER represents preachers treasuring up divine truths in their minds and hearts, that, out of the Old and New Testaments, and out of their new and old instructions, observations, and experiences, they may seasonably and profitably bring forth doctrines suited to all persons and cases.

Ver. 3. The *parables* of our Lord are short descriptions of natural objects or events; the several parts of which are employed to illustrate some corresponding spiritual truth. With one single exception—that of the rich man and Lazarus—all are confined within the limits of this world. Our Lord commenced his preaching by plain exposition of the Word, and unsparing correction and reproof of the Pharisaic perversions of Scripture. This method gave offence; wherefore he, who 'knew what was in man,' changes his mode of address, by which prejudice was less excited, attention secured, and truth insinuated by the aid of curiosity. *C.*

Ver. 11. *Mysteries* are not truths beyond the reach of the understanding, but something hidden or withheld and therefore unknown in whole or in part. Here, and elsewhere, 'a mystery' denotes something disclosed to certain persons prepared to comprehend and receive it, but withheld from the multitude, whose prejudices would have been excited by a plainer exposition, and would consequently have been driven from the means of instruction. *C.*

Ver. 19. *Catcheth away*, &c. The simplest illustration of this satanic robbery may be seen in the attempts to seduce our Lord, ch. iv.: (1) By appetite. (2) By false quotation and perversion of Scripture. (3) By ambition. And as water poured into a vessel of oil will soon expel it and occupy its room, so any of these infused into the mind will soon expel the word of truth from the attention, the memory, the understanding, and the affections. *C.*

Ver. 27. *Tares.* The word *zizania*, erroneously translated *tares*, does not occur elsewhere in Scripture, nor in any ancient Greek writer. The most probable interpretation is 'darnel,' the *Lolium temulentum* of Linnæus. Forskal says it grows abundantly at Aleppo; and that if the seed remain mixed with the wheat, the bread causes dizziness and sickness. The darnel is

of the air come and lodge in the branches thereof.

33 ¶ Another[u] parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three[7] measures[8] of meal, till the whole was leavened.

34 All[v] these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them;

35 That it might be fulfilled which was spoken by the prophet, saying, [w]I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

36 ¶ Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, [y]Declare[9] unto us the parable of the tares of the field.

37 He answered and said unto them, [z]He that soweth the good seed is the Son of man:

38 The[a] field is the world: [b]the good seed are the children of the kingdom;[1] but[c] the tares are the children of the wicked *one:*

39 The[d] enemy that sowed them is the devil: the[e] harvest is the end of the world; and the reapers are the angels.

40 As [f]therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The[h] Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend,[2] and[i] them which do iniquity;

42 And[j] shall cast them into a furnace of fire:[3] there shall be wailing and gnashing of teeth.

43 Then[k] shall the righteous shine forth as the sun in the kingdom of their Father. [l]Who hath ears to hear, let him hear.

44 ¶ Again,[n] the kingdom of heaven is like unto treasure hid in a field;[4] the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 ¶ Again,[o] the kingdom of heaven is like unto a merchant-man, seeking goodly pearls;

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 ¶ Again,[p] the kingdom of heaven is like unto a net,[5] that was cast into the sea, and gathered of every kind:

48 Which,[q] when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just;

50 And shall cast them into the furnace of fire:[6] there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, [r]Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, [s]Therefore every scribe *which is* instructed unto the kingdom of heaven, is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old.[7]

53 ¶ And it came to pass, *that* when Jesus had finished these parables, he departed thence.

54 And[t] when he was come into his own country,[8] he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?

55 Is[u] not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? Whence then hath this *man* all these things?

57 And they were [v]offended in him. But Jesus said unto them, [z]A prophet is not without

A.M. cir. 4035. A.D. cir. 31.

u Lu.13.19.Ro.1.14, 16. 1 Co.9.22,23. Ps.72. 10,110.1, with 1 Co.5. 7.Ga.5.9.

7 See note * below.

8 Saton, or seah, held a little more than a peck.

v Mar. 4. 33, 34. ver. 13.

w Ps.49.3,4;78.2.Lu. 10. 24. Ro. 16. 25, 26. 1 Co. 2.7. Ep.3.9. Col.1. 25,26.2Ti.1.10.He.1.1.

y ver. 11. Pr. 2. 1-7. Ac.8.30,31. Eze.36.37. Ja.1.5. Mat.7.7.

9 *Declare.* — Explain.—*C.*

z Is.61.1,2.He.2.3;1. 1.Ac.3.22.Is.48.17.

a ch. 28.19. Mar. 16. 15. Ro.15.18,21; 16.26. Col.1.6. Lu.24.47. Ro. 10.18;11.11,12.

b 1 Pe.1.23.Ps.22.30. Is.53.10-12; 54.13. He. 2.11. Jn.3.8. Jn.3.3,5. 2 Co.5.17. Ga.6.15.

1 *Children of the kingdom*—'begotten by the word of truth.' Ja.1.18.—*Children of the wicked one*—'who is a liar and the father of it.'—*C.*

c Ge. 3. 15. Jn. 8.44. Ac.13.10.Tit.1.16.Phi. 3.18,19.2 Ti.3.2-5.1 Jn. 3.8.

d Ge.iii. 2 Co.11.3. 1 Pe.5.8.Re.20.1.2.

e Joel 3.13. Re.14.15 -19.

f ver. 30.

h ch. 24.31; 25.32; 5. 29, 30; 18. 7, 9. 1 Co.11. 19, with 1 Pe.2.1.

2 Or, *scandals.*

i Lu.13.27.

j ver.50;ch.3.12;8.12; 22. 13. Re.14.10,11; 20. 10,15;21.8,27; 22.15;19. 20.

3 No *state* can be imagined without a *place*; therefore *hell* implies both state and place. That both as a state and place it implies torment of *conscience* is unquestioned; and that it implies torment of *sense* must equally follow, both from the *words*, 'fire,' 'wailing, gnashing of teeth,' &c., employed by Scripture as descriptive of hell; and the *fact* of a resurrection in the body 'to damnation'—which bodily condition being inseparable from *sense*, is as necessarily inseparable from *torment of sense.*—*C.*

4 Not *money* found, which might readily be carried away—but some *mineral* treasure, of which the scientific discoverer has a right to avail himself by the purchase of the property, the owner having no legal claim upon the geological research by which the discovery was made.—*C.*

* The emblem of the final spread of Christianity through the *three* families of the world—those of Shem, Ham, and Japheth. The parable also affords an instance among many others in the Scriptures of the manner in which they assert the proper equality of woman with man —and truly the Scriptures concur with Christian biography and daily observation in largely ascribing the Christian character of families to the influence of maternal instruction and example.—*C.*

o Pr. 2. 4; 3.13-16; 8. 10, 11. ch. 16. 26. See ver.44.

p ch. 4. 19. Lu. 5.10. Mar. 16. 15. ch. 28. 19; 22. 9. 10. Lu. 14. 21,23. Ep.3.8. Tit.3.3-7.

5 *A net.* In the original, 'a drag-net,' which would literally 'gather of every kind.'—*C.*

q Re.10.7;11.7; 20.12-15. ch. 24.31; 25.32,41-46;24.51; xxv. 2 Th.1.7 -10. ver.42.

6 See ver.42.—*C.*

r Ac. 8.30,31. ch.16. 11. 2 Co. 4.3,4. 1 Co.2. 10-16. Jn.13.17.

s Ne. 8. 3. ch.23.34.1 Co. 12. 28. Ep.4.11-13. Pr.10.21;15.7; 18.4.Ca. 7.13.

7 'We observe,' says Alford, 'how naturally these parables are evolved from the subjects and associations surrounding our Lord at the time. He sat in a boat in the sea. His eye wandered over the rich plain of Gennesareth —the field-paths, the stony places, the neglected spots choked with wild vegetation, the plots of rich deep soil, were all before him. The same imagery prevails in the parable of the tares of the field and in that of the mustard-seed; and the result of the tilling of the land is associated with the leaven in the lump. Then he quits the sea-shore and enters the house. . . . From the working of the land for seed to finding a treasure in the field the transition is easy—from the finding without seeking to seeking earnestly and finding, easy again; from the seed to the buried treasure, from the treasure to the pearl —the treasure of the deep—again simple and natural. The pearl recalls the sea, the sea the fishermen with their nets—the mixed throng lining the beach, the great day of separation on the further bank of time.'—*P.*

A.D. cir. 32.

t Mar.6.1-5. Lu.4.16. De. 18. 15-19. Is. 50.4. Ps.22.22;40.9,10.

8 Nazareth, where he resided after the return from Egypt. —*C.*

u Jn.6.42.Lu.4.22.Mar.6.3.ch.12.46 Is.49.7; 53.2,3. *v* ch.11.6; 26.31.Is.49.7; 53.2,3. Jn.6.42.Ps.22.6; 69.8,19,20.1 Co.1.23-28. *x* Mar.6.4.Lu.4.24.Jn.4.44.

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common in light soils throughout Europe, and possesses the same deleterious properties ascribed to it by Forskal. *C.*

Ver. 39. *The enemy . . . is the devil.* To deny the *individuality* of the DEVIL, and to represent him, not as a *spirit*, but as a mere *abstract principle* of evil, is not uncommon. But the contrast here between the DEVIL and the ANGELS must either reduce the angels to 'abstract principles,' or declare the devil to be an actual 'evil spirit.' But as the *personal* character of angels is, to all but SADDUCEES, beyond dispute, so must the *personal* character of the devil be equally evident to all, except those, his servants, who question his *existence*, that they may best, because most covertly, promote his *power. C.*

Ver. 46. The *pearl* is a round substance found in a species of *oyster;* and is supposed by some naturalists to be always the product of disease. It is also found in a species of fresh-water *mussel.* The pearls commonly seen in Europe are of a peculiar white; but the pearls most highly valued in the East are said to be of a reddish tinge. As a specimen of their 'great price' about the time of our Lord, it is recorded that Cleopatra of Egypt dissolved in vinegar and swallowed a pearl at supper valued at £50,000. *C.*

Ver. 55, 56. The words 'brethren and sisters' do not, in Hebrew usage, *necessarily* imply that the persons so called were the children of Joseph and Mary: but the silence of the speakers about any other relation naturally leads to the conclusion that they were literally our Lord's brethren and sisters. Jerome and others, however, think they were merely his *cousins*, the children of his mother's sister, the wife of Cleophas. It matters not. Be it as it may, Rome gains no advantage. *Mary*, a creature, though 'ALWAYS VIRGIN,' may not be worshipped instead of the Creator. *C.*

REFLECTIONS.—Astonishing was the care, the condescension, the labours of our Redeemer, to instruct men in the important truths of the gospel. And inestimably valuable and useful is his gospel, especially in its New Testament dispensation. As *seed*, it produces saints and good works; as *leaven*, it happily impregnates and captivates our hearts; as a *treasure* and a *pearl*, its blessings enrich and deck us for time and eternity; and as a *net*, it draws us to him, his church, and his throne. It is openly preached to all sorts of sinful men. But, through the want of inward principles of grace, the temptations of Satan, and influence of the world, how diversified is its success! While God, in his wisdom, bestows his tender and blessed grace, it is to some, through their obstinacy and perverseness, the occasion of blindness and the savour of death, and to others the mean of light and the savour of life. Nor can men expect true blessedness unless they really understand it. But, alas! many, by their careless hearing, tempt Satan to carry away gospel truths from their memories, understandings, or consciences. And many, though better than others, rest short of the one thing needful. Never in this world will Satan and indwelling lusts suffer either hearts or churches to be perfectly pure. And never are either more ready to be fearfully infected than in a time of sloth, unwatchfulness, and outward prosperity. But dreadful is their destruction who, after a profession and some experience of gospel truth, die in their sins. Let me therefore take heed how I have received and heard; and think, as a member of the church, what I am. If grace be really found in my heart, it may continue and grow notwithstanding all opposition. And if Jesus Christ be my roof, my righteousness, my riches, my ornament, great, inexpressibly great, shall be my everlasting happiness and honour! While millions are connected together in their additional misery, and are sorrowing in hell, I, with the ransomed of the Lord, shall triumph in the praises of his glorious grace!—But, alas! how many, by their unbelieving prejudices against the Redeemer, obstruct their own salvation! And none are more ready to do so than they who have long, without effect, enjoyed distinguished means of grace.

CHAPTER XIV. Ver. 1. How Herod did not sooner hear of 'the fame of Jesus' will not seem strange to those who consider his principles, as a Sadducee, which would lead him to despise religious men, and his constant engagements as an intriguing and ambitious politician, or as a general, either preparing for or actually at war, in which his army was totally overthrown. By the Roman emperor Caius he was finally deprived of his government—first banished to Lyons, and then to Spain, where he died. *C.*

Ver. 22. *Constrained.* This translation has led some to conclude the disciples were unwilling to go, ambitiously hoping to see Jesus made a king; or, what is more natural, affectionately

honour, save in his own country, and in his own house.

58 And[y] he did not many mighty works there, because of their unbelief.[9]

CHAPTER XIV.

1 Herod's opinion of Christ. 3 Wherefore John Baptist was beheaded. 13 Jesus departeth into a desert place: 15 where he feedeth five thousand men with five loaves and two fishes: 22 he walketh on the sea to his disciples: 34 and landing at Gennesaret, healeth the sick who touched but the hem of his garment.

AT that time [c]Herod[1] the tetrarch heard of the fame of Jesus;

2 And said unto his servants, This is John the Baptist: he is risen from the dead; and therefore mighty works do show forth themselves in him.[2]

3 ¶ For[b] Herod had laid hold on John, and bound him, and put *him* in prison for Herodias'[3] sake, his brother Philip's wife.

4 For John said unto him, [c]It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, [d]because they counted him as a prophet.

6 But when [e]Herod's birthday was kept,[4] the daughter of Herodias danced before them,[5] and pleased Herod.

7 Whereupon [g]he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, [h]Give me here John Baptist's head in a charger.

9 And the king was [i]sorry: [j]nevertheless, for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.

10 And he sent, and [k]beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother.[6]

12 And[l] his disciples came and took up the body, and buried it, and went and told Jesus.

13 ¶ When[m] Jesus heard *of it*, he departed[7] thence by ship into a desert place apart: and when the people had heard *thereof*, they followed him on foot out of the cities.[8]

14 And[o] Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

A.M. cir. 4036.
A.D. cir. 32.

y Mar.6.5,6.He.4.2; 3.19.

9 Not because their unbelief limited his *power*, but repressed their inclination to bring their sick.—*C.*

CHAP. XIV.

a Mar.6.14-30. Lu. 9.7-9. Ac.4.27. Is. 52. 15.

1 This was not Herod called the Great, ch. 2. 19, but Herod Antipas, his son, who was *tetrarch*, that is, literally, though not always practically, ruler over a 'fourth part' of a kingdom. The government of Herod extended over Perea and Galilee.—*C.*

2 Or, *are wrought by him.*

b Lu.3.19,20.Mar.6. 17,18, &c. ch.4.12.

3 This infamous woman was niece, as well as wife, to both Philip and Herod, being daughter of Aristobulus, another son of Herod the Great. One bright spot appears in her dark history—she would not forsake Herod, but accompanied him into exile.—*C.*

c Le.18.6,16; 20.21.
2 Sa.12.7. Da.5.22,23.
d ch.21.26. Lu.20.6.
e Ge.40.20. Ac.12.21. Es.1.3;2.18.

4 When John had lain about a year and a half in prison.

5 *Or, in the midst.*

g Es.5.3,6;7.3. ch.4. 9.
h Pr.10.12,13;11.16;14. 16;29.10.
i ver. 5. Mar. 6. 20. Lu.13.34. Ju.11.31,35. Da.6.14-16.
j Ju.21.1. 1 Sa.14.28; 25.22. Ec.5.2. Ro.1.32. Tit.1.16. Ja.1.14.
k 2 Ch.36.16. ch. 10. 21;21.35,36;22.6.

6 Jerome relates that the infamous and cruel woman, after gloating over her victim, drew out that faithful tongue by which her incestuous adultery had been reproved, and pierced it through with a needle.—*C.*

l 1 Ki.13.29.ch.27.58 -61. Ac.8.2,19. ch. 10. 16,17.
m Mar.6.32,33. Lu. 9.10,11. Jn.6.1,2. ch.12. 15. Ja.1.19.ch.10.16,17, 23.

7 John was a great favourite with the people, who all held him to be a prophet. A popular commotion was to be apprehended; our Lord, therefore, withdrew, that it might not be charged upon him or his disciples. Besides, his hour was not yet come; and, on that account also, he avoided exposing himself to the hands of his enemies.—*C.*

o Mar.6.34. ch.9.36; 15.32.He.4.15;5.2;2.17.

8 Our Lord went away *in a ship*, and the people followed him *on foot*. How is this explained? Christ appears to have been at or near Capernaum when he heard of the murder of John. Capernaum was situated on the north-western shore of the Sea of Galilee. Christ took a boat there and crossed the lake to the north-eastern shore. The northern shore of the lake sweeps round in the form of a semicircle. The people could see the course of the boat; by running along the beach they could keep pace with it; and they would arrive at the point of debarkation almost as soon as our Lord himself. The scene of the miracle was the steep grassy slopes on the western declivity of the great plateau of Bashan.—*P.*

p Mar.6.35-46. Jn.6. 5-21. Lu.9.12-16.

9 The Jews had two evenings:—the one commencing at *three* (the time of the evening sacrifice); the other at *six* (or near sunset). This (see ver. 23) must have been the first.—*C.*

q 2 Ki.4.42,43. ch. 6. 33. Lu.9.13. Jn.6.6-10.

1 This was to bless the provision; for Christ never wrought his miracles by means of prayer, ch. 15.36;26. 26. 1 Sa.9.13. De.8.10. 1 Ti.4.4,5. Lu.9.16,17. Mar.6.41-44. Jn.6.11-14.ch.16.9.

2 The word *blessed* is interchanged with 'having given thanks,' Mat. 15. 36. Mar.8.6. Lu.1.64;2.28; 24.53. Jn. 6.11,23. Ac. 28.35. Ja.3.5. Wherefore the meaning is, not that he *blessed* the food, but blessed, or gave thanks to, his Father who had provided it.—*C.*

r Pr. 13. 25; Ps. 145. 18;23.1.2 Ki.4.1-7.

3 Perhaps no other nation on earth could have produced twelve baskets upon such an occasion. But 'the basket-carrying Jews'—literally pedlars, as they are called by Juvenal (*Sat.* 6, 542), could readily furnish one for each apostle—one for each tribe. The incidental mention of so many baskets forms a curious and not unimportant evidence of the truth of the narrative.—*C.*

s Mar.6.45-52. Jn.6. 15-21.
t Jn.6.15. Mar.6.46; 3.7,13. Lu.6.12. Ac.1. 24;6.4;13.3.

4 See ver.15.—*C.*

u Ge.22.14. Job 9. 8. Jn. 6. 19. Ps.93.3,4; 29. 10;104.3.

5 The Jewish division of the night was into *three* watches—that of the Romans into *four*—viz., of three hours each, commencing at six, and extending to nine, &c.—*C.*

v Lu.24.37. Joh4.14, 15. Ps.88.15. Re.1.17.
x Ac.23.11. Is.41.10; 43.1,2. Ps.46.1-5. Ro.8. 31. Ge.22. 11-14. Mar. 5.36.

6 Rather, 'since it is thou.'—*C.*

y Lu.5.5. ch. 12. 20. Ro.12.3. Phi.4.13.
z 2 Ki.6.15. Ro.4.19. Ps.38.17; 69.1,2. La.3. 57.

7 Or, *strong.*

a Is.63.12. Ge.22.14. Ps.46.1-5. De.32.36.

15 And[p] when it was evening,[9] his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, [q]They need not depart; give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass; and took the five loaves and the two fishes, and looking up to [1]heaven, he blessed,[2] and brake; and gave the loaves to *his* disciples, and the disciples to the multitude.

20 And they [r]did all eat, and were filled: and they took up of the fragments that remained twelve baskets[3] full.

21 And they that had eaten were about five thousand men, beside women and children.

22 ¶ And[s] straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up [t]into a mountain apart to pray: and when the evening[4] was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in [u]the fourth watch[5] of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw him walking on the sea, they [v]were troubled, saying, It is a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, [x]Be of good cheer; it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be [6]thou, [y]bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But [z]when he saw the wind [7]boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me!

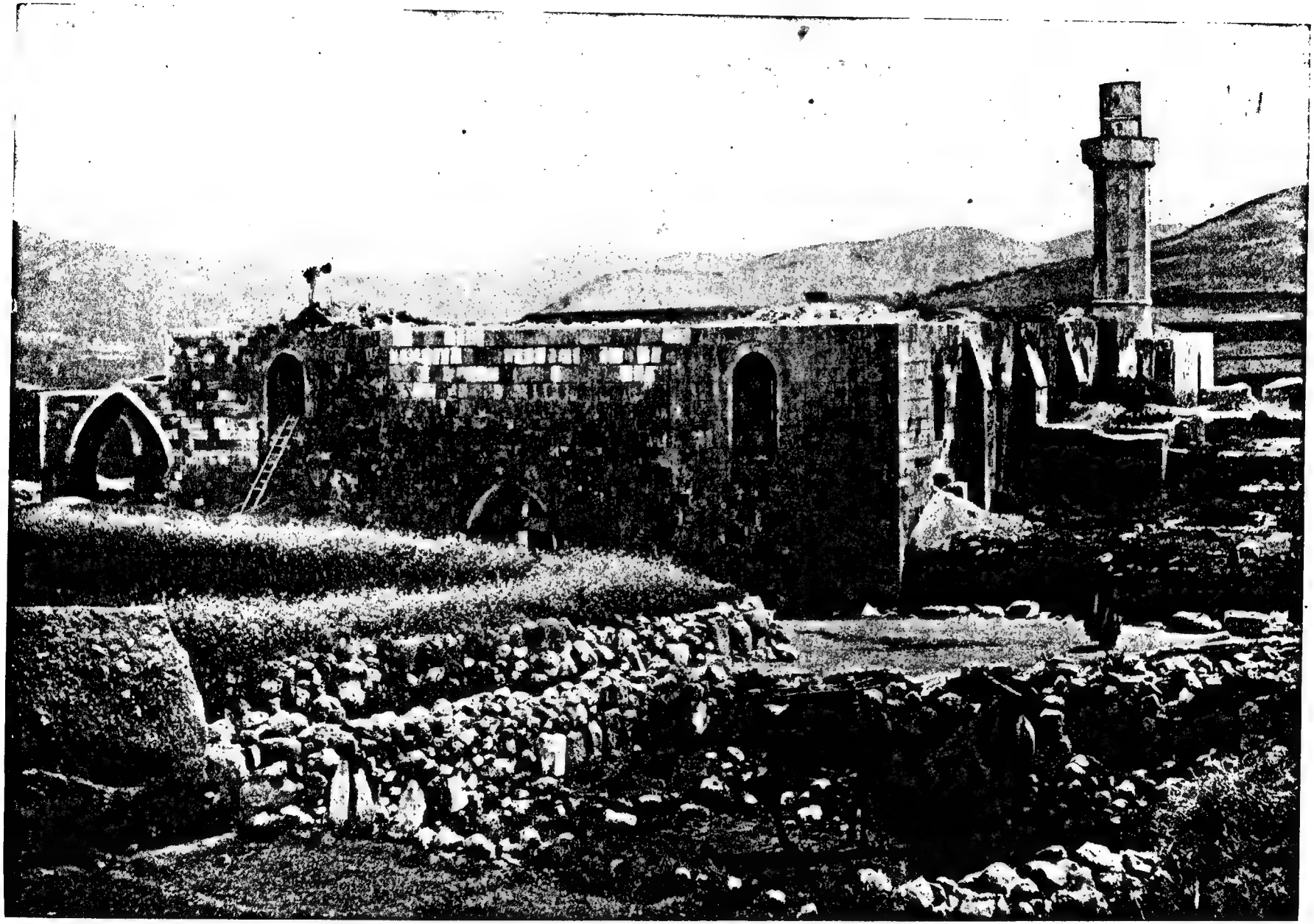
31 And [a]immediately Jesus stretched forth

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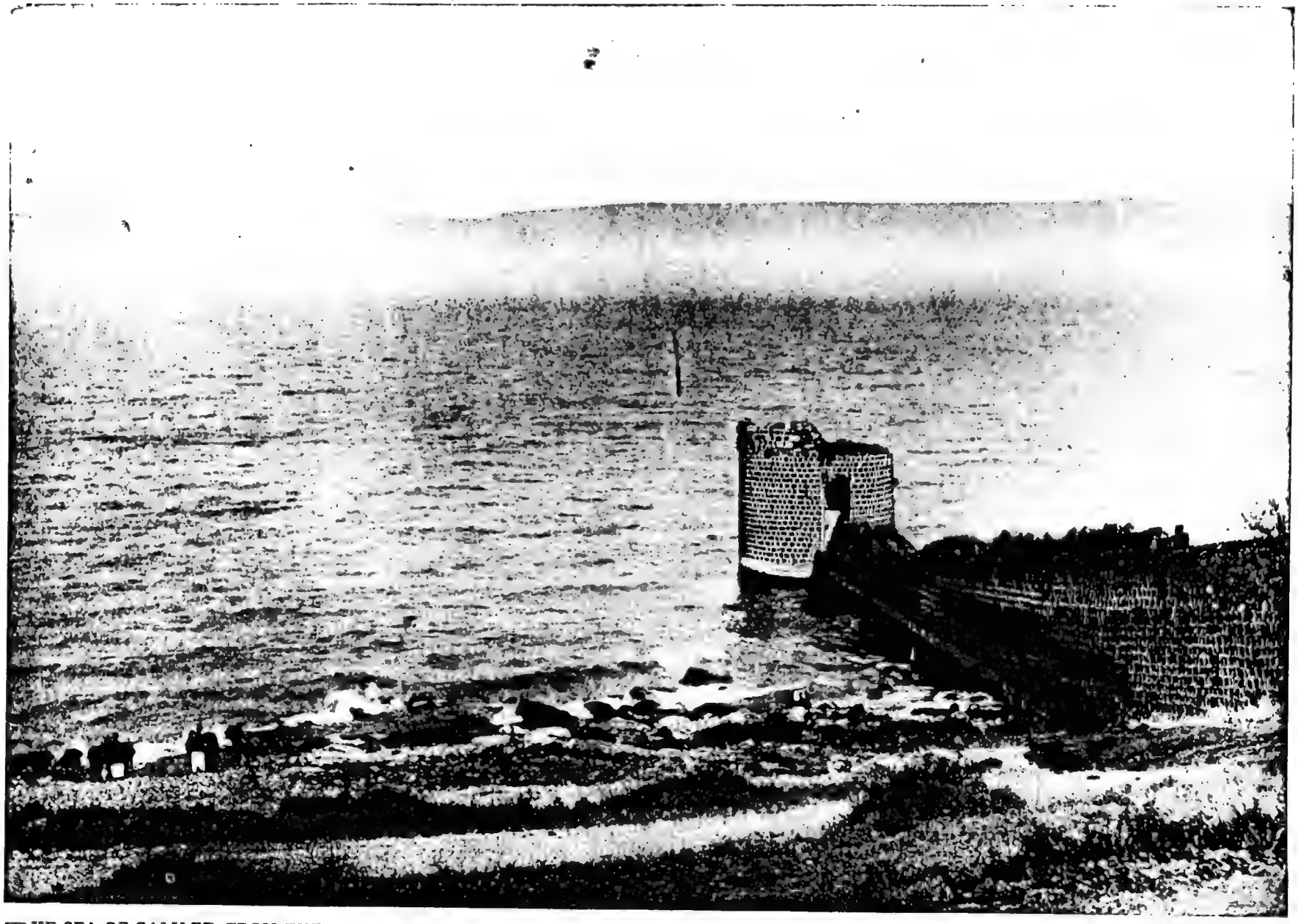
unwilling to part from their Lord, or timorously shrinking from going to sea without him. Bloomfield, however, has shown that the original may well be translated 'caused,' which would intimate no reluctance in the disciples, but merely a direction on the part of Jesus, the more readily to induce the multitude to disperse, by the sight of the previous departure of the disciples. *C.*

Ver. 26. *A spirit.* Rather, 'an apparition.' The idea of the spirits of the dead, or rather unembodied spirits, appearing by night, seems to have been, and to be, common to all nations. The idea of such apparitions is said to be exceedingly prevalent among sailors, who look upon them as ominous of shipwreck, which feeling may have produced such terror in the disciples. And though such dread may be largely the effect of misdirected education and superstition, the prevalence of the opinion proves, either that the belief of a spiritual world and immortality is natural to man, or that it proceeds from some original fact or doctrine communicated at the very fountain-head of human life. *C.*

REFLECTIONS.—God's faithful ministers are great tormentors to them who, like devils, continue impenitent under awful convictions. Faithful reproofs, especially of great men, often procure the most inveterate resentment; in the prosecution of which, all bonds of humanity, honour, justice, or gratitude are trampled under foot; and profane swearing, cruelty, and murder are combined to resent the distinguished kindness. Never are the lusts of sinners more ready to rage than when intoxicated with carnal mirth; and none are more cruel and bloody monsters than abandoned women. But if friends die, and enemies rage, let us go to Jesus, and pour out our complaints to him; and if he withdraw, let us follow him the more eagerly. In so doing we may be reduced to straits, but never to ruin. His compassion is as unbounded as his power. And none need ever depart from him to seek happiness or subsistence from the creature. It is his to feed the hungry, to save the drowning, and to heal the diseased, when brought to the utmost extremity. Let me, then, cast all my care upon him, rest contented with my lot, and readily distribute to others. None ever lost, but gained, by prudently giving to the Lord and the poor. His blessing multiplies provision, but never allows to make waste. Yea, the truly liberal will be the best economists. After sermons and miracles, as well as before, let me give myself to solemn prayer. Let me never be stumbled if I meet with terrible storms in the way of my duty; never dread Christ's hatred of or unconcern about me; nor ever start back from my mercy, as if I took my Saviour for Satan. If he comfort me, cheerfully should I trust in and cry to him; but never tempt his providence, even through desire to be with him. My staggering though unfailing faith will quickly bewray my rashness, and draw out his sharp but kind rebuke. Thrice happy are they who live near to Jesus, and employ him in



CHURCH OF ST. JOHN, SAMARIA—WHERE JOHN THE BAPTIST WAS BEHEADED. [Matthew, xiv:2.]—Samaria is the capital built by Omri, the King of Israel, which suffered like Shechem, both being pillaged by John Hyrcanus. It was restored by Gabinius, but nothing remains of the ancient city now. There are many pillars and columns forming a colonnade around the brow of the hill upon which the ancient city was built, but these date from the time of Herod, and are a part of the remains of the temple he built in honor of Augustus. The Church of St. John it is claimed was built over the place where John the Baptist was beheaded. For a long time, it is contended, John was a prisoner here. The weight of historic opinion sustains the claim that this is the identical place where he was beheaded.



THE SEA OF GALILEE, FROM THE WALL OF TIBERIAS. [Matthew, xv: 29.]—The Sea of Galilee has a charm for people above any body of water on earth. It is well known that nearly all the wonderful works of our Savior were performed in sight of this sea. Wherever he journeyed into the surrounding country, the Sea of Galilee was the place to which he returned. He was upon every side of it, and doubtless looked into its blue depths from the top of every hill that stands above and around it. So much do people love the waters of this sea that they gather the shells and the pebbles from its shores to distribute as souvenirs all over the world. The waters are perfectly clear and are always in motion. Storms sudden and terrific arise, falling rather from the surrounding mountains, but they are soon over.

his hand, and caught him, and said unto him, O[b] thou of little faith, wherefore didst thou doubt?

32 And [c]when they were come into the ship, the wind ceased.

33 Then[d] they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.[8]

34 ¶ And[e] when they were gone over, they came into the land of [9]Gennesaret.[1]

35 And when the men of that place had knowledge of him, [g]they sent out into all that country round about, and brought unto him all that were diseased:

36 And besought him that they might [h]only touch the hem of his garment: and as many as touched were made perfectly whole.

CHAPTER XV.

1 Christ reproveth the scribes and Pharisees for transgressing God's commandments through their own traditions: 10 teacheth how that which goeth into the mouth doth not defile a man. 21 He heareth the daughter of a woman of Canaan, 30 and other great multitudes: 32 and with seven loaves and a few little fishes feedeth four thousand men, beside women and children.

THEN came[a] to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why[b] do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

4 For God commanded, saying, [c]Honour thy father and mother: and, He that curseth father or mother, let him die the death.

5 But ye say, Whosoever[1] shall say to *his* father or *his* mother, *It is* a gift,[2] by whatsoever thou mightest be profited by me;

6 And honour not his father or his mother, *he shall be free.* [d]Thus have ye made the commandment of God of none effect by your tradition.[3]

7 *Ye* [e]hypocrites! well did Esaias prophesy of you, saying,

8 This[g] people draweth nigh unto me with their mouth, and honoureth me with *their* lips: but their heart is far from me.

9 But[h] in vain they do worship me, teaching *for* doctrines, the commandments of men.[4]

10 ¶ And[i] he called the multitude, and said unto them, Hear, and understand:

11 Not[j] that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees [k]were offended, after they heard this saying?

13 But he answered and said, [l]Every [5]plant which my heavenly Father hath not planted, shall be rooted up.

14 Let[m] them alone:[6] they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then[o] answered Peter, and said unto him, Declare unto us this parable.

16 And Jesus said, [p]Are ye also yet without understanding?

17 Do not ye yet understand, [q]that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

18 But[r] those things which proceed out of the mouth come forth from the heart; and they defile the man.

19 For[s] out of the heart proceed evil [7]thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.

21 ¶ Then Jesus went thence, and departed into the coasts[8] of Tyre and Sidon.

22 And,[t] behold, a woman of Canaan[9] came out of the same coasts, and cried unto him, saying, [u]Have mercy on me, O Lord, *thou* son of David![1] my daughter is [v]grievously vexed with a devil.

23 But [w]he answered her not a word. And his disciples came, and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, [x]I am not sent but unto the lost sheep of the house of Israel.

25 Then[z] came she, and worshipped him, saying, Lord, help me!

26 But he answered and said, [a]It is not meet to take the children's bread, and to cast *it* to dogs.[2]

27 And she said, [b]Truth, Lord: [c]yet the dogs eat of the crumbs which fall from their masters' table.

28 Then[d] Jesus answered and said unto her, O woman, great *is* thy faith: [e]be it unto thee even as thou wilt. [g]And her daughter was made whole from that very hour.

29 ¶ And[h] Jesus departed from thence, and came nigh unto the sea of Galilee;[3] and went up into a mountain, and sat down there.

A.M. cir. 4036.
A.D. cir. 32.

b ch.6.30; 8.26. Ja.1.6. Is.7.9, with Ro.4.19.

c Ps.107.29,30. ch.8.26,27.

d ch.8.27; 16.14,16; 27.54; 26.63,65. Ps.2.7. Da.3.25. Lu.4.41. Jn.1.49; 6.69; 11.27. Ac.8.37. Ro.1.4.

8 Campbell thinks the Greek should be translated '*a* son,' and not '*the* Son of God.' But a reference to Mat. 27. 43. Lu.1.35. Ro.1.4. will prove the correctness of the Authorized Version.—See *Middleton on the Greek Article.—C.*

e Mar.6.53–56.

9 A city on the west of Jordan.

1 'The land of Gennesaret' was a little plain of extraordinary fertility, lying along the north-western shore of the Sea of Galilee, between Magdala & Capernaum. It is about three miles long by two wide, and it produces the fruits and flowers alike of temperate and tropical climes.—*P.*

f Jn.4.28. ch.4.24,25.

h ch.9.20,21. Nu.15.38. Mar.3.10. Lu.6.19. Ac.19.12. Jn.6.37.

CHAP. XV.

a Mar.7.1–9.

b Mar.7.2. Ga.1.14. Col.2.8.1 Pe.1.18–23. Tit.1.14. ch.7.3–5.

c Ex.20.12; 21.17. Le.19.3,32; 20.9. De.5.16; 21.18; 27.16. Pr.20.20; 23.22; 30.17. Ep.6.2.

1 Mar.7.11, 12. Le.xxvii. Pr.11.25. Ho.8.12. It is all dedicated to God, Pr.20.25.

2 See note ' below.

d Pr.1.25.

3 The *cabala*, or unwritten law, was counted by the Pharisees not only of equal authority with the law of Moses, but sufficient, occasionally, to supersede it: and the modern Jews have many traditions which they also exalt far above the Scriptures. Herein do they accord most exactly with the Church of Rome, which, contrary to Scripture authority and example, denies the communion cup to the laity; and, on the authority of asserted tradition, worships the Virgin Mary, saints, angels, relics, pictures, and images, in open defiance of the second commandment, and the confirming comment of our Lord, Mat.4.10.—*C.*

e ch.23.13–15, 23, 25, 27, 29. Tit.1.16. 2 Ti.3.5.

f Is.29.13. Eze.33.31. Mar.7.6.

h Is.1.13, 15. Tit.1.14. 1 Ti.1.6,7. Col.2.18–22.

4 Hypocrisy and formalism were the sins which our Lord most emphatically exposed and denounced. They were then, and they are still, in the visible church the most common, and the most delusive. One has only to look round him and reflect, in order to be convinced how much of vain formality, and how little of true religion, there is in the world.—*P.*

i Mar.7.14. Pr.2.1–6; 4.1–7. Is.55.3.

j Ac.10.14, 15. Ro.14.14, 17, 20. 1 Co.8.1,4; 10.25. 1 Ti.4.4. Tit.1.15.

* Most recent commentators interpret δωρον, not as 'a gift,' or thing dedicated to the service of God, but as denoting a thing which the owner had *vowed* not to use or give to a particular person—so that even were the father of the vower to ask it, he was, by his vow, prohibited from giving it. The ancient fathers, and also some moderns, understand by it, however, a thing which the vower had formerly dedicated to God, or which he dedicated at the moment the request was made—whereby he was exonerated, nay prevented, from granting it for relief, and enabled afterwards to compound with the priest for a trifling per centage on its value. And this seems the most natural interpretation.—*C.*

k ch.9.34; 12.24; 11.6.

l Jn.15.2,6. 1 Co.3.9, 12–15. ch.3.12; 8.12.

5 *Every plant.*—Rather, 'plantation'—referring to the *sect* and powerful party which the Pharisees had formed, with a view of securing permanent and supreme power.—*C.*

m Ho.4.14,17. Lu.6.39. ch.23.16. Is.9.16; 42.19. Je.6.15. Ho.4.9. Je.5.31; 20.6. Re.22.15.

6 *Let them alone.* Rather, 'renounce them.'—*C.*

o Mar.7.17. ch.13.36. Ac.8.30,31. Pr.2.1–6; 4.1–7.

p Mar.7.18. ch.16.9. He.5.12. De.29.29. Is.28.9,10.

q Lu.6.45. 1 Co.6.13. Col.2.21,22.

r Ja.3.6. ch.12.34. 1 Ti.1.15,16.

s Ge.6.5; 8.21. Pr.6.14; 24.9. Je.17.9; 6.7. Mar.7.21–23. Ga.5.19–21. 1 Co.6.9,10. Ep.2.3. Tit.3.3. Ro.13.13; 1.10–19.

7 *Evil thoughts.* Rather, 'wicked dialogues'—for in every plan the heart holds dialogue with itself.—*C.*

8 Mar.7.24–30. The confines of the Jews' territory, ver.24; ch.10.5, 6. Ro.15.8. [Not the sea-coasts, but the marches.—*C.*]

t Ge.49.10. Is.11.10.

9 The ancient and common name of Phœnicia, of which Tyre and Sidon were chief cities. Mark calls her a *Greek*, which may probably indicate that she was a heathen, and also 'a Syrophœnician by nation,' *i.e.* a native of that part of Syria which was called Phœnicia. This is one of the most touching and instructive examples in Scripture of earnest, persevering, faithful, and *therefore* successful prayer. What an encouragement may we all derive from our Lord's last words to her, 'O woman, great is thy faith: be it unto thee even as thou wilt!'—*P.*

u Lu.18.13. Tit.3.5.

1 Lu.18.38,39. Is.11.1. ch.1.1; 9.27; 20.30,31; 22.42–45. Jn.6.14; 12.13, O Messiah.

v ch.4.24. Mar.9.18, 20,22,26. ch.17.15.

x Ps.22.1,2; 78.1. La.3.8. Je.14.9.

y ch.10.5,6; 9.36. Ac.3.26; 13.46. Ro.9.4,5; 15.8. Is.53.6. 1 Pe.2.25. Je.50.6,17. Eze.34.5,6,14, 16,23. Zec.11.7,11. Lu.1.54,55. Jn.1.11.

z Lu.11.8; 18.1. Ep.6.18. 1 Th.5.17. Ge.32.26.

a ch.7.6; 10.5,6. Re.22.15. Ro.9.4, with Ep.2.12.

2 *Dogs.* The word was not offensive, because it was spoken proverbially.—*C.*

b Ps.73.22. Pr.30.2. Ge.32.10.

c ch.5.45. Is.49.6; 42.6,7; 45.22; 11.10.

d Job 13.15; 23.10. La.3.32. ch.8.10,13. Mar.9.23. 1 Co.10.13. Ep.3.20. Is.57.16.

e Ps.145.19.

g ch.8.13. Jn.4.50–53. Ac.19.12.

h Mar.7.31. ch.5.1.

3 Or, of Tiberias, Jn.6.1,23; 21.1.

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every distress. No storm, no disease, can defy his power or kindness.

CHAPTER XV. Ver. 5, 6. They pretended that if a man devoted to religious uses what he could have spared for the support of his poor infirm parents, this freed him from all obligation to relieve or support them. 13, 14. Every ordinance in the church not instituted by my heavenly Father, and every officer not authorized by him, shall be rooted up and cast out. Nor need ye regard whether the Pharisees be pleased or not; for they are but self-conceited and obstinately ignorant leaders of poor ignorant hearers, who blindly and implicitly follow whatever they dictate; and, in the nature of things, and the just punishment of God, both deceivers and deceived, if they continue in their errors, must perish together in the bottomless pit. 18–20. Out of the corrupt lusts of the heart proceed carnal imaginations, contrivances, and designs; hatred, malice, and murder; wanton desires, words, and actions; adultery, fornication, and every other form of uncleanness; covetousness, injuries, cheats, and thefts; lies, falsehood in bearing witness, all evil-speaking, or calumny against men; and blasphemies and profaneness against God and religion. These are the abominable things which render a man unclean and odious before God, unfit for his service, and for communion

30 And[i] great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed,[4] and many others, and cast them down at Jesus' feet; and he healed them:

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and [j]they glorified the God of Israel.

32 ¶ Then[k] Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days,[5] and have nothing to eat:[6] and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, [l]Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, [m]How many loaves have ye? And they said, Seven, and a few little fishes.

35 And he commanded the multitude [o]to sit down on the ground.

36 And he took the seven loaves and the fishes, and [p]gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And[q] they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full.

38 And they that did eat were four thousand men, beside women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of [7]Magdala.[8]

CHAPTER XVI.

1 *The Pharisees require a sign.* 5 *Jesus warneth his disciples of the leaven of the Pharisees and Sadducees.* 13 *The people's opinion of Christ,* 16 *and Peter's confession of him.* 21 *Jesus foreshoweth his own death,* 23 *reproving Peter for dissuading him from it:* 24 *and admonisheth those that will follow him, to bear the cross.*

THE Pharisees[a] also with the Sadducees came, and [b]tempting, desired him that he would show them a sign from heaven.[1]

2 He answered and said unto them, When it is evening, ye say, *It will be* fair weather; for the sky is red.

3 And in the morning, *It will be* foul weather to-day; for the sky is red and lowering.[2] O *ye* hypocrites! ye can discern the face of the sky; but can ye not *discern* the signs[3] of the times?[4]

4 A[c] wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. [d]And he left them, and departed.

5 ¶ And [e]when his disciples were come to the other side, they had forgotten to take bread.

6 Then Jesus said unto them, [g]Take heed, and beware of the leaven of the Pharisees and of the Sadducees.

7 And they reasoned among themselves, saying, [h]*It is* because we have taken no bread.

8 *Which* when Jesus [i]perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no [5]bread?

9 [j]Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither[k] the seven loaves of the four thousand, and how many baskets ye took up?

11 How[l] is it that ye do not understand, that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the [n]doctrine of the Pharisees and of the Sadducees.

13 ¶ When Jesus came into the coasts of Cesarea Philippi,[6] he asked his disciples, saying, [o]Whom do men say that I, the Son of man, am?

14 And they said, [p]Some *say that thou art* John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, [q]But whom say ye that I am?

16 And Simon Peter answered and said, [r]Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, [s]Blessed art thou, Simon Bar-jona: for [t]flesh and blood hath not revealed *it* unto thee, [u]but my Father which is in heaven.

18 And I say also unto thee, That [v]thou art Peter;[7] and [w]upon this rock[8] I will build my church; and the [y]gates of hell shall not prevail against it.

19 And[z] I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and

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A.M. cir. 4036. A.D. cir. 32.

i Ge.49.10. De.18.15–18. Ps.22.27–31; 103.3. Is. 2.2–5; 45.23; 55.5,6; 60.3,5,6; 66.18–21. Je.3.17. Da.4.23,24; 8.1659.35; 11.5,14.35,21. 14.1.Jn.7.22.

4 *Maimed.* Not necessarily persons deprived of their limbs, but with limbs distorted and disabled. —*C.*

j ch. 9. 33. Mar. 7. 37. Lu. 17. 18. Ps. 115. 1; xcvi. c.; cxlv.–cl. Is. 24.14–16.

k Mar. 8.1–10. ch. 9. 36; 14.14. Ps. 103.13; 145. 8, 9, 16. He. 2.17; 4.15. Jn. 4.34.

5 Literally, 'there (are) three days to them continuing with me.' See *Bloomfield.* —*C.*

6 'Have nothing (now left) to eat.'—*C.*

l Mar. 8.4. 2 Ki. 4.42–44. Nu. 11.21,22. Mar. 6.52. Jn. 6.7–9.

m Nu. 11. 22. ch. 14. 15.

o Lu. 9.14,15. ch. 14. 19.

p 1 Sa. 9.13. Lu. 22.19; 24. 30. ch. 14. 19; 26. 26. De. 8.10. 1 Ti. 4.4,5. Ro. 14.6.

q Mar. 8. 8, 9. ch. 16. 10. Pr. 13.25.

7 A city or territory on the east of the Sea of Tiberias, and near Dalmanutha, Mar. 8. 10.

8 The scene of this miracle was the same on which he had previously fed the multitude. It was the mountain side on the north-eastern shore of the Sea of Galilee. It was then, and is still, mainly a pastoral region—not desert, but not well suited for cultivation. The herbage is most luxuriant. After the miracle, our Lord crossed the sea to Magdala, which lay on the west coast, at the south end of 'the land of Gennesaret.' See note on ch. 14. 34. —*P.*

CHAP. XVI.

a ch. 22. 23, 34. Ac. 5. 17, 34; 23. 6–8. Jn. 7. 48.

b Mar. 8. 11–21. Lu. 12. 54–57; 11 16, 53, 54. ch. 12. 38, 54–56; 19. 3; 22. 18. Jn. 4. 48. 1 Co. 1. 22. Ex. xix. xx. De. 4. 5.

1 As at the giving of the law.

2 So nicely did they observe the sky, that the *lowering* being added to the redness, totally changed their prognostication; therefore, with what corresponding accuracy should they attend to the most minute of the prophetical 'signs of the times.'—*C.*

3 The evidences that the Messiah is come, Ge. 49. 10. De. 18. 15. Is. 7. 14; 11. xxxv. liii. Mi. v. Da. 9. 24, 25. Hag. 2. 7. Mal. iii. iv., with ch. 11. 5, 14, 23.

4 These existing were—1. The departure of the sceptre from Judah; Judea having now lost all independent national character, and being reduced to a Roman province. 2. The appearance of John, and his voice of testimony in the wilderness. 3. Christ's own doctrine and mighty works.—*C.*

c ch. 12. 39, 40. Jonah 1. 17. 1 Co. 15. 4.

A.M. cir. 4036. A.D. cir. 32.

d Ps. 81. 12. Ho. 4. 17. Ge. 6. 3; 15. 16.

e ch. 15. 39. Mar. 8. 14.

g Mar. 8. 15–21. Lu. 12. 1. 1 Co. 5. 6–8. Ga. 5. 9. 2 Ti. 2. 16, 17.

h Ps. 94. 8, 11. Lu. 24. 25. ch. 15. 16–18.

i ch. 9. 4; 12. 15, 25. Mar. 8. 10, 17. Je. 17. 10. Jn. 2. 24, 25. He. 4. 12, 13. Re. 2. 23.

5 ch. 6. 30; 8. 26; 17. 17; 14. 31. Ja. 1. 6. Am not I as able and ready to supply you as ever?

j ch. 14. 17–21. Mar. 6. 34–44. Lu. 9. 12–17. Jn. 6. 2–13.

k ch. 15. 34–38. Mar. 8. 1–9.

l He. 5. 12. 1 Co. 3 2. Ps. 94. 8. Lu. 24. 25.

n 1 Co. 5. 6, 7. Ga. 5. 9, with ch. 15. 1–9; xxiii.; 22. 23. Ac. 5. 17, 18.

6 This city was anciently called *Paneas* because it contained a sanctuary and temple dedicated to Pan. It was probably the site of the Canaanite Baal-gad, Jos. 11. 17. Herod the Great rebuilt the city, and erected a temple, which he dedicated to Cæsar. At a later period the city was included in the territory of Philip, 'tetrarch of Iturea' (Lu. 3. 1), who enlarged it, and gave it the name *Cæsarea*, in honour of Tiberias Cæsar, adding *Philippi* ('of Philip') to distinguish it from another city of the same name on the coast. The Greek name is now forgotten, and the ancient appellation has been revived under the Arabic form *Banias*. Its site is magnificent; on a wooded terrace on the south declivity of the ridge of Hermon, overlooking the fertile plain of Dan, and having beside it, gushing from a cliff, the upper fountain of the Jordan.—*P.*

o Mar. 8. 27. Lu. 9. 18–22. Ps. 8. 4, 5. Da. 7. 13, 14. Is. 7. 14; 9. 6; 11. 1. Je. 23. 5, 6; 33. 15, 16. Mi. 5. 2. Jn. 1. 14. Ro. 1. 3, 4; 9. 5; 8. 3. 1 Ti. 3. 16. Ga. 4. 4. He. 2. 14, 16–18.

p Lu. 9. 7–9. ch. 14. 2. Mar. 6. 14. Mal. 4. 5.

q ch. 13. 11. Lu. 12. 48.

r Jn. 6. 69; 11. 27. Ac. 8. 37; 9. 20. 1 Jn. 4. 15; 5. 5. ch. 14. 33; 26. 63. Jn. 1. 41, 49. Ps. 2. 7. He. 1. 2, 5.

s ch. 13. 16, 17; 5. 3–11.

t Man, Ps. 56. 4. Is. 40. 5, 6. ch. 24. 22. Ro. 3. 20.

u ch. 11. 25, 27. Jn. 1. 18. 1 Co. 2. 10–16. Ga. 1. 15, 16. Ep. 1. 17, 18; 3. 18, 19; 2. 8. 1 Jn. 4. 15; 5. 20.

v Jn. 1. 42.

7 *Peter.* In Greek, πετρος, a *stone*, or fragment of a rock. See *Iliad*, 7. 1. 270; 16. 1411; 20. 1. 288.—*C.*

x 1 Co. 3. 11; 10. 4. Is. 28. 16. Ep. 2. 19–22. Lu. 22. 31, 32. Re. 21. 14, 19. He. 12. 28. Ps. 125. 1, 2. Is. 2. 2; 54. 17.

8 *Rock.* In Greek, πετρα, a *rock*. The truth that Peter had declared concerning Christ—who, as God manifest in the flesh, is the only *rock* of salvation. See 2 Sa. 22. 32–47; 23. 3. Ps. 28. 1; 42. 9; 62. 2; 78. 35.—*C.*

y Ps. 9. 13.

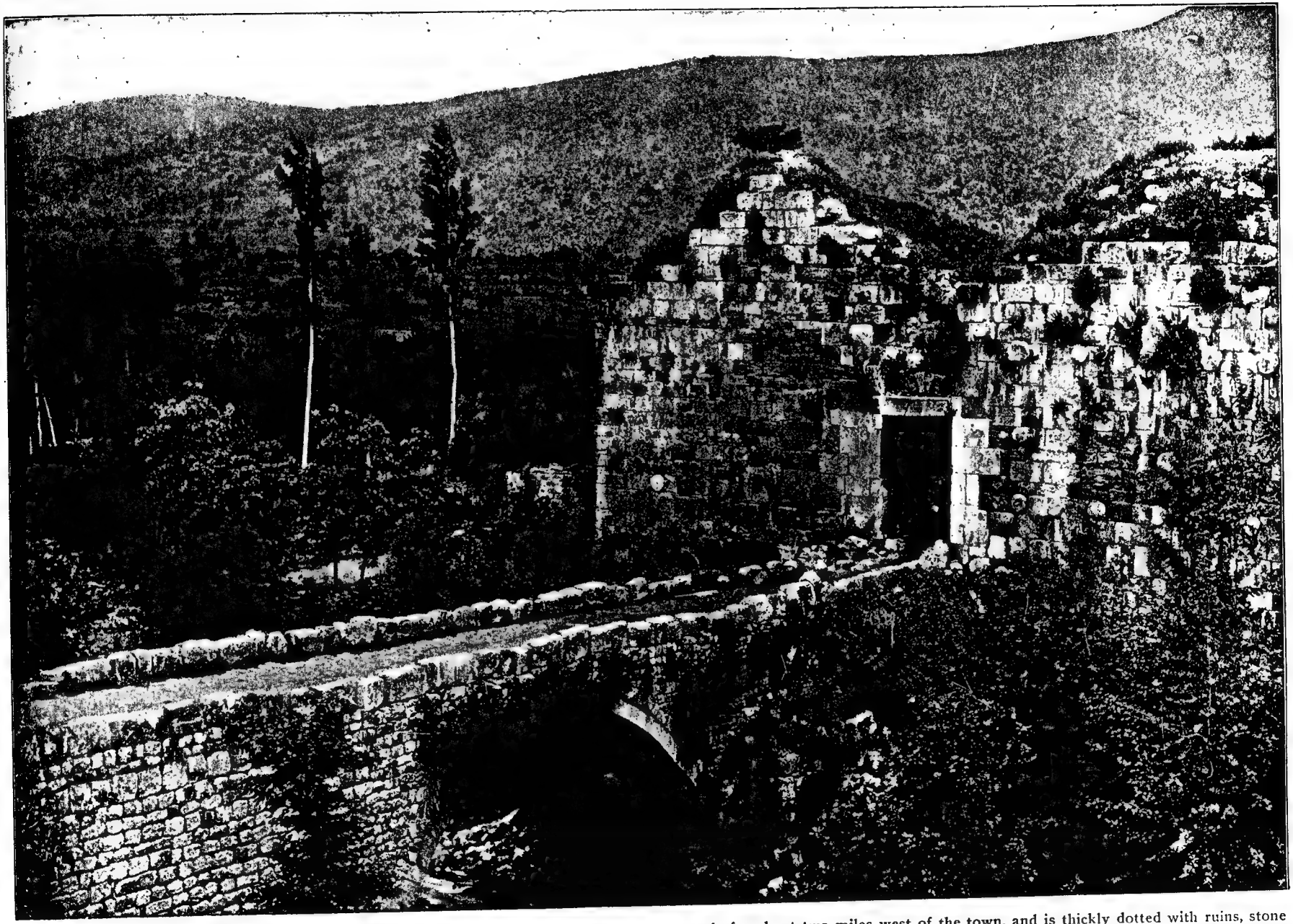
z Jn. 20. 22. ch. 18. 18. Is. 22. 22. 1 Co. 4. 12. Mar. 16. 15, 16. Ro. 1. 16. Lu. 11. 22. Lk. 13. 13, 15.

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with or enjoyment of him. 24–26. My commission to exercise my personal ministry and perform my miracles was not designed for the immediate benefit of the Gentiles, but of God's covenant people the Jews, who are gone astray and in perishing circumstances; my special blessings belong to this peculiar people; and therefore it is not proper to grant such favours to the Gentiles, who are without the pale of the covenant, and deserve to be treated with neglect and disdain for their impurity and wickedness. 27. I am indeed vile, worthless, and undeserving; yet, as there are blessings enough for the Jews, and to spare for us Gentiles, let me have this one so necessary mercy.

REFLECTIONS.—The contemners of God's laws are ordinarily mad with zeal for the traditions and ceremonies of men.—A certain mark of detestable hypocrisy! All human inventions in religion invade the authority and pollute the worship of God, and mislead the hearts and corrupt the practices of men. May God root them out of his church and out of our heart, that we ourselves may not, on their account, be excluded from his kingdom! How certainly sinners shall be lost and false teachers push themselves and followers hastily into the depths of hell! Yea, none are farther from the light of God's truth than implicit votaries of profane ministers, and especially preachers who are puffed up with a conceit of their own wisdom. How dull, how slow of heart, to conceive the things of practical religion are even real saints! And, alas! what a sink, what a source of abominations, is the human heart! Dreadful and extensive is the defilement which it spreads abroad into the life! And infinitely important and necessary is the purification from it, by the Word, the Spirit, and the blood of Christ! Kind and honourable are those parents who bring their children to Jesus, and will not be denied his blessings. Graciously he travels to meet distressed sinners; and yet he often tries those most for whom he has the strongest affection, and for whom he intends the most speedy deliverances and most distinguished honours. Strong is the power of faith when he animates and strengthens it under trials. It breaks through every discouragement, and lays hold on the most indirect hints of mercy. And great is the honour it gains in thus honouring Christ. His repeated apparent disregards do but usher in the most advantageous fulfilment of all its requests. And since this world is so full of miseries and wants, let us bring all to Christ, that, to his own glory, he may heal the former and supply the latter.

CHAPTER XVI. Ver. 3. What amazing blind-



ENTRANCE TO CÆSAREA PHILIPPI. [Matthew, xvi:13.]—Cæsarea Philippi has a population now, perhaps, of a thousand people. These are mostly Turks and Arabs, but there are a few Greeks and Druses. This city is upon the declivity of Mount Hermon. The region here is very fruitful, as well as the plain which lies before it. There is a dense growth of trees. The whole district which is so fertile extends for about two miles west of the town, and is thickly dotted with ruins, stone walls, pillars, capitals, and pedestals—these all, perhaps, coming down from the time of the Romans. On the northeastern side of the present village there is one of the streams which go to make the River Jordan. In the picture we see a part of this stream passing under the stone bridge we cross in going to Cæsarea Philippi.

whatsoever thou shalt loose on earth, shall be loosed in heaven.

20 Then[a] charged he his disciples, that they should tell no man[9] that he was Jesus the Christ.

21 ¶ From that time forth began Jesus [b]to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke[1] him, saying, Be it far from thee,[2] Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, [c]Get thee behind me, Satan;[3] thou art an offence[4] unto me; for thou savourest not the things that be of God, but those that be of men.

24 ¶ Then[d] said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me.

25 For[e] whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

26 For[g] what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27 For[h] the Son of man shall come in the glory of his Father, with his angels, [i]and then he shall reward every man according to his works.

28 Verily I say unto you, [j]There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

CHAPTER XVII.

1 *The transfiguration of Christ.* 14 *He healeth the lunatic,* 22 *foretelleth his own passion,* 24 *and payeth tribute.*

AND after[a] six days Jesus taketh [b]Peter, James, and John his brother, and bringeth them up into an high mountain apart,[1]

2 And[c] was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

3 And,[d] behold, there appeared unto them Moses and Elias, talking with him.[2]

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While[e] he yet spake, behold, a bright cloud overshadowed them: and, behold, a voice out of the cloud, which said, This is [g]my beloved Son, in whom I am well pleased; [h]hear ye him.

6 And when the disciples heard *it*, [i]they fell on their face, and were sore afraid.

7 And Jesus came and [j]touched them, and said, Arise, and be not afraid.

A.M. cir. 4036. A.D. cir. 32.

a ch.17.9. Lu.9.21, 22. Mar.8.30. 1 Co.2.8. See ch.8.4.

9 Why this prohibition? Most probably because the disciples being yet but babes in the gospel (as is evident from ver. 22, 23), were, therefore, unfit to minister that strong meat to others, which they themselves were as yet unable to digest.—*C.*

b ch.17.22,23; 20.17, 18;26.2. Mar.9.30. Lu. 9.22, 44; 18. 31; 24.6,7, 26. Jn.16.16. 1 Co.15.3, 4.

1 *Rebuke.* Rather, Affectionately to reprimand him for his melancholy forebodings.—*Be far,* &c.: 'Be merciful to thyself.'—*C.*

2 Gr. *Pity thyself,* 2 Sa.23.17. 1 Ch.11.19.

c 2 Sa.19.22. Jn.6.70; 8.44. Ac. 15, 10. Re.2. 10. Ja. 3. 15. Ro.8. 7,8; 14.13. 1 Co.2.14. 2 Co.2. 16.

3 *Satan.* Clearly intimating that Peter spake by Satan's suggestion, though he knew it not.—*C.*

4 *An offence.* An obstacle to me.—*C.*

d Lu.14.27; 9.23–27; 17.33. ch.10.38. Mar.8. 34–38. Ga.4.24; 6.14. 2 Ti. 3. 12. Ac. 14. 22. 1 Th.3.3. Col.1.24. Es.4. 16. 1 Co.3.18. Phi.3.7,8. He.11.24.

e ch.10.39. Lu.17.33. Jn.12.25. Es.4.14. Ga. 6.12. Re.12.11. He.11. 35.

f Job 2.4. Mar.8.36. Lu.9.25; 12. 19, 20. Ps. 49.7,8. 1 Pe.1.18,19.

g ch.24.30;25.31; 26. 64. Da.7.9,10. Zec. 14. 5. Jude 14. Job 19.25.

h Job 34. 11. Ps. 62. 12;96.13;98.9. Pr.24.12. Is.3.10,11. Je.17.10;32. 19. Eze.7.27. Ro.2.6. 1 Co.3.8. 2 Co.5.10. Ga.6. 5. Ep.6.8. Col. 3. 25. 1 Pe.1.17. Re.2.23;22.12.

A.M. cir. 4036. A.D. cir. 32.

i Mar.9.1. Lu.9. 27; 22.18. ch.26.64. He.2.9; 12.28.

CHAP. XVII.

a Mar.9.2–10. Lu.9. 28–36.

b Mar.5.37;14.33.

1 The whole scope of the narrative shows that the 'Mount of Transfiguration' was one of the lofty peaks of Hermon, near Cæsarea-Philippi. No place could be imagined better suited to such a scene;—the magnificent scenery, the profound solitude, the sacred associations of Hermon itself.—*P.*

c Re.1.16. Ex.34.29, 35. Is. 33. 17. ch. 28. 3. Jn.1.14. 2 Pe.1.16,17.

d ch.13.11. Ac.10.43. Ro.3.21. Lu.24.27,44.

2 There are some points worthy of special note in the persons present at the transfiguration. They were representative men. Moses represented the law; Elias the prophets; Peter, James, and John the apostles, and every section of the Christian church. The two first were typical: both fasted forty days; both had visions of glory in the holy mount; both were removed from earth in a way different from ordinary mortals. Here type and antitype appeared side by side, 'holding converse on that sublime event which had been the great central subject of the teaching of the lawgiver and the prophets, and which was also to be the sum and substance of apostolic teaching.'—*P.*

e 2 Pe.1.17. Ex.40.34. 1 Ki.8.10.

g Is.42.1,21. Ps.2.7. Jn.1.14; 3.16; 1. 34. ch. 3. 17; 16. 16. Mar.1.11. Lu.3.22. Col.1.13.

h Ex.23.21. De.18.15–19. Ac.3.22,23. He.1.1,2; 2.1–3; 12.25,26; *i.e.* instead of all the prophets.

i Nu.14.5; 16.22. Ju.13.20,22. Da.8.18; 10.9,15. *j* Da.8.18;9.21;10.10,18. Re.1.17. Is.41.10.

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ness and obstinacy hinders your discerning, from the ancient prophecies fulfilled in me, and from my numerous miracles, that the Messiah is now come to set up his kingdom among you, and that your ruin is hastening apace for rejecting him! 18, 19. Upon this my person, and the truth which you have confessed concerning it, will I establish my gospel church, in all its ordinances, and believing members, as upon a sure, immovable, and everlasting foundation; and neither the policy nor force of devils or men, nor the power of death, can remove them from it, nor root my interest out of the world. And I will authorize you and your fellow-disciples, and other faithful ministers, in my name, to declare what practices are lawful and what not; and so to charge men with, or acquit them from, guilt in your preaching; and to inflict censures on the scandalous, and absolve the penitent. And whatever is done agreeably to my laws shall be ratified in heaven and confirmed in the last judgment. 20. He prohibited them from declaring that he was the Messiah, lest his enemies should be too early provoked to destroy him; lest his carnal admirers should tumultuously attempt to make him a king; and lest the Jews should beforehand be prejudiced against the testimony of the disciples. 23. In this, actuated by Satan, and serving his interest, you act the part of an adversary to me, from a regard to carnal honour, ease, or pleasure, attempting to rob me and my Father of our intended honour in the salvation of sinners. 24–26. And as I must be perfected by sufferings, every one that heartily resolves to be my disciple must deny his own carnal interests, wisdom, and will, and with faith and patience, and resignation to God's will, readily submit to whatever losses and persecution he may meet with in following my example and obeying my commands; for he that attempts to preserve his temporal enjoyments or life by sinful compliances and apostasy, shall thereby plunge himself into endless destruction; and he that, on account of his faith in or obedience to me, readily parts with his temporal life, shall obtain everlasting life in heaven as his gracious reward; for what could all the riches, honours, and pleasures which this world affords avail a man if, through his inordinate affection to them, he should lose the welfare, peace, and happiness of his immortal soul? or by what could he redeem his soul from the damnation of hell? 27, 28. For I, who am now attended with all the mean circumstances and sinless infirmities of human nature, will, in the last day, gloriously appear, and adjudge men to eternal life or death, according as their works shall manifest them righteous or wicked; as an earnest of which some of you present shall, before you die, see me appear gloriously transfigured, and powerfully erecting my gospel church in the abolition of ceremonial ordinances, and awfully destroying the city, temple, and nation of the Jews, for their obstinacy and unbelief.

Ver. 4. *No sign.* That is, such as they demanded; and which, after attributing his heavenly miracles to diabolical agency, they would, with equal infidel effrontery, have certainly rejected.—*Note,* Rational evidence every man has a right to demand; but he who rejects one rational evidence has no right to require more. *C.*

Ver. 18. *Gates of hell.* That councils were often held, and laws administered, in the gates of cities, is unquestionable. The phrase 'gates of hell' has therefore been generally interpreted of the malice and plots of Satan and his agents against our Lord and his church. It seems, however, more natural to understand by it literally the gates of death—of the grave—which, though they should apparently conquer and inclose our Lord first, and afterwards all his members, would yet be utterly unable to prevail against his resurrection, and afterwards that of his mystical body the church, Ep. 1. 22. *C.*

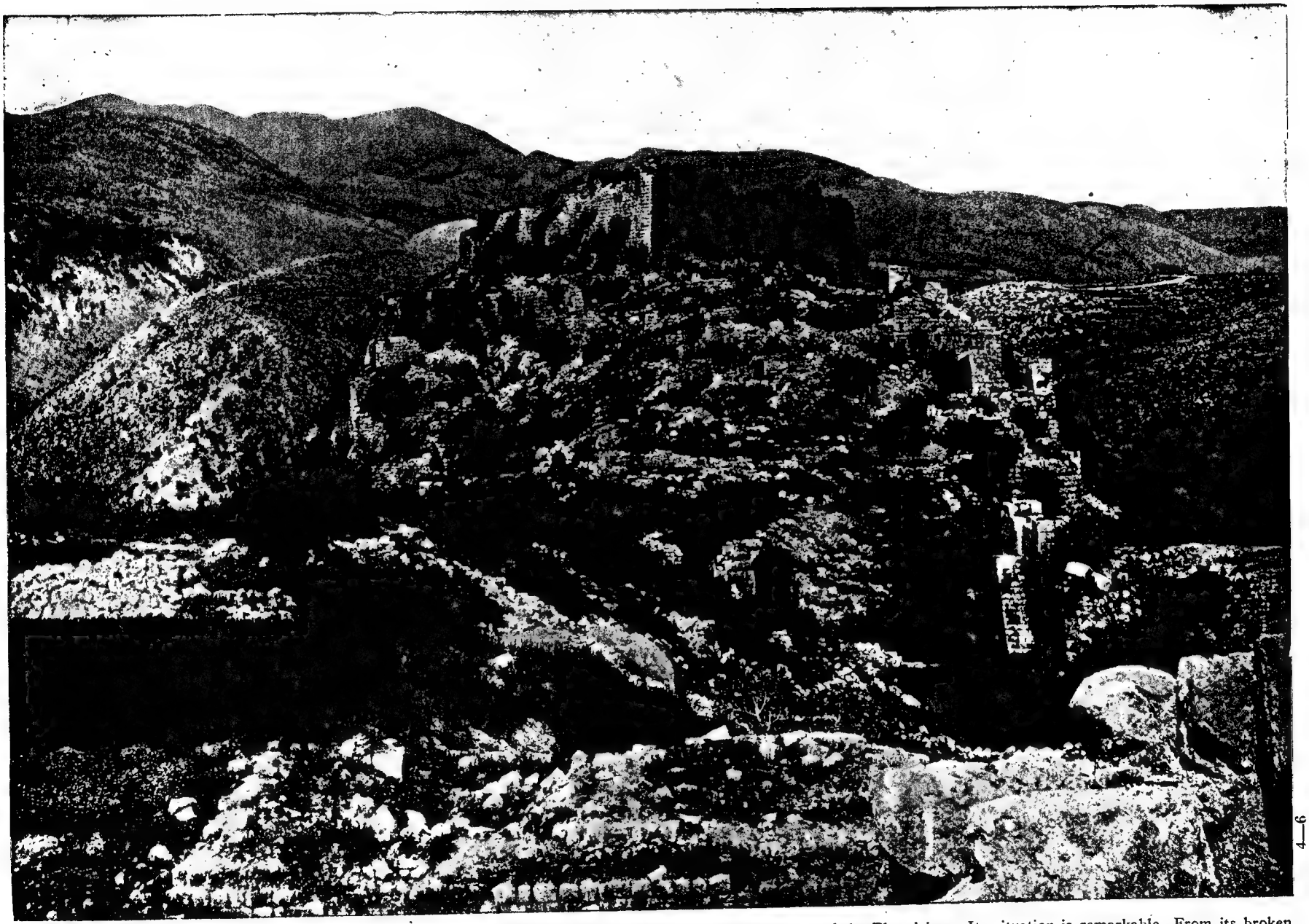
Ver. 19. *I will give unto thee the keys.* This was a personal promise to Peter, and not extending to the other apostles. He received *keys,* and not simply a *key;* because there were *two* gates to be opened—the Jewish and the Gentile. And the word of our Lord was literally fulfilled when Peter applied the key to the Jewish gate, Ac. 2. 14–41; and afterwards when he applied it to the Gentile gate, Ac. 10. 1–18; 11. 1–18; which opening being once completed, Peter's personal commission to that work necessarily ceased; see Re. 3. 7. The remaining part of the commission was common to Peter and the other apostles. See ch. 18. 18, where the address is not to Peter alone, but to all the apostles. *C.*

Ver. 28. The difficulty in this verse will be greatly removed by considering that our Lord does not say 'they will see the Son of man *come,*' but '*coming* in his kingdom;' that is, *beginning* to 'reward every man according to his works;' which work commenced at the siege and destruction of Jerusalem, his first signal act of visible retribution, when some of his disciples were still alive to witness. *C.*

REFLECTIONS.—Wicked men of every sort heartily unite against Jesus, his interests, and people. And men who contemn sufficient evidence of divine truth generally insist upon more. The wisest with respect to temporal concerns are often quite blind and stupid with respect to what is plain, but spiritual. And it is just that Christ should quickly abandon men who remain obstinate in their unbelief. It is very absurd for the children of God to indulge carnal fears about the necessaries of this life, when his remarkable former interpositions have outdone every expectation or wish. Alas! what diversified and ignorant conceptions of Christ prevail with many church members! But happy are they who are divinely enlightened, united to, and built on him as their sure foundation. No plots, no attempts of hell or earth, can ruin them. All the powers, all the ordinances or officers, which he has granted to his church, concur to their establishment and happiness. His sufferings secured it, and his glories secure it. God lifts up his people and casts them down again. And never are they more ready to stumble than after they have been highly honoured by God. Left but a moment to themselves, they bend under the power of the devil. Maxims of carnal policy, and desires of temporal ease and honour, strongly tempt them to shun hardships in religion. But self-denial and obedientiel submission to crosses are principal articles in the following of Christ. If we hope to live and reign with him in his kingdom of glory, we must be ready to endure tribulation and death for his sake. To ruin our soul in denying our Redeemer is infinitely criminal and foolish; nor can created enjoyments ever balance or retrieve our loss. Let me then never barter my soul for a few trifles! for if it be once lost, it is lost—it is ruined—for ever! And even the glories of a Saviour will but secure and aggravate my eternal misery.

CHAPTER XVII. Ver. 17. He here rebukes the father and his disciples for their weakness of faith, and the audience for their obstinate unbelief and readiness to reflect upon him in the weakness of his disciples. 20, 21. By a sincere faith in my power and promise, and through my assistance, ye shall be able to discharge and approve your office in doing things seemingly impossible. But such kind of faith must be exercised in the use of much fervent prayer and humiliation, without which you cannot expect to dislodge devils of so powerful and obstinate a kind as this is.

Ver. 1. Tabor, in the south of Galilee, has been regarded from an early period as the mount of the transfiguration. But it is more probable that it took place in the north of Galilee, as the narrative (comp. ch. 16. 13; 17. 20) evidently seems to refer to some mountain not far from Cæsarea Philippi, which lay towards the range of Hermon (comp. ch. 16. 13; 17. 20); and, after the transfiguration, it is said (Mar. 9. 30, 33) that 'they departed and passed



4—6

MOUNT HERMON—WHERE JESUS TOOK JAMES, PETER AND JOHN, AND WAS TRANSFIGURED BEFORE THEM. [Matt., xvii:1.]—Banias Castle is about two miles from Cæsarea Philippi. We are looking toward the north in the photograph, and the mountain we see is Hermon, where Jesus took James, Peter and John, and was transfigured before them. The castle seen has stood there from the days of the Phœnicians. Its situation is remarkable. From its broken walls one may look away across the plains of Lake Huleh to the hills of Galilee. The castle is nearly 1,000 feet long by about 300 feet wide, and the walls in some places are 100 feet high. This is in many respects the most remarkable castle in the world, and has been called the Gibraltar of Palestine. It is now totally abandoned.

8 And when they had lifted up their eyes, they saw no man,[3] save Jesus only.

9 And as they came down from the mountain, Jesus [k]charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.[4]

10 ¶ And his disciples asked him, saying, Why then say the scribes that [l]Elias must first come?

11 And Jesus answered and said unto them, Elias[m] truly shall first come, and restore[5] all things.

12 But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. [n]Likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

14 ¶ And[p] when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying,

15 Lord,[q] have mercy on my son; for he is lunatic, and sore vexed: for ofttimes he falleth into the fire, and oft into the water.

16 And [r]I brought him to thy disciples,[6] and they could not cure him.

17 Then Jesus answered and said, [s]O faithless and perverse[7] generation! how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And[t] Jesus rebuked the devil, and he departed out of him: and the child was cured from that very hour.

19 Then[u] came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, [v]Because of your unbelief:[8] for verily I say unto you, [w]If ye have faith as a grain of mustard-seed,[9] ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and [y]nothing shall be impossible[1] unto you.

21 Howbeit, this kind goeth not out, but by [z]prayer and fasting.

22 ¶ And[a] while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men;

23 And they shall kill him, and the third day he shall be raised again. And [b]they were exceeding sorry.

24 ¶ And when they were come to Capernaum, they that received tribute[2] *money* came to Peter, and said, Doth not your Master pay tribute?[3]

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should [c]offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money;[4] that take, and give unto them, for me and thee.

CHAPTER XVIII.

1 *Christ warneth his disciples to be humble and harmless:* 7 *to avoid offences, and not to despise the little ones;* 15 *teacheth how we are to deal with our brethren, when they offend us:* 21 *and how oft to forgive them:* 23 *which he setteth forth by a parable of a king, that took account of his servants,* 32 *and punished him who showed no mercy to his fellow.*

AT the[a] same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?[1]

A.M. cir. 4036. A.D. cir. 32.

3 Moses, representing the law, and Elias, representing the prophets, had now disappeared, and Jesus alone remained: a fact setting forth the law and the prophets alike fulfilled in him. The shadows disappear, but the abiding body is Christ.—*C.*

k Lu.9.21, 22. Mar. 8.30;9.9. ch.16.20;9.30; 12.16. Is.42.2. Jn.5.41; 7.18;8.50.

4 When the stupendous miracle of the resurrection, supported by the evidence of sense, would have prepared the minds of the disciples for receiving the account of his manifested glory.—*C.*

l ch.11.14. Mar.9.11. Mal.4.5,6;3.1. Is.40.3.

m ch.iii.; 11.2–18;14. 3–12; 21.24,25. Mar. 1. 2–9; 6. 16–29. Lu. i. iii. 2–9; 6. 16–29. Lu. i. iii. 1.6–36; 3.23–36;5.33 –35. Lu.16.16,17.

5 *Restore.* 'Establish all things,' by introducing and bearing evidence to me, 'the end of the law.'—*C.*

n ch.16.21. Lu.9.21, 22,44;18.31. Is.50.6;52. 14;liii. Ps.xxii.lxix.

p Mar.9.14–30. Lu. 9.37–45. Ps.50.15. Ho. 5.15.

q ch.15.22. Lu.18.13. Ps.6.2–4. Mar.9.18.

r Mar.9.14–16. Lu. 9.40.

6 The nine whom he left during his transfiguration.—*C.*

s ch 6.30;8.26;14.31; 16.8;13.58. He.3.12,19; 4.2.

7 The disciples were men of 'little faith,' but neither absolutely *faithless* nor *perverse.* These words were, therefore, addressed to the scribes and their infidel and cruel partisans (ver. 10–13), and who appear (Mar. 9. 14) to have mocked at the failure of the disciples in their attempts to cast out the devil.—*C.*

t ch.4.24;9.33; 12.22. Ac.10.38. Mar. 9. 20–27. Lu.9.42.

u Mar. 9. 28. ch. 13. 10,36;15.15.

v ch.13.58;6.30. See ver.17. He.3.19.

w Lu.17.6. ch.21.21. Mar.11.23. 1 Co.13.2.

8 *Because of your unbelief.* This evidently appears to include the disciples under ver. 17; but the original is not '*your* unbelief,' but '*the* unbelief;' that is, of the father of the child, and of the multitude, as appears from Mar. 9.22–26.—*C.*

9 *Faith as a grain of mustard-seed.* A faith which, however small, is possessed of the vital principle, and receives the blessing that renders it fruitful and capable of an increase unlimited by anything but the power of God. See the primitive form of blessing, Ge.1.22,28.—*C.*

y ch. 21. 22. Mar. 9. 23.

1 *Nothing shall be impossible* which is sanctioned by God's authority, and required for his glory and his people's good.—*C.*

x Ep.6.18. 2 Co.12.7, 8. 1 Ki.17.20,21.

a ch.20.17,18; 16.21. Mar.9.30,31; 8.31; 10. 33. Lu. 9. 22,44; 18.31; 24.6,26,46. Jn.2.19; 10. 18;19.11. Ac.2.23. 1 Co. 15.4. Is.liii.

b ch.26.22. Jn. 16. 6, 20.

2 Gr. *didrachma,* in value fifteen pence. This appears to be a payment to the Romans rather than for the temple-service, Ex.30.13;38.26.

3 This didrachm, in value about 1*s.* 3*d.*, seems to have been the temple tribute required, Ex. 30. 13; for our Lord intimates (ver. 26) that he and Peter were the children of him in whose name it was exacted, which he could not have said had it been a Roman tax.—*C.*

c 1 Jn.2.10. 1 Co. 10. 32. Ro.14.13, 21; 13. 7; 15.1–3. 2 Co.6.3.

4 Or, *a stater.* It is half an ounce of silver, in value two shillings and sixpence, after five shillings the ounce. [Sufficient to pay for our Lord and Peter.—*C.*]

CHAP. XVIII.

a Mar.9.33–37. Lu. 9.46–48. ch. 20. 21–24. Mar. 10. 42. Lu.22.24–27.

1 That is, in what they conceived the kingdom of heaven would be—a visible kingdom, with full opportunity for worldly talents and ambition.—*C.*

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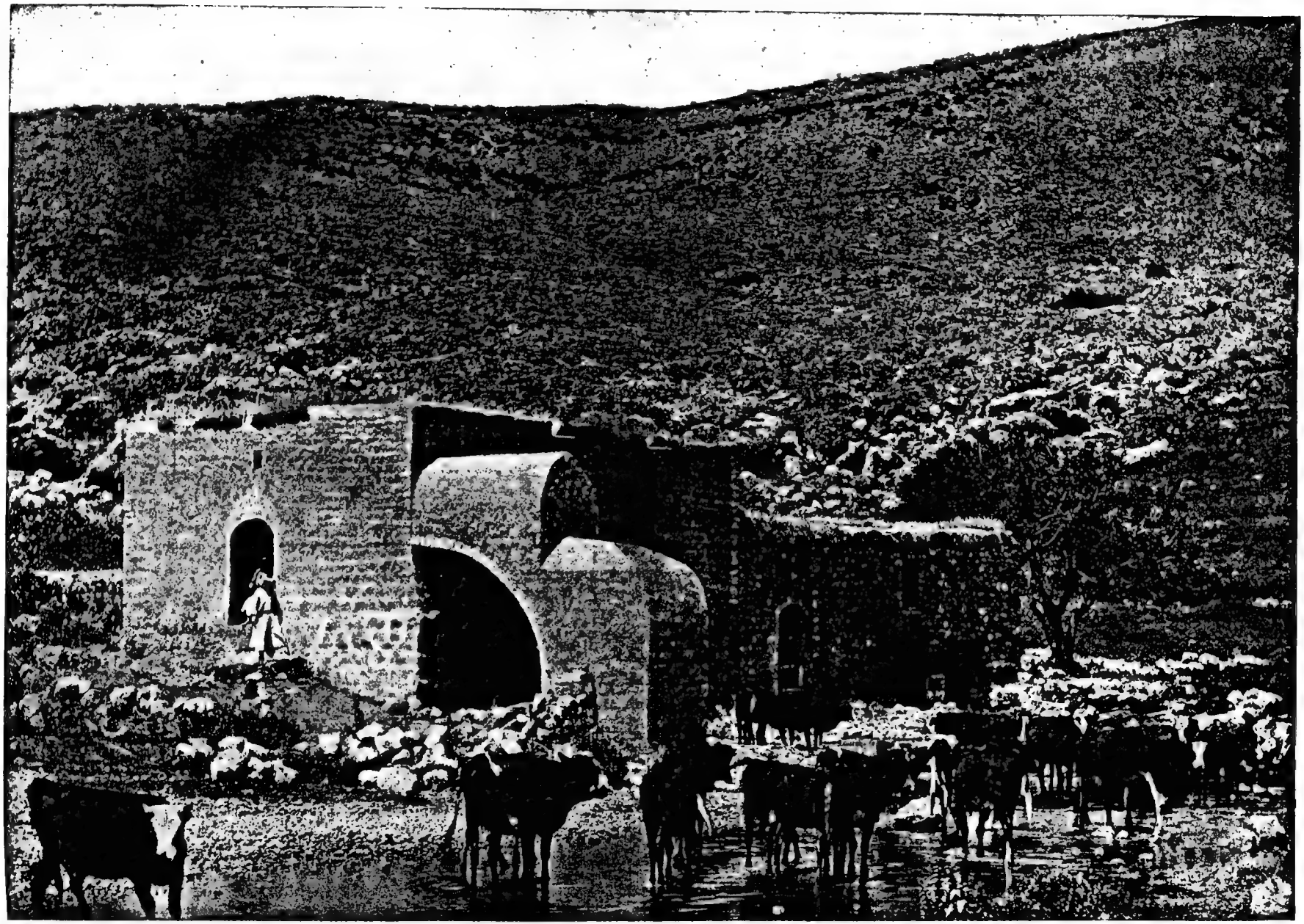
through Galilee,' and then came to Capernaum, on the north of the Sea of Galilee. Had the mountain of transfiguration been in Galilee, would the evangelist have said 'they departed and passed through' it? Would he not have said 'they departed and went to Capernaum?' Besides, it is said, they went up to a mountain apart; whereas Tabor was certainly at the period an inhabited town and fortress, and therefore peculiarly unfitted for retirement. *C.*

Ver. 3. This appearance gives evidence the most decided to the most comfortable doctrine of recognition of Christian friends in a future state. For if Moses and Elias, who had been utter strangers to them, were yet made known to the disciples, why should the identity of any dear child of God be lost in the multitude of the redeemed? *C.*

Ver. 15. *He is lunatic.* That the moon exercises a powerful influence upon some nervous disorders is unquestionable. This effect is generally attributed to her attraction, which is seen to be so powerful as to influence the tides. It is, however, rather more probable that her influence upon disease is merely that of her brilliancy during the night, which irritates the nervous system, produces sleeplessness, and thereby aggravates the symptoms. The symptoms mentioned, Lu. 9. 39, indicate a disease resembling epilepsy; but both there and in ver. 18 the disease is declared to be under the control of a malignant spirit. At this infidels and sceptics may scoff; but what pretensions have they to know anything of the invisible world? When they can cure the disease with a word of rebuke, they may question the Scripture account of its origin. *C.*

REFLECTIONS.—How mixed was the lot of our Redeemer in this world! How quickly lifted up and cast down again! Now he shines in glory; anon he is plunged into sufferings and death. Now devils and distempers flee before his infinite power and grace; anon he is discredited, or ill understood, by weak disciples, and despised by faithless and perverse Jews. Possessed of all the fulness of Godhead—of all the riches of heaven and earth—he humbly, but miraculously, borrows his tribute-money from a fish, to avoid giving offence. But his resurrection from the dead wiped away all his reproach, and rendered illustrious his deepest debasement. If Moses and Elias have, in solemn manner, resigned to him all their powers and honours, let me hear him as my great, my only divine prophet! Let me rejoice in his dearness to God, and exalted dominion over men! Let me lift up my heart, and retire from the world, to hold fellowship with him, and prolong his visits to the utmost! Let no danger, no guilt, terrify my heart, while I enjoy the great Propitiation and Saviour! If the choicest saints forsake me, it is enough that Jesus remains to comfort me. Ravishing discoveries of him on earth are indeed but short-lived; and suffering is the certain fate of all his followers. I must return to depths of temptation, desertion, and trouble, in which my fellow-Christians have often laboriously struggled with stubborn devils and indwelling lusts. But if I or my friends experience their uncommon cruelty, let me, with fervour and humility, supplicate Jesus for relief. And let want or weakness of faith, which mar my duty and obstruct my mercies, be the grief, the burden, the detestation of my heart. And while through manifold tribulations I follow him to his kingdom and glory, let me carefully avoid whatever could prejudice others against him, his doctrines, or ways. It is better to waive my right and open my purse than dishonour my Redeemer.

CHAPTER XVIII. Ver. 1–6. His disciples having contended which of them should be preferred to the highest places of honour and trust in the temporal kingdom, which they imagined he would quickly set up, Jesus presented a little child before them, and told them that unless their minds were graciously weaned from such carnal ambition, and rendered truly humble, after the appearance of that child, they could neither be members nor honoured officers in his gospel kingdom, nor be admitted into the glories of the heavenly state; and that whoever of them affectionately regarded any of his humble, however mean, disciples, as such, should be esteemed as honouring himself; and that whoever should dishearten such weak but humble believers, and cause them to stumble into sin, should be exposed to the most certain and fearful punishments. 7–9. Dreadful hurt shall the world sustain through the corrupt opinions and practices by which Satan and his instruments will attempt to discourage, injure, and insnare weak believers; but most dreadful shall be the punishment of that man whose sinful and mischievous behaviour perverts and draws others into evil. If therefore anything, however useful or dear to you, tend to make you injure the cause of truth, peace, and holiness, to the grieving or tempting of my people, it would be much better for you to part with it, by the most self-denying and painful mortification, than, by indulging it, to hazard your own eternal damnation. 10–14. It is infinitely criminal and dangerous to contemn or discourage weak believers, whom the angels of God, on all occasions, watch over and minister unto; whom the Son of God came to save from the depths of ruin, and takes an especial pleasure in preserving and recovering when they have gone astray; and whom the Father, with all means of grace, seeks to make eternally happy. 15–17. If any of your fellow-professors of the true religion, by any sinful conduct, grieve or tempt you to sin, deal freely with him in a secret manner, in order to render him duly sensible of and penitent for it; and if he appear so, with joy renew your affection, and conceal his transgressions from others. If he appear obstinate, take one or two pru-



MILL NEAR THE WATERS OF MEROM. [Matt., 18.]—As Jesus returned from Cæsarea Philippi He would come down on the western shore of the Jordan, and thus would pass the scene we give in the above photograph. An old mill is always picturesque, and when we take this in connection with the water, the cattle standing in it, coupled with its great historic significance, the effect is greatly heightended. And then when, in addition to the elements which go to make a good picture, we remember that it is a spot our Savior witnessed and in the historic country where He lived, the interest is increased. In the region where this mill is situated the Bedouins live, and these cattle belong to them. The Bedouins are the wild children of nature, and are often kind and hospitable to strangers. Many of them are rich.

2 And Jesus called [b]a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, [c]Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever[d] therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And [e]whoso shall receive one such little child[2] in my name, receiveth me.

6 But[g] whoso shall offend[3] one of these little ones which believe in me, it were better for him that a millstone[4] were hanged about his neck, and *that* he were drowned in the depth of the sea.

7 ¶ Woe[h] unto the world because of offences! for it must needs be that offences come:[5] but woe to that man by whom the offence cometh!

8 Wherefore,[6] if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than, having two hands or two feet, to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter[i] into life with one eye, rather than, having two [j]eyes, to be cast into hell-fire.

10 ¶ Take[k] heed that ye despise not one of these little ones; for I say unto you, That in heaven [l]their angels do always behold the [m]face of my Father which is in heaven.[7]

11 For[o] the Son of man is come to save that which was lost.

12 How[p] think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he [q]rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even [r]so it is not the will of your Father which is in heaven, that one of these little ones[8] should perish.

15 ¶ Moreover, [s]if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear *thee*, *then* take with thee one or two more, that in [t]the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell *it* [u]unto the church:[9] but if he neglect to hear the church, [v]let him be unto thee as an heathen man and a publican.[1]

18 Verily I say unto you, [x]Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven.

19 Again I say unto you, [y]That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, [z]there am I[2] in the midst of them.

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I [a]forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.[3]

23 Therefore is the kingdom of [4]heaven likened unto a [b]certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him [c]ten thousand talents:[5]

25 But forasmuch as he had not to pay, [d]his lord commanded him to be sold, and his [6]wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him,[7] saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant [e]was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants which owed him an hundred pence;[8] and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29 And his fellow-servant fell down at his feet, and besought him, saying, [g]Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellow-servants saw what was done, they were very sorry,[9] and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, [h]O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

A.M. cir. 4036. A.D. cir. 32.

b ch.19.14. Ps.34.11; 45.10.Pr.8.17;23.26.

c ch.10.14. Ps.51.10-13. 1 Jn. 1.8. 17. 1 Co.14.20.1 Pe.2.1,2. Jn.3.3,5. 2 Co. 5. 17. Ga. 6. 15. Eze.11.19;36.26.

d Ps.131.2;138.6. ch. 20. 26; 23. 11. Is. 57.15; 66.2. Lu.9.48;14.11. Ja. 4.10.

e ch.10.40,42; 25. 40, 45.

2 *One* (who is by grace) *such little child*. See ver.6.—*C.*

g Mar.9.42. Lu.17.1, 2.ch.25.41-46.2 Th.1.6-9. Zec. 2.8. Eze.xxv. xxxv.

3 Not 'whoso shall offend (that is, give offence to) one of these little ones'—but 'whoso shall cause one of these little ones to stumble,' by tempting him in any manner.—*C.*

4 A mode of punishment by drowning, not recognized in the Jewish law; but which, as practised by the Syrians, Greeks, and Egyptians, must have been familiar to them. The millstones in the East are generally about eighteen inches in diameter by three in thickness.—*C.*

h Lu. 17. 1. 1 Co. 11. 19. Jude 4, 11. 2 Th. 2. 11,12, with ver.8,9; ch. 5.29,30;26.24.

5 *It must needs be* (because of the wickedness of men) *that offences* (scandals) *come*. Even as a bitter fountain must, necessarily, send forth bitter water.—*C.*

6 See ch. 5. 29, 30. Mar. 9.43-48. De.13.6; *i.e.* if what is very useful or dear to thee cause thee to sin, renounce, avoid, or mortify it.

i He.4.11.

j Lu.9.25.

k ver.6. Ps.15.4;16.3; 119.63. Lu.10.16. Pr.11. 12;14.21. 1 Th.4.8.

l Ac.12.15. Ge.32.1, 2.2 Ki.6.16,17. Ps.34.7; 91.11. He.1.14.

m Ps.16.11;17.15. Ex. 33. 18, 20. 1 Co. 13. 12. Lu.1.19.

7 See note * below.

o Lu.19.10; 9.56. ch. 1. 21; 10. 6; 15.24. Jn.3. 16,17;10.10;12.47. 1 Ti 1.15.

p Lu.15.4-7. Je.50.6. Eze. 34. 6, 8, 16, 23. Is. 53. 6, 10-12. Jn.10.11. 1 Pe.2.25. Ps.119.176. Is. 63.1;45.22,24.1 Ti.1.13, 15,16.

q Lu.15.7; 19.9;7.36-50;18.33-43. Jn. iv.viii. 1 Ti.1.13-16.

r 2 Pe. 3. 9. Ep. 1. 5. Ro.9.19. Jn.10.28.

8 *One of these little ones* who believe in me. See ver.6.—*C.*

s Le.19.17. Lu.17.3, 4.Ja.5.19,20. Pr.25.8,9; 28. 23; 9. 8,9. Ps.141.5. Ga.6.1.

t Nu.35.30. De.17.6; 19.15. 1 Ki.21.10. Jn.8. 17.2 Co.13.1.He.10.28.

* The doctrine of the 'ministry of angels' is met with in various parts of Scripture. The abuses of the doctrine in some sections of the Christian church have had the tendency of leading other and purer sections altogether to ignore it. It is nevertheless true. Many incidental statements, both in Old and New Testament history, prove that the angels are 'ministering spirits, sent forth to minister to them who shall be heirs of salvation.' From this passage it is clear that children are included, and that in some way or other, for some purpose or

A.M. cir. 4036. A.D. cir. 32.

other, certain angels are allotted as their especial attendants.—*P.*

u Nu. 16.33. Ac.8.1. 1 Ti.5.20.

9 This is an evident allusion to the constitution and discipline of the Jewish synagogue, as is testified by the Talmud. This discipline was especially applied in cases where the law made no direct provision—of which, amongst other cases, Maimonides gives the following:—'If any refuse to feed his children, they reprove, they shame, they urge him—they make proclamation against him in the synagogue:—'A. B. is a cruel man, and will not feed his children—more cruel than the unclean birds, for they nourish their young ones.'"—*C.*

v Ro.16.17. 1 Co.5.3-5, 9, 11, 13. 2 Co.2.6. 2 Th. 3. 6, 14. 1 Ti. 1.20. Tu.3.10.2 Jn.10.

1 Verses 18 and 19 show that there is a wider reference here than the Jewish synagogue. Our Lord looks forward to the Christian assemblies which were modelled upon the Jewish. *The church*—the regularly constituted assembly of believers was to be consulted in such cases, and its decision, solemnly and prayerfully come to, was to be considered final.—*P.*

x Jn.20.23. Ac.15.23-31.2 Co.2.10.1 Co.5.4. ch.16.19.

y 1 Jn.3.24;5.14. Jn. 16.23,24;14.13; 15.7,16. ch.7.7,11; 21.22. Mar. 11.24. Lu. 11.9. Ja.1.5; 5.16.

z ch. 28.20. Re.1.13; 2.1. Jn. 20.19. 1 Co.5.4, Ex.20.24. Eze.48.35. Lec.2.5. Re.21.3.

2 A clear assertion of omnipresence; consequently, of Deity.—*C.*

a Mar.11.25. Lu.17. 4.Col.3.13.ver.15.

3 *i.e.* many hundred times, Ro.12.19, 20.Ep.4.32. Col.3.13. 1 Co.4.12. ch.6.12,14; 5. 44. Mar.11.25.

4 Gospel-church, ch. 3.2;4.17;xiii. Jn.3.3,5.

b Ro.14. 12. Ps. 2. 6. Is.9.6,7. Jn.1.49; 18.36. ch.25.34.

c Ge 13.13.1 Ti.1.13, 15,16.

5 A talent of silver is £342, 3*s*. 9*d*.

d Le.25.39. Ne.5.2, 5,8.2 Ki.4.1.Is.50.1.

6 There is no *direct* mention in Scripture of a wife being sold with her husband; but from Ex. xxi. it must be *inferred*. For there it is said, 'If he came in by himself, he shall go out by himself; but if he were married, his wife shall go out with him,' which surely implies that, if married before his servitude, his wife had 'gone in' with him.—*C.*

7 Or, *besought him*.

e Ps. 78. 38; 103. 13; 145.7,8; 130.4,7. 1 Jn.2.4-8. Tit. 3. 5. Hos.11.8. Ju.10.16.

8 The Roman penny is the eighth part of an ounce, in value sevenpence three farthings, ch. 20.2;22.19.Re.6.6.

g ver.26.

9 Ro.12.15. 2 Co.11. 29. He. 13. 3. They were offended and grieved at such unnatural cruelty and revenge.

h Lu.19.22.

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dent Christians along with you, and deal earnestly and plainly with his conscience, to render him penitent. If he still continue obstinate in his sin, lay his case before that church judicatory to which he is immediately subjected; and if, notwithstanding all they can do to convince and reclaim him, he still continue obstinate, let him be solemnly cast out of the church by excommunication; and let all her members avoid all unnecessary fellowship with him, even in civil things, that he may be ashamed, and made to consider his conduct. 18–20. And that the censures may be confirmed and ratified by me and my Father, it is necessary that they be regularly passed in my name, and carried on with much fervent prayer. 23–35. The scope of this parable is to represent that nothing is more base, criminal, and dangerous than for such as profess to believe God's remission of all their high crimes against him to resent the petty injuries done to themselves; and that, though the revengefulness of believers shall not be punished with eternal damnation, it will expose them to fearful chastisements in this life.

Ver. 3. *As little children*. The characteristics of children, as distinguished from adults, are chiefly these:—1. Obeying when *called*. 2. Ready to stand where placed. 3. Unconscious of worldly distinctions, ambition, and cares. 4 Teachable. 5. Imitative. 6. Confiding. 7. Dependent.—And as a child is, ordinarily, to an adult, so is a converted to an unconverted man. *C.*

Ver. 8. The Hebrews were accustomed to represent the affec-

33 Shouldest[i] not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the [j]tormentors, till he should pay all that was due unto him.

35 So[k] likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.[1]

CHAPTER XIX.

1 Christ healeth the sick: 3 answereth the question of the Pharisees concerning divorcement: 10 showeth when marriage is necessary: 13 receiveth little children: 16 instructeth a young man how to attain eternal life, 20 and how to be perfect: 23 telleth his disciples how hard it is for a rich man to enter into the kingdom of God, 27 and promiseth great rewards to those that forsake anything to follow him.

AND it came to pass, [a]*that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea beyond Jordan:[1]

2 And[b] great multitudes followed him; and he healed them there.

3 ¶ The[c] Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, [d]that he which made *them* at the beginning, made them male and female,

5 And said, [e]For this cause shall a man leave father and mother, and shall cleave to his wife; and [f]they twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put [2]asunder.[3]

7 They say unto him, [h]Why did Moses then command to give a writing of divorcement, and to put her away?

8 He saith unto them, Moses, because of [i]the hardness of your hearts, suffered[4] you to put away your wives: [j]but from the beginning it was not so.

9 And[k] I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

10 His disciples say unto him, If the case of the man be so with *his* [5]wife, [l]it is not good to marry.

11 But he said unto them, [m]All *men* [6]cannot receive this saying, save *they* to whom it is given.

12 For there are some eunuchs,[7] which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

13 ¶ Then[o] were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.[8]

14 But Jesus said, [p]Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.[9]

15 And [q]he laid *his* hands on them, and departed thence.

16 ¶ And[r] behold, one came, and said unto

g Ge.48.14.Mar.6.5; 16.18.Lu. 4.40; 13.13.Nu.8.20.Ac.8.16, &c.
r Mar.10.17–22.Lu.18.18–23; 10.25–29.

A.M. cir. 4036.
A.D. cir. 32.

i Ep.4.32;5.2. Col.3. 13.ch.5.44,45. Lu.6.36.
j 2 Co.12.7. 1 Pe.5.8. ch.5.25.2 Th.1.8,9.Re. 14.10,11.
k Pr.21.13. ch. 6. 12, 14,15. Mar.11.26.Ep.4. 32. Col.3.13. 1 Co.4.12. ch.7.2. Ja.2.13.

1 As forgiveness from God is the chief desire of a sinner, so forgiveness of injuries is the chief test of a Christian. If a man ask forgiveness from the God he has offended, and do not extend forgiveness to the brother who has offended him, he plainly condemns himself, as utterly undeserving, since the measure he requres from God, he will not return to man.—*C.*

CHAP. XIX.

A.D. cir. 33.

a Mar. 10. 1. Jn. 10. 40;3.22.
1 See note * below.
b ch. 4.23–25; 8.1,18; 9. 35,36; 12.15; 13.1; 14. 35;15.30;17.14.
c ch. 16.1; 22.15. Lu. 11.53,54. Mar.10.3–12.
d Ge. 1.27; 5.2. Mal. 2.15,16.
e Ge. 2. 24. Ep.5.31. Ps.45.10.
g 1 Co.6.16; 7.2. Ge. 2.24.

2 Except for adultery, fornication, or wilful desertion, ver. 9. Mal.2.14–16. 1 Co.7. 10–13.

3 The point of our Lord's argument consists in the *original unity* of man and woman. The woman was taken out of the man; she was a part of him. They were 'one flesh.' The marriage bond re-establishes the original unity, and consequently marriage is indissoluble until by *one crime* the bond of union is dissolved. —*P.*

h De. 24. 1. Is. 50.1. ch.5.31.

[a] Eastward of Jordan, in the original land of Reuben and Gad, subsequently called Perea. See Mar.10.1. Jn.10.40. *C.* —The words of the English version are apt to be misunderstood. At first sight one would suppose a portion of Judea lay east of the Jordan; such was not the case. Some have thought our Lord went from Galilee to Judea by a route which took him down the east side of the Jordan. The Greek will not bear such an interpretation. The word 'coasts' might be better rendered 'borders.' The Jordan was the eastern border of Judea. Christ then came to that portion of *Perea* which was separated from Judea by the Jordan—he came to the very bank of the river, probably to the village of Bethany, where he was baptized.—*P.*

A.M. cir. 4037.
A.D. cir. 33.

i De.9.6;31.27. Ac.7. 51; 13. 18; 14.,16; *i.e.* their cruelty to their wives. Mal.2.13–16.

4 But not commanded nor approved.

j Ge.2.24. Je.6.16. 1 Co.11.23.ch.28.20.
k ch. 5 32. Mar. 10. 11.Lu.16.18.1 Co.7.11, 12. Mal.2.14–16. Ro.7. 1–3.Je.3.18.

5 If he must continue to live with, and endure all her dissatisfaction.—*C.*

l Pr.21.9,19;19.13; 9. 13.1 Ti.4.3.
m 1 Co.7 2,9,17.

6 *Cannot.* 'Do not,' as the Greek and all the versions, except the English, have it. —*C.*

7 Is. 56. 3–5. 1 Co. 7. 7, 17, 32–35; 9. 5. Some abstain from marriage from a natural, and others from a forced defect; and others in order that they may the better serve Christ.

o Mar.10.13–16. Lu. 18.15,16. Ge. 48. 14,15. 1 Sa.1.24.Je.49.11.

8 They did not rebuke the little children, but those who brought them.—*C.*

p ch. 18. 3. Mar. 10. 14. Lu.18.16. 1 Co. 14. 20. 1 Pe.2.1,2. Pr.8. 17; 23. 26. Ps.34.11; 45. 10, 11.

9 *Of such is the kingdom of heaven.* That is, of persons who, by divine grace, have become as 'children in malice, while in understanding they are men,' 1 Co. 14.20.—*C.*

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tions of the mind by those parts of the body that were most affected by them; see Ro. 6. 13; 7. 23. Hence 'the bowels' denoted compassion; 'the heart,' love; 'an evil eye,' envy (Mat. 20. 15), covetousness, or other unlawful desire, 1 Jn. 2. 16. Hence 'the hand' and 'the foot' were used to signify all the powers of walking and of movement. 'To cut off,' or 'pluck out,' is, therefore, to 'mortify, through the Spirit,' those several 'deeds of the body,' that we may live to God. *C.*

Ver. 25. There does not appear in Scripture any instance of a man sold for payment of his debts. A man, however, might *sell himself*, Ex. 21. 2, 6; Le. 25. 47; and if a debtor could not pay, the creditor might appropriate his service, but could not sell him. The sale authorized (Ex. 22. 2) is not of a *debtor*, but a *thief* who could not pay the legal fine. Unless, therefore, the law imply that the right which a creditor acquired over the person and services of his debtor he might transfer to another, as he might his other properties, this case must be understood not as an illustration taken from the law of Moses, but from the practice of eastern monarchs, whose will is the only law. And this last supposition is rendered probable, if not confirmed, by our Lord's reference to 'the kings of the earth,' ch. 17. 25. *C.*

REFLECTIONS.—An eager ambition after worldly honour is very unlike the disciples and kingdom of Christ. And there is great need of a daily conversion to God from the errors of our way. What tender care Jesus takes of his saints, especially if weak and humble! His angels watch over, protect, and minister to them. At his Father's commandment he died for them, and seeks them out when they wander. He hears their prayers, and attends their societies. It is inexpressibly dangerous to grieve their hearts or to make them stumble into sin, or for them to indulge any darling corruption. But it is very base and criminal for Christians to pay so little regard to their God and their Saviour's rules for removing of scandals; and to be more careful to render an offender infamous than to bring him to repentance. Thrice happy are the churches where these rules are attended to without passion or prejudice, and with a readiness to forgive. Awful are church censures when regularly passed; and heinous is their guilt, and infinite their danger, who dare wilfully incur, or profanely despise, what is ratified in heaven. How inconceivably great and many are our offences against God! He keeps an exact account of them all, in every circumstance of them! And infinite is the mercy of a reprieve, and especially of a redemption, from their awful consequences in hell. But detestable both to God and men is a revengeful temper or conduct in a professed Christian; and such may expect great plagues and sorrow because of sin in eternity.

CHAPTER XIX. Ver. 17. Why do ye call me *good* in this emphatic manner when you conceive me to be a mere man? There is none *good* in and from himself but God alone. But if you desire to work righteousness in order to procure a title to eternal life, you must perfectly keep all the commandments of God. 21. To mark your perfect love to your neighbour, and that your affections are weaned from earthly enjoyments, go sell your whole estate, and give it to the poor in these distressing times, and come and follow me in my poverty and sufferings. 22–30. Ye who, through the regenerating influences of my Spirit, have attended and assisted me in my attempts to reform the nation, and introduce the gospel dispensation, shall, upon my ascension to heaven, be honoured with the distinguished effusion of the Holy Ghost, to render you leading officers in founding the gospel church; and in my appearing to destroy Jerusalem your predictions shall be fulfilled and your characters vindicated. In the latter days your Jewish brethren shall be converted by your doctrines; and in the last judgment ye shall be most honoured approvers of the sentence which I shall pass according to my gospel dispensed by you. And all they who conscientiously suffer losses in their temporal interests or enjoyments for my sake, shall in this life have their losses graciously compensated, to their unspeakable advantage, in inward contentment and divine consolations and hopes, if not in other external comforts, and in eternal glories in the future state. And yet, to manifest the glory of redeeming grace in all this, many Jews who are first called, and apparently more fitted to receive me, shall be rejected for their unbelief; while the Gentile strangers to the covenants of promise shall, through faith, be admitted to all the blessings of my kingdom of grace and glory. And even some Jews, more early converted, shall have less honour or usefulness in my church than some Gentiles who shall be afterwards influenced to believe.

Ver. 3. About the time of our Saviour there arose two famous schools of the law at Jerusalem—those of Hillel and Shammai. That of Shammai taught that divorce was unlawful except for adultery; while the more popular school of Hillel authorized divorce for any cause, even the mere will of the husband. *C.*

Ver. 8. Moses, in the law, did not *command* a dissatisfied husband to divorce and put away a wife, as the Pharisees insinuate, but merely *suffered* it to be done, saying, '*let* him'—not as an authoritative sanction and indulgence to caprice or passion, neither as an approval of the act or pardon of the sin, but as a mere temporary reprieve or stay of judgment, that happily might eventuate, through grace, in softening the hardened heart. *C.*

Ver. 9. As Moses (De. 24. 1) *suffered* the dissatisfied husband to put away the wife, so (De. 24. 2) he *suffered* the divorced wife to marry again, saying, 'she *may*.' Our Lord, however, having denied expressly the existence of any *command* in favour of the husband, equally denies it in favour of the wife, and pronounces both equally guilty in the sight of God; while to the wife is extended neither approval of the act nor pardon of the sin, but the mere temporary reprieve and stay of judgment previously conceded to the hard-hearted husband. *C.*

Ver. 17. *Why callest thou me good?* You call me 'Master,' thereby showing you believe me *a mere man*. Why then call me *good*, a title that legitimately belongs to God alone? If, therefore, I be really good, I must be 'God manifest in the flesh.' But Jesus calls himself 'good,' Jn. 10. 14, therefore, by his own argument, he must be God. *C.*

Ver. 21. *If thou wilt be perfect* in character, renounce the world which you love, and your legal righteousness wherein you trust, and 'follow me'—'the end of the law for righteousness to every one that believeth.' *C.*

Ver. 24. Some, for *camel*, read *cable*, the Greek words differing but in one letter; but this change is without any sufficient authority. The meaning is simply this: The matter is naturally impossible while the camel lives. To effect it by artificial means were the camel dead would not, to the chemist, be a task of difficulty. Even so while the rich man lives in the love of the world his entrance into the kingdom of heaven is a natural impossibility.

him, Good Master, [s]what good thing shall I do, that I may have eternal life?

17 And he said unto him, Why callest thou me good? [t]*there is* none good but one, *that is*, God: [u]but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, Thou[v] shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness;

19 Honour thy father and *thy* mother; and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, [w]All these things have I kept from my youth up: what lack I yet?[1]

21 Jesus said unto him, [x]If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come *and* [y]follow me.

22 But when the young man heard that saying, [z]he went away sorrowful: for he had great possessions.

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, [a]That a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, [b]It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld *them*, and said unto them, With[d] men this is impossible; but with God all things are possible.[2]

A.M. cir. 4037.
A.D. cir. 33.

s Ro.10.2,3; 9.31,32. Jn.6.28.
t 1 Sa.2.2. Ps.119.68. Ja.1.17.
u Le.18.5. Ro.10.5. Ga.3.10,12. Is.1.19; 3.10.
v Ex. 20. 12–17. De. 5. 16–21. Mar. 10. 19. Lu. 18. 20. Ro. 13. 8,9. Ga.5.14. Ja.2.8. Ep.6. 2. Le.19.18. ch.22.39.
w Tit. 1. 16. Is. 58. 2. Eze. 33. 31. Lu. 18.11, 12.
[1] Here is the spirit of formalism which prevailed so largely among the Jews fully developed. By conformity to the outward requirements of the law the young man had almost succeeded in deceiving himself: yet conscience was not satisfied. He felt he lacked something more; hence his question: 'What good thing shall I do?' Our Lord's first object was to convince him of the inherent sinfulness of his heart; and in this he succeeded.—*P.*
x ch. 6. 19, 20; 5. 48. Lu.12.33; 16.9. 1 Ti.6. 18,19. Ac.2.44,45; 4.32, 34,35.
y Jn.12.26.
z ch.13.22. Ju.18.23, 24. Ps.17.14. Phi.3.19.
a ch. 13. 22. Job 31. 24. Ps.62.11. Pr.11.28. 1 Co.1.26. Ja.4.4; 5.1–3. 1 Ti. 6. 9, 10. Ja. 2. 5. Mar. 10. 23–26. Lu. 18. 24–27.
b Je.13.23. Lu.18.25. Jn.5.44. 1 Co.1.26.
c Ps.3.8; 62. 11. Job 10. 13; 42. 2. Je. 32. 17. Zec.8.6. Ge.18.14. Lu. 1. 37; 18. 27. Phi. 4. 13. He. 7. 25. Is. 63. 1–4. Mar.10.27.
[2] The grand fundamental doctrine, *salvation by grace*, is here declared by our Lord. By man's power the corrupt heart cannot be renewed, the worldly disposition cannot be overcome, the dead soul cannot be revived; 'but with God all things are possible;' 'You hath he quickened who were dead in trespasses and sins.'—*P.*

[s] This verse contains a solemn caution. The disciples had given up much and suffered much for Christ; yet they must not be over confident. Presumption is to be carefully avoided. Perhaps Judas was in our Lord's mind. Great privileges entail great responsibilities. Except therefore the disciples should fully use their privileges, though the first to follow Christ, they might be last in receiving their reward.—*P.*

A.M. cir. 4037.
A.D. cir. 33.

e Mar.10.28–31 Lu. 18. 28–30. ch. 4 20, 22. Lu. 5. 11. Phi. 3. 7–9. De.33.9.
g Is.65.17; 66.22. Jn. 3.3,5. 2 Co.5.17. Ga.6. 15. He.9.10. 2 Pe.3.13. Ac.3.21.
h Ps.110.1. He. 1. 3, or ch.25. 31. Re. 20. 4, 11. 1 Th.4.17.
i ch. 20. 21. 1 Co. 12. 28. Ep.4.11. Lu.22.28–30. 1 Co.6.2,3. Re.2.26; 3.21. 2 Ti.4.8; 2.12.
j Mar.10.29, 30. Lu. 18.29,30. 1 Co.2.9. ch.8. 11,12; 21. 31, 32.
k ch.20. 16; 8. 11, 12; 21. 31, 32. Mar. 10. 31. Lu.13.30; 7.29,30. Ga. 5.7. He.4.1. Ro.ix.–xi.
[3] See note [s] in first column.

CHAP. XX.

a ch.3.2; 4. 17; 13.3–52.
b Is.5. 1, 2. Ps. 80. 8–11. Je. 2. 21 ch.21.33–43. Ca.8.11,12.
c 1 Ki.18. 12. 2 Ti. 3. 15. Pr.8.17.
d Phi.2.12. 2 Pe.1.5–10. 1 Co.15.58.
e Ex.19.5,6. De.iv.–xxxii. Is.1.16–20.
[1] The Roman penny is sevenpence three farthings, ch. 18.28; 22.19. Re.6.6.
[2] About nine o'clock in the morning.—*C.*
[3] Morier states that in a large market-square, in Hamadan, he saw daily a crowd, with spades in their hands, assemble before sunrise, waiting to be employed in the neighbouring fields—a circumstance which he considered an apt illustration of this parable.—*C.*
g Phi.1.7. Col.4.1. 1 Pe.1.13. He.6.10.
[4] At different periods of time, and of men's life.

27 ¶ Then[e] answered Peter, and said unto him, Behold, we have forsaken all, and followed thee: what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me [g]in the regeneration, when the Son of man [h]shall sit in the throne of his glory, [i]ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And[j] every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life.

30 But[k] many *that are* first shall be last; and the last *shall be* first.[3]

CHAPTER XX.

1 Christ, by the similitude of the labourers in the vineyard, showeth that God is debtor unto no man: 17 foretelleth his passion: 20 by answering the mother of Zebedee's children teacheth his disciples to be lowly: 29 and giveth two blind men their sight.

FOR the[a] kingdom of heaven is like unto [b]a man *that is* an householder, which went out [c]early in the morning to hire [d]labourers into his vineyard.

2 And when [e]he had agreed with the labourers for a penny[1] a day, he sent them into his vineyard.

3 And he went out about the third [2]hour, and saw others standing idle[3] in the marketplace,

4 And said unto them, Go ye also into the vineyard, and [g]whatsoever is right, I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour,[4] and did likewise.

But as soon as 'by the cross of Christ he is crucified (and thereby dead) to the world,' his entrance into that kingdom is not only possible but secure. See ver. 26. *C.*

Ver. 28. A change in the punctuation, which the original warrants, and the sense seems to demand, would render the passage thus: 'Ye who have followed me, in the regeneration (the time of final restoration to glory) when the Son of man shall sit on the throne of his glory, ye also shall sit on twelve thrones,' &c. That some eminent expositors understand by 'the regeneration' the present gospel state, is not to be forgotten; but that it refers to a state still future seems certain from the fact that, in 'the regeneration' described, the apostles are, in some sense, to be changed from *witnesses* to *judges*, and, *as such*, to sit on twelve thrones judging the twelve tribes—a circumstance that has never been hitherto fulfilled, and for the accomplishment of which we must therefore look to futurity. *C.*

REFLECTIONS.—Indefatigable was the gracious Redeemer in doing good wherever he came; prudent in avoiding the snares of his malicious enemies; careful to honour, regulate, and perpetuate every divine institution which related to the raising up of a holy seed in his church; and delighted with the early and earnest dedication of children to himself. It is cruel, then, to deprive young subjects of his kingdom of the seal of his covenant; and criminal to pretend that his incarnation, labours, and glory abridge the privileges of his people. Very important and necessary is a deep concern about the true way to everlasting life; nor can it be obtained but by a perfect righteousness, answerable to the whole law of God; and where can this be found but in Christ? Alas! that multitudes should hope to find it in their own works! and yet those who highly extol and heartily trust in their good works very seldom remarkably abound in them. And their defect quickly appears if they be tried in what lies opposite to their carnal inclinations and interests. The riches and love of this world are most powerful hinderances to our care about or progress towards heaven; and only almighty grace can conquer the heart and remove the difficulty.—In faithfully following Christ, we must expect manifold losses and troubles in this world. But if we undergo them from love to him, his truths and ways, his blessings here and glory hereafter will inexpressibly more than compensate. And whether we be first or last in time or in dignity, all must be regulated by the exceeding riches of his grace.

CHAPTER XX. Ver. 1–16. The *vineyard* here is the church, formed by infinite wisdom, power, and grace, from the world that lieth in wickedness, and furnished with divine oracles, ordinances, and officers; hedged about by God's special protection, government, and discipline, and cultivated by his Spirit, ministers, and people. The 3d, 6th, 9th, and 11th *hours*, may represent the patriarchal, Mosaic, apostolic, and millennial periods of the church; or the periods of human life, childhood, youth, middle, and old age, in which different persons are called and converted to Christ, that they may serve him in his church. But as the *kingdom of heaven* chiefly denotes the gospel church, the 3d, 6th, and 9th *hours* chiefly denote those periods in which the Jews were called and converted by the ministry of John and Christ, or of his apostles for some years after his ascension. The 11th *hour* may denote that period in which the Gentiles have, or shall be, converted to Christ by the apostles and other gospel ministers, after they had been for many ages abandoned to idolatries, and destitute of the ordinances and calls of the gospel. The *penny* of reward denotes all the privileges of the gospel church, and all the blessings of grace and glory. At God's giving these to the Gentiles equally as to themselves, who had been long the peculiar people of God, and who had long served him in burdensome ceremonies, the Jews, and even the real converts among them, exceedingly murmured—not considering that all the favours of God spring entirely from his own free grace; and that many are outwardly called by the ministry of the gospel, and made members of the visible church, who fall short, through their self-conceit and unbelief, while few are chosen of God to eternal life, because few continue faithful to the end. 21-23. Let my sons, who are now thy constant favourites, be next in honour and authority to thyself in that kingdom which thou art about to erect. Jesus replied that they appeared quite ignorant of the nature and honours of his kingdom, and that they must expect terrible persecutions, reproaches, and distresses, as he himself had or should suffer; but that all the honours of his kingdom would be conferred by him upon those who were faithful in life and work. 24-28. The other ten apostles being filled with envy and resentment against the two brothers for attempting to procure a pre-eminence above themselves, Jesus meekly reproved them altogether, and told them that a carnal and heathenish ambition for lordly dominion over others was very contrary to the nature and design of his spiritual kingdom; and that their only proper way to become truly great and honourable in his church was to be most humble, self-denied, and active in doing even the meanest services for the benefit of others; even as he himself, notwithstanding his infinite glory, had come into this world to submit to the meanest services, and even an ignominious death, for the redemption of the race of poor sinners.

Ver. 20. *The mother of Zebedee's children.* Her name was Salome, as appears from Mat. 27. 56; comp. with Mar. 15. 40. She is not called Zebedee's wife; he was therefore most probably dead. Her sons were James and John, Mar. 10. 35. She presents the character of an ambitious but affectionate mother, who seems to have trained her sons to her own high aspirings; for they evidently join with her (ver. 22) and assert their ability to fulfil the conditions of their elevation, though as yet totally ignorant of their nature, and, as their own experience demonstrated (Mat. 26. 56), sadly unfitted for the task.—*Note*, Men of ardent and aspiring minds, when subdued by grace, do not altogether lose



FOUNTAIN OF THE APOSTLES—WHERE CHRIST PASSED, RESTED AND DRANK. [Matt., xx:17.]—"And Jesus going up to Jerusalem took the twelve disciples apart in the way and said to them, Behold we go up to Jerusalem." When Jesus uttered these words he was on His way to Jerusalem. He was beyond the Jordan and was to come through Jericho. The Fountain of the Apostles is between Jericho and Jerusalem, and about four miles from the Holy City. It is one of the places that we may be absolutely sure Jesus passed, for the road from Jerusalem to Jericho has not changed, and this fountain is so necessary as a place to get water in the Judean mountains that we may know that Christ not only passed here, but often rested and drank water here. Here the sheik furnishes a guide to conduct travelers to Jericho.

A.M. cir. 4037.
A.D. cir. 33.

6 And about the eleventh hour[5] he went out, and found others standing idle, and saith unto them, [h]Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, [i]Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

8 So when [j]even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

9 And when they came that *were hired* about the [k]eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more: and they likewise received every man a penny.

11 And when they had received *it*, they [l]murmured[6] against the goodman of the house,

12 Saying, These last [7]have wrought *but* one hour,[8] and thou hast made them equal unto us, [m]which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend,[9] I do thee no wrong: didst not thou agree with me for a penny?

14 Take *that* thine *is*, and [n]go thy way: I will give unto this last even as unto thee.

15 Is[o] it not lawful for me to do what I will with mine own? [p]Is thine eye evil, because I am good?[1]

16 So[r] the last shall be first, and the first last: for many be called, but few chosen.[2]

17 ¶ And[s] Jesus going up to Jerusalem, [t]took the twelve disciples apart in the way, and said unto them,

18 Behold, [u]we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

19 And shall [v]deliver him to the Gentiles, to mock, and to scourge, and to crucify *him:* and the third day he shall rise again.

20 ¶ Then[w] came to him the mother[3] of Zebedee's children, with her sons, worshipping *him*, and desiring a certain thing of him.

21 And he said unto her, What wilt thou?

5 Time of calling the Gentiles, Ro. 10. 26. Ep. 1.10;3.5,6. Col. 1.26. He. 1.1.

h Pr. 19.15. Eze. 16. 49. Ac. 17.21. He. 6.12.

i Ec. 9.10. Jn. 9.4.

j Lu. 10.7. Job 19.25. Ac 17.31. ch. 13.39, 40; 24. 44; 25. 6, 19, 31, 32. He. 9.28. Re. 20. 11, 12. 1 Th. 4.16, 17.

k Lu. 23.40–43.

l Lu. 15. 28, 29, 30. Ac. 11. 1, 2; 22. 21, 22. 1 Th. 2.16. Ro. 11.28.

6 This was exactly fulfilled by the Jews, who murmured at the admission of the Gentiles into the church of Christ. See Ac. 11.2,3; 13. 45; 17.5, 13. Ro. 11.28.—*C.*

7 Or, *have continued one hour only.*

8 As the men hired at the eleventh hour had wrought but 'one hour,' it is evident the hour to come was named from the ending of the hour past.—*C.*

m 1 Co. 4.11. 2 Co. 11. 23, 24. Lu. 15. 29, with Ru. 2.19.

9 Or, *Fellow*, ch. 22. 12. 1 Co. 3.9, with Ro. 9.14.

n Jn. 17.2.

o ch. 11. 25. Ro. 9.15–24. Ja. 1.18. Ep. 1.3–11; 2.4–8.

p De. 15. 9. Pr. 23.6. ch. 6.23. Jonah 4.1–4.

1 The object of the parable is, at once, to assert the sovereignty and vindicate the justice of God.—*C.*

r ch. 19.30. Mar. 10. 31. Lu. 13.30; 7.29; 12. 32. ch. 22. 14; 7.13. 2 Th. 2.13. Ja. 1.23–25. Ac. 13. 48.

2 Many will be induced, through worldly considerations, to profess the gospel, but comparatively few will heartily approve my government. A description, if not a prophecy, most truly, alas! portraying both the past and present conditions of the Christian church.—*C.*

s ch. 16. 21. Mar. 10. 32–34. Lu. 18. 31–34. Jn. 12. 12.

t ch. 5. 2; 13. 11, 36; 16. 13. Ac. 10. 41. De. 6. 7. Ge. 18. 19.

u ch. 16. 21; 17. 9, 22, 23; 26. 2. Jn. 2. 19. Is. 53. 1–12. Ps. 2. 1–3; 22. 1–21; 69. 1–20. ch. xxvi.–xxviii. Mar. xiv.–xvi. Lu. xxii.–xxiv. Jn. xviii.–xx. Ac. 4. 27, 28; 2. 23.

v Ac. 3. 13. 1 Co. 15. 3–7.

w ch. 4. 21. Mar. 10. 35–45. Je. 45. 5.

3 Salome, Mar. 15. 40. ch. 27 56.

* *Minister*, in the original, signifies a free servant. *Servant* (ver. 27) signifies a bond-servant or slave.—*Note*, What a lesson to all office-bearers in the church of Christ, who are in danger of becoming 'weary in well-doing,' or are tempted to complain of an ungrateful return for their services. Their personal greatness is not from rank and title, but from free service; their unrivalled chieftaincy must be attained by unrequited service in their Master's vineyard.—*C.*

A.M. cir. 4037.
A.D. cir. 33.

4 1 Ki 2. 19; 22. 19. Ps. 45. 9; 110. 1; *i.e.* be thy chief ministers of state.

y ch. 19. 28: 16. 27, 28. He. 2. 8, 9; 12. 2.

z Ro. 8. 26. Ja. 4. 3.

a Ps. 75. 8. ch. 26. 39, 42. Mar. 14. 36. Lu. 12. 50; 22. 42. Jn. 18. 11. Is. 51. 17, 22. Ps. 60. 3. Je. 25. 15.

b ch. 26. 56. Jn. 16. 32.

c Jn. 16. 33. ch. 10. 17–34; 24. 9. Col. 1. 24. Ac. iv.–xii. Re. 1. 9.

d ch. 25. 34. Ro. 8. 17. 1 Co. 2. 9. He. 11. 16. Jn. 17. 2. Re. 2. 7, 10, 17; 3. 5, 12, 21. 2 Co. 1. 7. Ep. 1. 3–14.

5 Grotius and other highest authorities allow that ἀλλὰ, when, as in this case, it is not followed by a verb, but by a noun or pronoun, is equivalent to εἰ μὴ, *except, unless, save.* Thus, ἀλλὰ in Mar. 9. 8—εἰ μὴ in Mat. 17. 8. The meaning therefore is:—'To sit on my right hand and my left it is not mine arbitrarily to confer upon any favourites, but judicially upon those children of grace for whom it is prepared by my Father.'—*C.*—The words ought to be translated . . . 'is not mine to give, except to those for whom it is prepared of my Father.'—*P.*

e Lu. 22. 24–26. Mar 10. 41, 42. Pr. 13. 10. Ja. 4. 1.

g 1 Pe. 5. 3. Lu. 14. 11; 18. 14. ch. 18. 3, 4; 23. 8–12. Mar. 9. 35; 10. 43. Jn. 13. 12–17. ch. 11. 29. He. 5. 8. Phi. 2. 5–8. Ro. 15. 2, 1 Co. 7. 19–21.

6 See note * in first column.

h Is. 53. 5, 8, 10, 12. Da. 9. 24, 26. ch. 26. 28. Lu. 22. 27. Jn. 11. 51, 52; 10. 11, 15; 13 4, 14. Ro. 5. 15–19. Phi. 2. 7, 8. 1 Ti. 2. 6. Tit. 2. 14. He. 9. 28. 1 Pe. 1. 18, 19; 2. 24; 3. 18. Re. 1. 5. 2 Co. 5. 21. Ga. 3. 13; 4. 4. Ro. 8. 3, 4; 3. 24–26. Ep. 1. 7; 5. 2.

7 A ransom-price; which, being once paid, can never be again exacted.—*C.*

8 Vicarious sacrifice, or substitution, is clearly involved in this word. Christ took the place of those designated by the word 'many.' He suffered in their room and stead; they, therefore, are no longer subject to the penalty.—*P.*

i Mar. 10. 46–52. Lu. 18. 35–43.

9 *As they departed.* The apparent discrepancy between this statement and that of Lu. 18. 35 will be considered when, if the Lord will, that passage comes under review.—*C.*

j ch. 9. 27; 12. 22; 11. 5. Is. 35. 5, 6; 42. 18; 59. 10.

k Is. 11. 1. Je. 23. 5, 6. ch. 1. 1; 9. 27; 12. 23; 15. 22. Ro. 1. 3, 4. Re. 22. 16.

l ch. 19. 13; 15. 23, with ch. 18. 19. Lu. 18. 1; 11. 8. ch. 7. 7. Phi. 4. 6. Ps. 50. 15.

m ch. 7. 7. Eze. 36. 37. Ps. 50. 15; 91. 15.

She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left,[4] in[y] thy kingdom.

22 But Jesus answered and said, [z]Ye know not what ye ask. Are ye able to drink [a]of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, [b]We are able.

23 And he saith unto them, [c]Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with; but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* [d]for whom it is prepared of my Father.[5]

24 And[e] when the ten heard *it*, they were moved with indignation against the two brethren.

25 But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But[g] it shall not be so among you: but whosoever will be great among you, let him be your minister;[6]

27 And whosoever will be chief among you, let him be your servant:

28 Even[h] as the Son of man came not to be ministered unto, but to minister and to give his life a ransom[7] for many.[8]

29 ¶ And[i] as they departed[9] from Jericho, a great multitude followed him.

30 And, behold, [j]two blind men, sitting by the way-side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, [k]O Lord, *thou* Son of David!

31 And[l] the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* Son of David!

32 And Jesus stood still, and called them, and said, What [m]will ye that I shall do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 So [n]Jesus had compassion *on them*, [p]and touched their eyes: and immediately their eyes received sight, and they followed him.

o He. 4. 15; 2. 17. Ps. 145. 8. ch. 9. 36; 14. 14; 15. 32. Ho. 11. 8. Is. 63. 7, 9, 15.

p ch. 9. 29; 12. 22; 11. 5. Is. 35. 5. Lu. 1. 79.

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their original character, but have their desires and energies directed to new and better objects. Hence these ambitious sons of an ambitious mother became faithful apostles and glorious martyrs. *C.*

REFLECTIONS.—Free and constant is the redeeming grace of God; the most unlikely are often converted because God in his mercy seeks to save all. And the latest called and converted often attain the highest privileges of grace and glory; while others, who seemed to stand fair for them, fall short. But all have the same opportunity, it is a gift of free grace! Gospel hearers have great need to take heed, and to strive to enter in at the *strait gate*, when the conditions are such that all must strive who enter in! While I enjoy my life, and have the offers of salvation, let me flee to the once suffering but now exalted Redeemer for relief! In old age I may perhaps be converted; but after death it is impossible—all is then lost for ever! Alas! that the followers of the lowly and suffering Jesus should so indulge themselves in carnal imaginations and worldly ambition; and that clergymen, by their pride, should so plague that church which he hath secured by his blood, and taught humility by his example! Let me vie with others in humility, holiness, and usefulness, and in patient suffering, in hopes of a crown of life. Deeply sensible of my maladies, let me always apply to Jesus Christ for relief. Confident faith, deep humility, and fervent prayer never return from him without a gracious answer. And the more he does for me, let me cleave the closer to his Word, his Spirit, his person, his example, his ordinances, and cause.

CHAPTER XXI. Ver. 13. By their merchandise in the temple they robbed God of his due honour, and at the same time they defrauded their neighbours in their dealings with them. 19–22. This *tree* represents the Jews, who made great professions of their regard to God, and readiness to receive the Messiah, but nevertheless brought forth no good fruits of faith or holiness; wherefore our Redeemer, by his curse, quickly ejected them from their church state, and rendered them fearfully miserable. 28–32. The *first* of these sons represents the notorious sinners of the Gentiles, who, after long professed rebellion against God, their Creator and Preserver, did at last repent and turn to the Lord by the gospel: and the *second* represents the Jews, who, notwithstanding their high professions of readiness to serve God, did not believe in his Son, nor bring forth good works. 33–41, 43. This *vineyard* denotes the church state given to the Jews, furnished with God's oracles, ordinances, protection, and privileges. After withdrawing from them the cloudy pillar and other miraculous tokens of his presence, he sent his prophets to remind them of their duty, direct them



VIEW OF JERICHO—WHERE OUR SAVIOR HEALED THE TWO BLIND MEN. [Matt., xx:30.]—No place on earth has had more changes than Jericho. Here the Israelites first came under Joshua when they crossed the Jordan from their wanderings. Under Pompey Jericho was destroyed. At the time of Herod and Cleopatra it was rebuilt as a magnificent city of palaces, castles and theaters. It was again destroyed by Vespasian, and subsequently rebuilt as a garrison city for the tenth legion. Here resided the Byzantine bishops, and here were churches and convents under the reign of the Emperor Justinian. Here the Christian Crusaders came, causing the gardens to bloom and again become fertile. Here our Savior healed the two blind men that were sitting by the way as He passed, and here John the Baptist lived.



THE GOLDEN GATE—THROUGH WHICH OUR SAVIOR PASSED. [Matt., xxi:1.]—The Golden Gate is in the eastern wall of Jerusalem. It looks toward the Mount of Olives. In the first verse of the 21st chapter of Matthew, we have an account of the triumphant entry of our Savior from the Mount of Olives through this gate. It is now closed up. The Mahometans have a tradition to the effect that foreigners will some day capture Jerusalem and enter the city through this gate. Two columns of this gate are said by Moslems to have been brought on her shoulders by the Queen of Sheba as a present to King Solomon. Through this gate the Moslems think the good at the last day will pass on their way to the houris of Paradise after having safely crossed the Kedron on that bridge which is sharper than the sharpest sword.

CHAPTER XXI.

1 Christ rideth into Jerusalem upon an ass, 12 driveth the buyers and sellers out of the temple, 17 curseth the fig-tree, 23 putteth to silence the priests and elders, 28 and rebuketh them by the similitude of the two sons, 33 and the husbandmen, who slew such as were sent unto them.

A.M. cir. 4037.
A.D. cir. 33.

AND when[a] they drew nigh unto Jerusalem, and were come to Bethphage,[1] unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you,[2] and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.

3 And if any *man* say ought unto you, ye shall say, [b]The Lord hath need of them;[3] and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell[c] ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.[4]

6 And[d] the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, [e]and put on them their clothes, and they set *him* thereon.[5]

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed *them* in the way.

9 And the multitudes that went before, and that followed, [g]cried, saying, Hosanna to the Son of David! Blessed *is* he that cometh in the name of the Lord: [h]Hosanna in the highest!

10 And[i] when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is [j]Jesus, the prophet of Nazareth of Galilee.

12 ¶ And Jesus went into the temple of God, and [k]cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves;

13 And said unto them, It is written, [l]My house shall be called the house of prayer; [m]but ye have made it a den of thieves.[6]

14 And[o] the blind and the lame came to him in the temple; and he healed them.

15 ¶ And[p] when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna[7] to the Son of David![8] they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea: have ye never read, [q]Out of the mouth of babes and sucklings thou hast perfected praise?[9]

17 ¶ And[r] he left them, and went out of the city into Bethany; and he lodged there.

18 Now in the morning as he returned into the city, he hungered.

19 And[s] when he saw a fig-tree[1] in the [2]way, he came to it, and found nothing thereon, but [t]leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree [u]withered away.[3]

20 And when the disciples saw *it*, they marvelled, saying, [v]How soon is the fig-tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, [w]If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig-tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done.

22 And[y] all things whatsoever ye shall ask in prayer, believing, ye shall receive.

23 ¶ And[z] when he was come into the temple, [a]the chief priests and the elders of the people came unto him as he was teaching, and said, [b]By what authority doest thou these things? and who gave thee this authority?

24 And[c] Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in likewise will tell you by what authority I do these things.

25 The[d] baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people; [e]for all hold John as a prophet.

27 And they answered Jesus, and said, [g]We cannot tell. And he said unto them, [h]Neither tell I you by what authority I do these things.

28 ¶ But what think ye? [i]A *certain* man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard.

CHAP. XXI.

a Mar. 11.1–15. Lu. 19.29. 44. Jn. 12.12–16.

1 The narratives of the evangelists when carefully compared show that *Bethphage* and *Bethany* must have stood close together; in fact, it seems probable that they were names for different quarters of the same village—the one called *Bethany*, 'house of dates,' from its palm-trees; the other *Bethphage*, 'house of figs,' from its fig orchards. Comp. Mar. 11.1. Lu. 19.29.—*P.*

2 Bethany is about a mile and a half from Jerusalem by the main road round the shoulder of Olivet. Soon after leaving the village, the road meets a deep ravine, round the top of which it winds to avoid the precipitous descent. Just opposite the point where the road strikes the ravine, on the brow of the opposite bank, is the site of a very ancient village—this is doubtless the place here referred to where the ass was found.—*P.*

b Ps. 24. 1; 50. 10. 11. Ac. 10. 36. He. 1. 2. Jn. 3. 35; 5. 22; 17. 2.

3 2 Co. 8. 9. Zec. 9. 9, to mark his debasement, and that he was the true king of Israel, De. 17. 16. 1 Ki. 1. 33.

c Is. 62. 11. Mar. 11. 4. Zec. 9. 9. Jn. 12. 15. ch. 17, 29; 12. 19, 20. Ps. 45. 4. 2 Co. 12. 7, 8. Ca. 3. 11.

4 *An ass* is a dignified animal in the East, upon which princes are still accustomed to ride. Riding upon an ass was, however, a mark of both humility and observance of the law, which forbade the kings of Israel to multiply horses, De. 17. 16.

d Mar. 11. 4–6. Lu. 19. 32–34.

e 2 Ki. 9. 13. Le. 23. 40. Jn 12. 14; 12. 12–14.

5 It is clear from Mar. 11. 7 and Lu. 19. 35, that Jesus rode on the colt; the mother accompanied for some purpose. It is not unusual in the East to place the loose flowing robe generally worn by men, on the back of an animal, and to use it as a saddle. The spreading of their garments on the way before him was a tribute to royalty similar to that accorded to Jehu when he was declared king, 2 Ki. 9. 13.—*P.*

g Ps. 118. 24–26. ch. 23. 39; ver. 15. Ps. 24. 7–10.

h Lu. 2. 14.

i Is. 63. 1; 9. 6, 49. 9–11; 62. 11. Zec. 9. 9.

j De. 18. 15–18. Ac. 3. 22, 23. c. 7. 23; 10. 14. Lu. 4. 16–29; 24. 19. Jn. 1. 45; 7. 41; 6. 14; 9. 17.

6 The establishment of a market in the outer court of the temple took place after the captivity, when Jews and proselytes from foreign countries were accustomed to assemble in large numbers for the celebration of the great feasts. They brought with them foreign money, which it was unlawful to present for the atonement (Ex. 30. 13); they were also obliged to buy at Jerusalem the animals and other things required for offerings. It appears from the words of this passage that resident Jews took advantage of these things to practise fraud and extortion.—*P.*

7 *i.e.* Save now, ver. 9.

8 The Messiah, Is. 11. 1. Je. 23. 5, 6; 33. 15, 16.

q Ps. 8. 2. 1 Co. 1. 26–28.

9 *Perfected praise.* In the Hebrew (Ps. 8. 2) it is *strength*; but as the completion of any great work by strength is the usual object of praise, so the one word becomes a correct, though paraphrastic, translation of the other.—*C.*

r Mar. 11. 11–22. Jn. 11. 1, 18; 12. 1.

s Mar. 11. 12, 13. Lu. 13. 6–9. Phi. 3. 18, 19. 2 Ti. 3. 5. Tit. 1. 16. He. 6. 4–8; 10. 26–31. 2 Pe. 2. 20–22. ch. 12. 43–45; ver. 40–44. Lu. 19. 42–44.

1 *A fig-tree.* Rather, 'one (a single) fig-tree.—*C.*

2 *In the way.* Most probably in some common ground by the wayside, being no man's property.—*C.*

t 2 Ti. 3. 5. Tit. 1. 16. Re. 3. 1.

u Jude 12.

3 In this miracle is embodied a solemn lesson. The disciples had just witnessed the sad effects of a cold and heartless formalism. While men frequented the temple of God, and professed to perform sacred duties there, they made those duties the occasion of fraud. Our Lord drove the dishonest dealers out of the temple. He wished to show that such acts could not be tolerated; and to impress more deeply the same solemn lesson on the minds of the disciples and of mankind, he cursed the fig-tree which had *leaves* but *no fruit*. This miracle was in fact an acted parable.—*P.*

v Mar. 11. 20, 21. ch. 24. 42, 44, 50; 25. 6, 13. Job xviii. xx. Is. 30. 13, 14.

w ch. 17. 20. Lu. 17. 6. Ja. 1. 6. Ro. 4. 19, 20. 1 Co. 13. 2.

y ch. 7. 7, 11; 18. 19. Mar. 11. 24. Lu. 11. 8, 9. Jn. 14. 13; 15. 7; 16. 24. Ja. 5. 16. 1 Jn. 3. 22; 5. 14.

z Mar. 11. 27–33. Lu. 20. 1–8.

a 1 Ch. xxiv. Ex. 19. 7. Nu. 11. 16. Ru. 4. 4. 1 Sa. 15. 30.

b Ex. 2. 14. Ac. 7. 27; 4. 7. ch. 7. 29.

c ch. 10. 16, 17. Ep. 5. 15. Job 5. 13.

d ch. iii. Lu. i. iii. Mar. 1. 1–11. Jn. 1. 6–36; 3. 22–36; 5. 32–35. Lu. 7. 29, 30. ch. 17. 12. Mar. 9. 13.

e ch. 5. 5. Mar. 6. 20. Lu. 20. 6. Jn. 5. 35.

g Ro. 1. 18, 21, 22, 28. 2 Co. 2. 15; 4. 3, 4. 2 Th. 2. 9, 10.

h Pr. 26. 4. Job 5. 13.

i Lu. 15. 11–32. ch. 20. 7. Ge. ix.

k Jn. 2. 13–16. De. 14. 25, 26. Mar. 11. 11, 15. Lu. 19. 45.

l Is. 56. 7; 60. 7. Ps. 93. 5.

m Je. 7. 11. Mar. 11. 17. Lu. 19. 46. Ho. 12. 7.

o Ge. 49. 10. Is. 35. 5, 6. Hag. 2. 7. Mal. 3. 1. ch. 4. 23, 24; 8. 16; 9. 35; 11. 5; 12. 15; 14. 35, 36; 15. 31.

p Is. 26. 11. Ac. 4. 2; 13. 45. Job 5. 2. Ec. 4. 4. ch. 27. 18.

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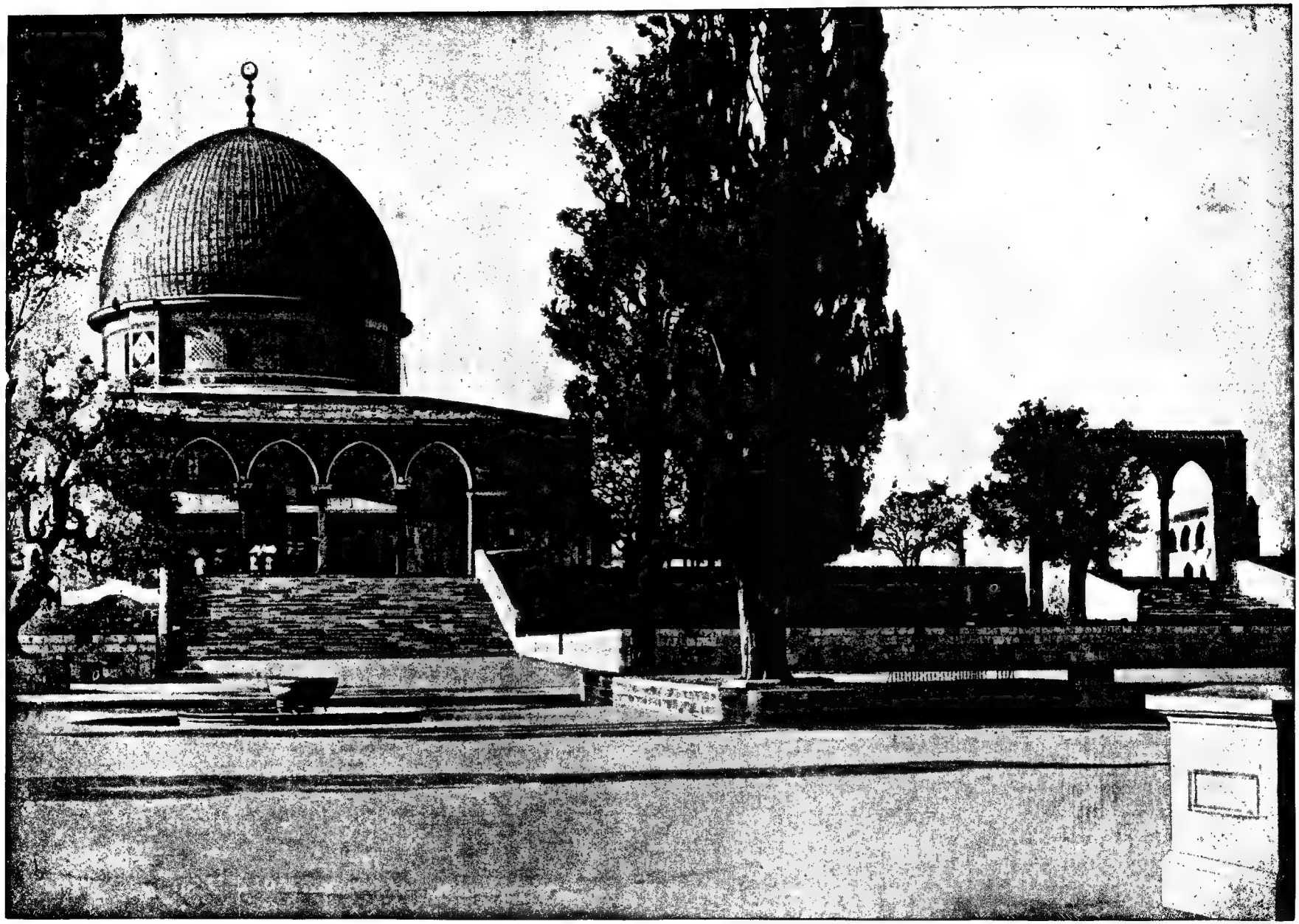
in it, and encourage them to it; but all of these they persecuted and murdered one after another. After a long interval he sent his Son, as the last expedient for rendering them penitent and fruitful. But when they saw him speaking and acting with divine power and authority, and extolled by the people as the Messiah, their rulers in church and state resolved to establish their own authority by excommunicating, persecuting, and murdering him: on account of which God, about forty years after his death, deprived them of all their privileges in church and state, and by sword, famine, pestilence, and captivity, rendered them dreadfully miserable; and admitted the Gentiles into the gospel church in their stead. 42, 44. Notwithstanding all the abuse and persecution which Christ suffered from the Jewish rulers till he was put to death upon the cross, yet was he exalted to glory, and made Head over all things to his church. They who, through ignorance and prejudice, undervalued him in his state of humiliation, endangered their souls: but they who obstinately reject him in his exalted state after the wonderful effusion of the Spirit, draw down upon themselves fearful and inevitable misery.

Ver. 12. *Jesus went into the temple.* Not into the 'house of the Lord'—(for in that case the word employed would have been ναὸς)—but into some of the courts, which, together, were called ἱερὸν—and most probably the outer, called the court of the Gentiles.—*All that sold and bought*—oil, flour, wine, frankincense, animals, &c., for sacrifice.—*Money-changers*, who furnished Jewish money for the Roman and other heathen coins, which, being impressed with the images of emperors and idols, could not be admitted into the treasury of the temple—or occasionally furnished local coin for such foreign money as was not current at Jerusalem.—*Doves*, the offerings which the poor were authorized to offer in place of more expensive sacrifices. *C.*

Ver. 22. *Believing*—in the Word of God, which has instructed you to ask them—in the truth of God, which has promised to grant them—and in the power of God, which is able to accomplish them—'ye shall receive.' The promise cannot be strained to any other sense—especially to any sense that puts any presumptuous confidence of men into the place of the authority and promise of God. *C.*

Ver. 27. Our Lord was not evading the question, but demonstrating, out of their own mouths, how unworthy his questioners were of an answer—unworthy in any case upon their own showing. For they were either so unintelligent that they could not judge of John's credentials, or so dishonest that they would not declare their conviction. *C.*

Ver. 28. *Two sons.* By comparing ver. 28, 31, and 45, it will be evident that the 'two sons' represent two classes—the first, the 'publicans and harlots,' who, in their youth, had refused to



THE MOSQUE OF OMAR, JERUSALEM. [MATT., xxi:28.]—The square upon which the Mosque of Omar stands contains thirty-five acres. Here stood the court, the palaces and the temple of Solomon, the temporary and inferior temple built by Nehemiah, and the gorgeous and magnificent temple built by Herod. The rock, sixty feet one way and fifty feet the other, over which rises the dome of the Mosque of Omar, is the most interesting spot in the world. Here Melchizedek offered sacrifice; here Abraham was about to offer Isaac; here Jacob saw the ladder leading up to heaven; here was the threshing floor of Araunah, the Jebusite; here was the site of an "Altar for the burnt offering of Israel," upon which David sacrificed, and here was the altar of the temples of Solomon, Zerubbabel and Herod.

29 He[j] answered and said, I will not; [k]but afterward he repented, and went.

30 And [l]he came to the second, and said likewise. And he answered and said, I *go*, sir; and went not.

31 Whether of them twain did the will of *his* father? [w]They say unto him, The first. Jesus saith unto them, Verily I say unto you, [o]That the publicans and the harlots go into the kingdom of God before you.

32 For [p]John came unto you in the way of righteousness,[4] and ye believed him not; but the publicans and the harlots believed him: and ye,[q] when ye had seen *it*, repented not afterward,[5] that ye might believe him.

33 ¶ Hear another parable: There was a certain householder, [r]which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen,[s] and went into a far country:

34 And when the time of the fruit drew near, he [t]sent his servants to the husbandmen, that[u] they might receive the fruits[6] of it.

35 And[v] the husbandmen took his servants, and beat one,[7] and killed another, and stoned another.

36 Again, he sent other servants more[8] than the first: and they did unto them likewise.

37 But, last of all, he [x]sent unto them his son, saying, They will reverence my son.

38 But[y] when the husbandmen saw the son, they said among themselves, This is the heir: come, let us kill him, and let us seize on his inheritance.

39 And [z]they caught him, and cast *him* out of the vineyard, and slew *him*.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, [a]He will miserably destroy those wicked men, and [b]will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, [c]Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is [d]marvellous in our eyes?[9]

43 Therefore say I unto you, [e]The kingdom of God shall be taken from you, and given to a [g]nation bringing forth the fruits thereof.

44 And[h] whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, [i]they perceived that he spake of them.

46 But when they sought to lay hands on him, they [j]feared the multitude, because they [k]took him for a prophet.

CHAPTER XXII.

1 *The parable of the marriage of the king's son.* 9 *The vocation of the Gentiles.* 12 *The punishment of him that wanted the wedding-garment.* 15 *Tribute ought to be paid to Cæsar.* 23 *Christ confuteth the Sadducees, who questioned him touching the resurrection:* 34 *answereth the lawyer, which is the first and great commandment:* 41 *and proposeth to the Pharisees a knotty question concerning Christ.*

AND Jesus answered [a]and spake unto them again by parables, and said,

2 The[b] kingdom of heaven is like unto a certain king, which made a marriage for his son,

3 And sent forth [c]his servants to call them that were bidden to the wedding: and they would not come.

4 Again, he sent forth [d]other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage.

5 But[e] they made light of *it*, and went their ways, one to his farm, another to his merchandise:

6 And[g] the remnant took his servants, and entreated *them* spitefully, and slew *them*.[1]

7 But[h] when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

8 Then saith he to his servants, The wedding

A.M. cir. 4037. A.D. cir. 33.

j Ro. 1. 18-32. Ep. 2. 2, 3, 11, 12:4. 17-19.

k 2Ch. 33. 12, 13. 1Co. 6. 11. Lu. 15. 17, 18. Ac. 17. 30. Ep. 2. 1-13. 1 Ti. 1. 13.

l Ps. 147. 19, 20. ch. 23. 3. Lu. 18. 11, 12. Ex. 19. 8. De. 5. 27.

m 2Sa. 12. 5-7. Job 15. 6. Lu. 19. 22.

n ch. 9. 9. Lu. 7. 29, 30.

o ch. 3. 8. Lu. 3. 12, 13; 7. 29-50. ch. 11. 18. Lu. 18. 13; 19. 1-10.

4 *In the way of righteousness*, declaring himself the forerunner of Messiah, 'the Sun of righteousness,' Mal. 4. 2.—*C.*

p Ps. 10. 4. Jn. 5. 40. Zec. 7. 11, 12. Ps. 81. 11, 12. Ro. 2. 2. 21.

5 *Repented not*, &c. Literally (and, indeed, the literal translation is necessary to the clear perception of the passage), 'ye did not feel the sorrow (or arising from) the believing of him.'—*C.*

q Ps. 80. 8-16. Ca. 8. 11, 12. Is. 5. 1-7. Je. 2. 21. Mar. 12. 1-12. Lu. 20. 9-18.

r Nu. iii. iv. viii. De. 1. 15; 16. 18. 17. 9-15.

s 2 Ki. 17. 13, &c.

t Ps. 1. 3. Ca. 8. 11, 12.

6 Alluding to a custom still prevalent in many parts both of Europe, Asia, &c., that of receiving the rent of land 'in kind,' instead of money.—*C.*

u 1 Ki. 22. 24. 2Ch. 16. 10; 23. 19, 21; 36. 15, 16. Ne. 9. 26. Je. xx. 25. 3-7; xxvi. xxxvi.-xxxviii. ch. 5. 12; 23. 34-37. Ac. 7. 52-59. 1 Th. 2. 15. He. 11. 36, 37. Re. 6. 9.

7 *Beat one.* Literally, 'flayed him;' most probably by severe scourging. See He. 11. 36.—*C.*

8 *More* entitled to attention, as having clearer views of the kingdom of God, and enforcing their message with weightier arguments.—*C.*

x Ro. 8. 3. Ga. 4. 4. Lu. i. ii. iv. &c. ch. i. iv. Jn. ii. &c.

y He. 1. 1, 2. ch. 26. 3, 4; 27. 1. Jn. 11. 53. ch. xxvi. xxvii. Mar. xiv. xv. Lu. xxii. xxiii. Jn. vii. viii. x. xviii. xix. Ac. 3. 14, 15. 1 Co. 2. 8. He. 13. 12.

z Ac. 2. 23; 4. 25-27.

a Ps. 2. 4, 5, 9. Zec. 12. 2. Lu. 19. 27, 43-44; 20. 15, 16. Mar. 12. 9. De. 4. 26, 27; 28. 15-68; 29. 18-28; 31. 17, 18; 32. 15-35. Le. 26. 14-39. ch. 8. 11, 12; 3. 12; 12. 43-45; 23. 35-38; 27. 7; 24. 2-34. Lu. 17. 22-37; 21. 6-33. Pr. 1. 21-32. Jn. 9. 39-41. Ac. 28. 23-28.

b ch. 8. 11. Ac. 13. 46, 47; 18. 6. Lu. 21. 24. Ro. 9. 26; 11. 11-19. Ps. 47. 9. Da. 7. 44. ver. 43.

c Ps. 118. 22. Ac. 4. 11. Lu. 20. 17. Ro. 9. 33. 1 Pe. 2. 6, 7. Is. 28. 16. Ep. 2. 14-22. ch. 16. 18. Zec. 3. 9.

* This parable is a sequel to that which goes before. It makes the picture complete. The wicked husbandmen slew the heir; but they did not thereby destroy his power. Under this other image of a *rejected stone* the final triumph of *the Son* is shown. The stone is made 'the head of the corner:'—the Son risen from the dead and glorified, is made 'Head over all to the church.'—*P.*

d 1 Ti. 3. 16. Ro. 16. 26, 27. Col. 1. 25-27. Ep. 3. 3-9.

9 See note * in first column.

e See on ver. 41; ch. 8. 12.

g Is. 26. 2.

h He. 2. 2, 3. Is. 8. 14, 15. Ro. 9. 33. 1 Pe. 2. 7. Lu. 20. 18. Is. 60. 12. Zec. 12. 3. Ps. 2. 9. 1 Th. 2. 16. See ver. 41. 2 Co. 2. 14; 4. 3, 4. Da. 2. 43, 44. Ps. 110. 5, 6.

i Lu. 11. 45. 2 Ti. 4. 3.

j ver. 26; ch. 14. 5. Lu. 20. 6. Mar. 12. 12.

k Lu. 7. 16. Jn. 7. 40. See ver. 11.

CHAP. XXII.

a ch. 9. 15-17; 12. 43-45; xiii.; 20. 1-14; 21. 28-44. Lu. xiii.-xix. ch. 24. 43-51; 25. 1-29.

b ch. 3. 2; 4. 17; xiii.; 20. 1; 21. 31, 43, with Lu. 14. 16-24. Re. 19. 7, 9. Ca. i.-viii. Ps. xlv.

c Ps. 68. 11. Je. 25. 4; 35. 15. Re. 22. 17. ch. iii. x. Mar. i. iii. Lu. i. iii. vi. x. Pr. 9. 2-5; 1. 20-25. Ho. 11. 2, 7.

d Lu. 24. 47. Ac. i.-ix. Pr. 9. 1-5; 1. 20-23. Is. 55. 6. ch. xxvi.-xxviii. Mar. xiv.-xvi. Lu. xxii.-xxiv. Jn. xviii.-xx. 19. 27-57.

e Ge. 19. 14. Ac. 2. 13; 24. 25. Pr. 1. 24, 25. Ps. 81. 11; 106. 24, 25. Ro. 2. 4. He. 2. 3. ch. 13. 22. 1 Ti. 6. 9, 10.

g 2 Ch. 36. 16. ch. 21. 35; 23. 34, 37. Ac. iv.-viii. xii.; 13. 45; 14. 4, 5, 19; 17. 5, 13; 18. 12; 20. 3; 21. 30; xxii.-xxv. 1 Th. 2. 14, 15.

1 Two classes are represented: 1. Those who simply neglected the truth. They were occupied with the world. They preferred business to religion. Whatever their occupations were, whether merchants, politicians, soldiers, literary men—they deemed them more important than the service of God. 2. Those who opposed the truth. The truth did not accord with their prejudices; it condemned their vicious habits; it tended to overthrow their tyranny; they therefore met it as open enemies, and tried to crush it by open force. The sequel shows the final triumph of God's cause in spite of neglect on the one hand, and persecution on the other.—*P.*

h ch. 23. 34-39; 24. 2-34. Lu. 17. 22-37; 19. 27, 41-44; 21. 6-33. He. 6. 4-8; 10. 26-31. 1 Th. 2. 16. 1 Pe. 4. 17, 18. Da. 9. 26, 27. See ch. 21. 41.

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serve God—but who repented at the preaching of John, and believed in our Lord for salvation. The second, the 'chief priests and elders,' ver. 23, who, from their youth, had been professors of religion, but who, 'counting themselves righteous,' rejected 'the righteousness of God,' and denied and crucified the Lord of life and glory. *C.*

Ver. 44. *Whosoever shall fall upon this stone* (as the Jews stumbled at the humiliated condition of Christ, and so rejected him) *shall be broken* rather, bruised: *but on whomsoever it shall fall* (when the long-suffering of God comes to an end, and he rises terribly to judgment), *it will grind him to powder*—(rather, 'he shall be driven away as chaff from a winnowing-fan.' See Ps. 1. 4). All which things were fulfilled on the Jewish nation, who were first bruised in their own land, then utterly dispersed throughout the earth. *C.*

REFLECTIONS.—Let me at once behold in Jesus the omniscient, the all-commanding, the temple-purifying, the miracle-working *God;* and the weak *man*, pinched with poverty and hunger! Yea, the true Messiah riding on an ass, attended with shouts of salvation in order to die for the people! But what ignorant and diversified views men have of him! And how is the church of God often corrupted, and her ordinances profaned, while they, who ought to reform others, hate to be reformed, or to hear of others more devout than themselves, or to see God perform his promises to, and glorify his Son! Yea, careless clergymen are apt to oppose every faithful administration of the truth, unless shame or fear restrain them. And the most ignorant and notorious sinners are frequently turned to the Lord and his ways, when forward professors draw back unto their everlasting perdition. But if God bestow his means of salvation upon men, he will demand their careful improvement of them. And if his ministers be contemned and persecuted, he will unchurch the persecutors at last, and put others in their room. Yea, let men trample the Redeemer under foot as they may, God will cause him to be highly exalted, and made the Connector and glory of his church. If men will not bow to the outstretched sceptre of his grace, they must, self-condemned, fearfully perish under the weight of his wrath. And awful is the prospect when faithful reproofs do but exasperate the reproved: and when God must make the awe of inferiors restrain the rage of persecuting superiors.

CHAPTER XXII. Ver. 1-14. The *marriage-feast* denotes the gospel dispensation, in which Jesus Christ, as the Bridegroom of souls, and all the rich fulness of God in him, are offered by God to sinful men. The *servants* are John Baptist, Christ, and his apostles and ministers, who invite and encourage men to receive the same. *All things were ready* when Christ had suffered, risen again, and ascended to glory, and the Holy Ghost was poured out in a plentiful and miraculous manner. The *refusers* and *contemners* of the feast, and *murderers* of the messengers, are the Jews, who not only rejected the offers of the gospel, but persecuted and murdered the preachers of it; and on that account their cities and temple were soon afterwards burned, themselves murdered in multitudes, their land desolated, and their constitution, in both church and state, miserably broken to pieces. Those called from the *highways* are the sinful Gentiles of every rank and condition, or greater and lesser sinners, who, by the preaching of the gospel, are invited and converted to Christ and his church. The *man without the wedding-garment* denotes hypocritical professors, who take their place as members of the church without receiving Christ and his righteousness, or being renewed in holiness after his image; and whose end will be redoubled and everlasting destruction. 20, 21. Since, by your using the Roman em-

is ready, but [t]they which were bidden were not worthy.

9 Go[j] ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So[k] those servants went out into the highways, and gathered together all, as many as they found, both bad and good: and the wedding was furnished with guests.

11 And when the king [u]came in to see the guests, he saw there a man which had not on a[n] wedding-garment:

12 And he saith unto him, [2]Friend, [o]how camest thou in hither, not having a wedding-garment? And he was [p]speechless.

13 Then said the king to the servants, [q]Bind him hand and foot, and take him away, and cast *him* into outer darkness: there shall be weeping and gnashing of teeth.

14 For[r] many are called, but few *are* chosen.[3]

15 ¶ Then[s] went the Pharisees, and took counsel how they might entangle him in *his* talk.

16 And they sent out unto him their disciples, with the [t]Herodians, saying, [u]Master, we know that thou art true, and [v]teachest the way of God in truth, neither carest thou for any *man;* for thou regardest not the person of men.

17 Tell[x] us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

18 But [y]Jesus perceived their wickedness, and said, Why [z]tempt ye me, *ye* hypocrites?[4]

19 Show me the tribute-money. And they brought unto him a penny.[5]

20 And he saith unto them, Whose *is* this image and superscription?[6]

21 They say unto him, Cæsar's. Then saith he unto them, [a]Render therefore unto Cæsar the things which are Cæsar's, [b]and unto God the things that are God's.

22 When they had heard *these words*, they marvelled,[c] and left him, and went their way.

23 ¶ The[d] same day came to him the Sadducees, which say that there is no resurrection, and asked him,

24 Saying, Master, [e]Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore, in the resurrection, whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, [g]not knowing the scriptures, [h]nor the power of God.

30 For [i]in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 I[j] am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And [k]when the multitude heard *this*, they were astonished at his doctrine.

34 ¶ But[l] when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them, *which was* a lawyer, asked *him a question*, tempting him, and saying,

36 Master,[m] which *is* the great commandment in the law?

37 Jesus said unto him, [o]Thou shalt love the Lord thy God with all thy heart,[7] and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second *is* like unto it, [p]Thou shalt love thy neighbour as thyself.

40 On these two commandments hang all the law and the prophets.[8]

41 ¶ While[q] the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, [r]*The son* of David.

43 He saith unto them, How then doth David [s]in spirit[9] call him Lord, saying,

44 The[t] LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?[1]

A.M. cir. 4037. A.D. cir. 33.

i Ac 3.26; 13.46. ch. 10.11,13. Re.3.4;22.14. Ps.81.11.

j Pr. 1. 20–22; 8. 1–4. ch.8.11;13.47; 21.41,43; 28.18–20. Mar. 16. 15; 16. Lu.24.47. Ac.1.7,8; 13.46,47. Ro.10.18. Ep. 3.8. Re.22.17. Is.42. 6, 7.45.22;55.1.

k Ac.x.–xix. Ro.10. 18; 15. 19. Col. 1.6, 23. Re.7.9; 5.9. ch. 13. 38, 47.

l Zep.1.12. Lu.19.15. Re.2.23.

m Ro.13.14. Re.19.8; 3.4,18; 16. 15. Is.61.10. Lu.15.22.ch.6.33.2Co. 5.3, 21. Ro.5.19; 3.22. Ps.45.13, 14. Ep. 4. 24. Col.3.10,12.

2 See note * below.

o Jn. 3, 3, 5. ch. 5. 20. Phi.3.3,8,9.

p Je.2. 26. Ro. 3. 19. Tit.3.11.

q ch.3.12;8.12;12.45; 21.41; ver.7; 24.51; 13. 42; 25. 30. Is.52.1. Re. 21.27. 2 Pe.2.17. Jude 6, 13.2 Th.1.9.

r ch. 20. 16; 19. 30. Mar.10.31. Lu.7.29;12. 32;13.23-30.ch.7.13,14; 8.11,12.

3 See ch.20.16.—*C.*

s Mar.12.13–17. Lu. 20.20–26; 11.53. Ps.2.2. Je.18.18. Ec.4.4. Job 5. 2. Mi. 2.1.

t ch.16.6. Mar.8.15.

u ch.26.49,50. Ps.12. 2;55.21.

v 2Co.2.17.1 Th.2.4. Ga.1.10. Ac.10.34,35.

x Ezr.4.13. Ac.5.37. Je.42.2,3.

y See ch.16.8. Jn.2. 25.

z ch.12.38;19.3. Lu. 11.16,54.

4 Our Lord 'knew what was in man,' and, therefore, in calling the Pharisees and Herodians, who had attempted to flatter him, hypocrites, he could not fall into any mistake, nor be guilty of any rash or uncharitable judgment. Therefore, while we follow his example, in denouncing errors condemned by the Word of God, we may not always follow it in judging of hearts, which we cannot see. When, however, 'by their fruits,' we have sufficient evidence of the hypocrisy of pretenders, we are authorized by his example to denounce them by their proper names.—*C.*

5 In value sevenpence three farthings, ch. 20. 2; 18. 28. Re.6.6.

6 Or, *inscription.*

a ch. 17. 25, 27. Ro. 13.7. Pr. 24. 21. 1 Pe.2. 17.

b Mal.1.6–8;3.8–10.

c ver. 33, 46. 1 Co. 1. 19,20. Job 5.12,13.

d Mar.12.18–27. Lu. 20. 27–38, with Ac. 23. 6,8. 1 Co.15.12. 2 Ti.2. 17.

e De.25.5,6. Ru.1.11. Ge.38.8.

* *Friend.* Rather, 'companion.' The king, according to an eastern custom, furnished each guest with a garment, and the neglect or refusal of this garment was an insult to the munificent donor.—*Note,* This 'wedding-garment' has been represented by some as 'the justifying righteousness of the Lord Jesus Christ;' by others, as 'the believer's robe of personal righteousness,' while others 'see no reason for excluding either.' Now that it must include 'the righteousness of God, which is unto and upon all them that believe,' is certain; but before it can be understood of the personal righteousness of any believer, it is necessary to inquire what 'personal righteousness,' as distinct from 'the righteousness of God,' can possibly mean. In truth, it has neither meaning nor existence. The only righteousness of a believer is the righteousness of God. The personal righteousness of a sinner, like the personal riches of a pauper, is an absolute contradiction in terms.—*C.*

f Is.8.20; 27.11; 28.9, 10. Ho.4.4,6; 8.12. Jn. 20.9,31. Ro.15.4. 2 Ti. 3. 15–17, with Job 19. 25,26. Eze.37.5–10. Da. 12.2.

g Ge.18.14. Je.32.17. ch.18.26. Lu.1.37. Phi. 3.21. Ac.26.8.

h ch.18.18,10. Lu.20 36. 1 Co. 7.29,30; 15. 42,44, 49,52. 1 Jn. 3.2. Jn.5.29.

i Ex. 3. 6, 15, 16. Ge. 17.7; 28.21; 32.9. Le.26. 12. Ac.7.32. He.11.16. Mar. 12. 26. Lu. 20. 37, 38.

k ch.7.28,29. Mar.6. 2;12.17. Lu.4.22.

l Mar.12.28–34. Lu. 10.25–28. See ver.15.

m ch. 7. 21. Ps. 12. 2; 55.21. ch.26.49,50; ver. 16.

o De.6.5; 10.12; 30.6. Lu. 10. 27. Pr. 23. 26. Mar.12.30,33.1 Ti.1.5.

7 *With all thy heart* (with all thy inward affections), *with all thy soul* (with all thy consciousness and hopes of immortality), *with all thy mind* (with all thy thoughts).—*C.*

p Le.19.18. Ro.13.9. Ga.5.14. 1 Ti.1.5. Ja.2. 8. Lu.10.27,36,37. 1 Jn. 3.18.ch.7.12.

8 The meaning is, the whole of Revelation, which is here embraced under the two great heads of *the Law* and *the Prophets*, is embodied in these two commandments. The sum and substance of divine truth is embraced in one word, LOVE.—*P.*

q Mar.12.35–37. Lu. 20.41–44. ver.15,34.

r Is.7.14; 9.6,7; 11.1–4. Je.23.5,6. Eze.34.23, 24;37.24.

s 2 Sa. 23. 2. 2 Pe. 1. 21. Ac.1.16;2.30.

9 *In spirit*, that is, by the Holy Ghost, Mar.12.36.—*C.*

t Ps.110.1. Ac. 2. 34, 35. 1 Co.15.25. He.1.3, 13; 10.12,13. Ep. 1. 20–22, with Re.22.16. Ro. 1.3;9.5.

1 This is not meant to deny that the Christ is both David's LORD and David's SON; for he was both the 'root and the offspring of David;' but, by necessary implication, to declare both his Deity and humanity in one person.—*C.*

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peror's money, ye have acknowledged yourselves his subjects, therefore ye ought, in civil concerns, to return him the tribute of that which, by the authority and protection of his government, ye receive from him; as well as in religious concerns to render unto God the homage and acknowledgments which are due to him as Lord of all. 31, 32. God's calling himself the *God of Abraham, Isaac, and Jacob*, after they had been long dead, plainly imported that they continued still the sons of God, waiting for the redemption of their bodies; and that their bodies, which still remained in covenant with him, as well as their souls, could not be suffered always to abide in a state of death. 40. These two commandments include the substance of the whole moral law, which is fundamental to all true religion. They include the whole natural law, which was originally written in the heart of man; the obligation of which can never be dissolved, and which all the revelations of God are founded on, and designed to enforce. 46. The scribes and Pharisees were either ignorant or unwilling to acknowledge that the Messiah, who, in his human nature, was a descendant of David, in his divine nature was *God over all.*

Ver. 3. 'The carnal mind,' in its 'enmity against God,' is here represented (ver. 3, 5, 6) under four aspects:—1. *They would not*—the human will being set up against the will of God. 2. In levity and neglect, *they made light of it*, ver. 5. 3. In preference of earthly to heavenly things, ver. 5, they went 'one to his farm,' &c. 4. In rebellious persecution of God's servants, ver. 6. All which things were not only exemplified by the Jews, but have continued among the Gentiles till this day. *C.*

Ver. 16. *The Herodians* were certain political partisans of Herod, to whom, as an Idumean and Sadducee, the Pharisees were directly opposed. But in opposition to Christ these extremes are made to coalesce.—*Note,* Thus in these very days Popery and infidelity—implicit faith and no faith—are seen to unite in determined opposition to evangelical truth! *C.*

Ver. 28. The object of the Sadducees is to show the absurdity of a future state, by producing what they conceive an insuperable difficulty—a difficulty which our Lord solves with a readiness that humbles their pride of intellect, though it does not soften the hardness of their heart. *C.*

Ver. 32. Our Lord's argument is this: You admit the being of a God—a living God—the God of living men. But God called himself the God of Abraham, &c., long after Abraham's *body* was dead, therefore the *soul* of Abraham must have been still alive, since the living God continues to acknowledge him for his servant and friend. *C.*

REFLECTIONS.—Infinite is the mercy of God in making a new covenant and New Testament dispensation of his grace for sinners of mankind; and that his invitations to partake of it are so unlimited, earnest, and so often repeated! Fearful then is their guilt, and dreadful their punishment, who decline his offers, persecute his ministers, or presume to be Christians without the saving power of Jesus and his grace

46 And[u] no man was able to answer him a word; neither durst any *man*, from that day forth, ask him any more *questions*.

CHAPTER XXIII.

1 *Christ exhorteth the people to follow the good doctrine, not the evil examples, of the scribes and Pharisees.* 5 *His disciples must beware of their ambition.* 13 *He denounceth divers woes against their hypocrisy and blindness:* 34 *and prophesieth the destruction of Jerusalem.*

THEN spake Jesus to the multitude, and to his disciples,

2 Saying, [1]The scribes and the Pharisees sit in Moses' seat:[2]

3 All[a] therefore whatsoever they bid you[3] observe, *that* observe and do; [b]but do not ye after their works: for they say, and do not.

4 For[4] they bind heavy burdens, and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.

5 But[c] all their works they do for to be seen of men: [d]they make broad their phylacteries,[5] and enlarge the borders of their garments,

6 And[e] love the uppermost rooms at feasts, and the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.[6]

8 But[g] be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren.

9 And call no *man* your father[7] upon the earth: [h]for one is your Father, which is in heaven.

10 Neither be ye called masters:[8] for one is your Master, *even* Christ.

11 But[i] he that is greatest among you, shall be your servant.

12 And[j] whosoever shall exalt himself, shall be abased; and he that shall humble himself, shall be exalted.

13 ¶ But woe unto you, scribes and Pharisees, hypocrites! for [9]ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses,[1] and for a pretence make long prayer:[2] therefore ye shall receive the [k]greater damnation.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye [l]compass sea and land to make one proselyte; and when he is made, ye make him twofold[3] more the [m]child of hell than yourselves.[4]

16 Woe unto you, [o]*ye* blind guides, which say, Whosoever[5] shall swear by the temple, it is nothing; but whosoever shall swear by the gold[6] of the temple, he is a debtor.

17 *Ye*[p] fools, and blind! for whether is greater, the gold, [q]or the temple that sanctifieth the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.[7]

19 *Ye* fools, and blind! for whether *is* greater, the gift, or the altar that [r]sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by [s]him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by [t]him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! [u]for ye pay tithe of mint, and [8]anise, and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 *Ye*[v] blind guides! which strain[9] at a [1]gnat, and swallow a camel.[2]

25 Woe unto you, scribes and Pharisees, hypocrites! [z]for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 *Thou* blind Pharisee! cleanse[3] first that *which is* within the cup and platter, that the outside of them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are [y]like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

[3] Get your hearts sanctified, that your life may be holy. Lu.11.41.Je.4.14;13.27.Ja.4.8.rCo.6.11,20.Tit.1.15.He.10.22. [y] Lu.11.44.Ac.23.3.ch.7.15,21.Is.58.2.Eze.33.31.2 Ti.3.5.Tit.1.16.

A.M. cir. 4037.
A.D. cir. 33.

[u] Mar.12.34. Lu.14.6;20.40.

CHAP. XXIII.

1 ch. 2. 4; ver. 13, 15, 23, 27, 29. Mal. 2. 7. Ne. 8. 4. De. 33. 5. Perhaps it means, that they were civil governors as Moses was.

2 They were the public and recognized expounders and administrators of the Mosaic law. As such they were to be obeyed—whatever they taught out of the law, whatever they ordered in accordance with the law, was to be strictly attended to. This implies a careful examination of Pharisaic teaching. The people were commanded to obey, but not blindly.—*C.*

[a] Ro. 13. 1. Tit. 3. 1. Is. 8. 20. Jn. 5. 39.

3 That is, 'All they bid you do' upon the authority of Moses.—*C.*

[b] 2 Ti. 3. 5. Tit. 1. 16. Ro. 2. 1, 2, 17–25.

4 Lu. 11. 46. Is. 10. 1. Ac. 15. 10. Ga. 6. 13. They impose troublesome rites on others, but neglect them themselves.

[c] ch. 6. 1–16.

[d] Nu. 15. 38, 39. De. 22. 12; 6. 8. Pr. 3. 3.

5 Scraps of parchment, with some sentences of the law written on them, fastened to their forehead or hand.

[e] Mar. 12. 38, 39. Lu. 11. 43; 20. 46. 3 Jn. 9. Pr. 16. 18; 29. 23. Hab. 2. 4.

[g] My *master* or *great one*.

[f] Ja. 3. 1. 1 Co. 3. 4, with ch. 17. 5. 2 Co. 1. 24. 1 Pe. 5. 3, 4.

7 *Call no man father upon earth*, so as to receive his instruction, and obey his commands, upon the ground of his official authority.—*C.*

[h] Mal. 1. 6. Jn. 6. 45. ch. 5. 16, 48; 6. 1, 4, 6, 9, 14, 18, 26, 32; 7. 12; 13. 43; 19. 17.

8 *Masters*—rather, 'leaders;' claiming to be guides of the judgments and consciences of men, as the scribes and Pharisees did; telling the people that they must believe all their doctrines, and obey all their injunctions, as the teachings and commandments of God.—*C.*

[i] ch. 20. 26, 27; 18. 3, 4; 11. 29. Jn. 13. 12–17. Phi. 2. 4–8. He. 5. 8.

[j] Lu. 14. 11; 18. 14. Da. 4. 37. Job 22. 29. Pr. 29. 23. Lu. 1. 51, 52. Ja. 4. 6. 1 Pe. 5. 5. Pr. 15. 33.

9 Lu. 11. 52. Eze. 22. 25. 2 Ti. 3. 6. Tit. 1. 11. Ye hinder men from believing the gospel, as well as reject it yourselves.

1 Mar. 12. 40. Lu. 20. 47. 2 Ti. 3. 5, 6. Tit. 1. 11. Job 20. 9; *i.e.* rob them of their property.

[k] ch. 11. 22, 24. Lu. 12. 47.

2 The prayers of some of the Pharisees are said to have extended to three hours. Yet it is not their length that is condemned; for our Lord continued all night praying (Lu. 6. 12); the thing condemned is the principle of their length—a pretence of devotion which was not felt.—*C.*

A.M. cir. 4037.
A.D. cir. 33.

[l] Gal. 4. 17. 2 Ti. 3. 6. Ac. 13. 45; 14. 2, 19; 17. 5, 6, 13.

3 More furiously mad against the gospel.

[m] Jn. 8. 44. Ac. 13. 10. Ep. 2. 3.

4 *Twofold more the child of hell than yourselves.* You are guilty of one hell-deserving sin, hypocrisy—lie of apostasy from his own religion, to which you have persuaded him, and hypocrisy in yours, in which you have initiated and trained him. Besides, the proselytes became doubly more zealous in opposing the truth and propagating error.—*C.*

[o] Is. 56. 10, 11. ch. 15. 14.

5 ch. 5. 33, 34. Ja. 5. 12. Je. 5. 7. Eze. 17. 23. They pretended that a man's oath by the temple did not bind him, unless he swore by the consecrated treasures of the temple.

6 Either the golden platings, altar, vessels, or treasures.—*He is a debtor*, to pay his vow.—*C.*

[p] ch. 3. 7; 12. 34. Ps. 94. 8. Jn. 8. 44. Ac. 13. 10; 23. 3, with ch. 5. 22.

[q] Ex. 30. 29; 29. 37. ver. 19.

7 Or, *debtor* or *bound*.

[r] ver. 17. Ex. 29. 37; 30. 29.

[s] 1 Ki. 8. 13. 2 Ch. 7. 2; 6. 2. Ps. 26. 8; 132. 13, 14.

[t] ch. 5. 34. Ps. 11. 4. Is. 57. 15; 66. 1. Re. 4. 2, 3. Da. 7. 9. Ac. 7. 49.

[u] Lu. 11. 42, with ch. 9. 13; 12. 7. 1 Sa. 15. 22. Je. 22. 15, 16. Ho. 6. 6. Pr. 21. 3. Mi. 6. 8. Ga. 5. 22, 23.

8 Gr. *dill*.

[v] See ver. 16, 17.

[9] ver. 23; ch. 15. 2–6. Jn. 18. 28, 40. They scrupled to commit lesser sins, and indulged themselves in greater.

1 *Strain at a gnat.* In the English edition of the Bible, 1598, it is 'strain *out* a gnat'—which is the correct translation. There can scarcely be a doubt that the translators of the authorized version intended to retain this rendering; but the word *at* having crept in, by a natural typographical error, has ever since continued to be copied.—*C.*

2 *Swallow a camel.* A proverbial expression for a great sin sanctioned by a conscience that pretends to great scrupulosity. The Jews would not defile themselve with going into Pilate's judgment-hall (Jn. 18. 28); but they scrupled not to buy, and shed the blood of the Lord of glory! The Inquisition would not defile themselves with blood, but they condemned the innocent as a heretic, delivered him over to the secular arm, commended him to mercy, and knew he would be burned!—*C.*

[x] Lu. 11. 39. Mar. 7. 4. ch. 15. 19, 20.

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implanted in their souls. Why should we dissemble before the all-seeing Redeemer? Rather let us tremble to reflect, that all men are called to salvation, yet so few heed the call—that many, instead of believing the gospel, should occupy themselves in disputes against the truth, or endeavour to entangle its preachers. And all, but especially ministers, have great need to answer captious questions with caution; and duly to connect our duty to magistrates with that which we owe to God. And it is no wonder that men are embarrassed who are ignorant of God's power and Word.—Happy is that spiritual relation to God, which secures blessedness here and to eternity, when all the fashions and connections of this world shall be no more! But how extensive is our duty to God and to men—and how delightful to a renewed heart! Love to *my God* and my neighbour is the fulfilling of the law. Great is the mystery of godliness—God made manifest in the flesh! What think I of this Christ? Is he my Saviour and my ALL IN ALL? Let me then in holy diligence, in cautious prudence, and in readiness to render a reason of the hope that is in me, follow him while I live: and endeavour to turn every perplexing question into important and useful hints and inquiries for my real instruction.

CHAPTER XXIII. Ver. 32–37. Go on then in your fathers' wicked courses, persecuting and murdering me and the apostles and other ministers whom I will send to preach the gospel among you, till, by your malicious wickedness, ye have rendered the approaching ruin of your nation inevitable; and have, by your approbation of it, rendered yourselves chargeable with all the blood of righteous men shed from the foundation of the world to this time. Ye persecuting rulers and inhabitants of Jerusalem, how often have I, by myself and servants, attempted, in the most earnest and gracious manner, to call you to a state of salvation and comfort in fellowship with me; but ye obstinately refused. Behold, therefore, in a little time your city, temple, and nation shall be consigned to utter destruction! And when I am enthroned with my Father, dreadful shall be the state of your nation, cast out from the church of God, and abandoned to miseries unnumbered; till at last they shall be glad to welcome me into their hearts, and be ready to triumph in my praise: and many of you shall never see me, after my death, till I come in the clouds at the last day.

Ver. 4. *Heavy burdens.* These were the traditions of the elders—in many things making void the law of God, and imposing the intolerable authority of man. *C.*

Ver. 5. *Phylacteries.* The Jewish phylacteries (so called from

29 Woe unto you, scribes and Pharisees, hypocrites! because [z]ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them [a]in the blood of the prophets.

31 Wherefore [b]ye be witnesses unto yourselves, that ye are [c]the children of them which killed the prophets.

32 Fill[d] ye up then the measure of your fathers.

33 *Ye*[e] serpents, *ye* generation of vipers! how can ye escape the damnation of hell?

34 ¶ Wherefore, behold, [g]I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

35 That [h]upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, [i]All these things shall come upon this generation.

37 O[j] Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, [k]how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and [l]ye would not!

38 Behold, your house[4] is left unto you desolate.

39 For I say unto you, [m]Ye shall not see me henceforth, till ye shall say, [o]Blessed *is* he that cometh in the name of the Lord.[5]

CHAPTER XXIV.

1 *Christ foretelleth the destruction of the temple:* 3 *what and how great calamities shall be before it:* 29 *the signs of his coming to judgment.* 36 *And because that day and hour is unknown,* 42 *we ought to watch like good servants, expecting every moment our Master's coming.*

AND Jesus[a] went out, and departed from the temple: and his disciples came to *him* for to show him the buildings of the temple.

A.M. cir. 4037.
A.D. cir. 33.

z Lu.11.47–51.
a ver.34,37. 2 Ch.36.15,16. See ch.21.35,36; 22.6.
b Jos.24.22. Lu.19.22. Job 15.5,6. Ps.64.8.
c Ac.7.51 52.1 Th.2.15.2 Ch.30.16.
d Je.15.16. 1 Th.2.16. Ge.15.16. Nu.32.14. Ps.69.27.
e ch.3.7; 12.34. Jn.8.44. Is.1.15. He.2.3; 10.29; 12.25,26.
g 2 Ch.30.15,16. Ne.9.26. Lu.11.49. ch.10.17. Ac.5.40; 7.51,52,59. 22.19; 8.4; 12.2; xxi xxv.1 Th.2.15,16.2 Co.11.24,25. Re.18.24. He.11.37.
h Ex.20.5. Mi.6.16. Ge.9.5,6. Ps.9.12. Ge.4.8.2 Ch.24.20–22. Zec.1.1. Re.18.24.
i Ezc.7.2–12; 12.21–28. ch.24.34. 1 Pe.4.17, 18.
j Lu.19.42; 13.34. See ver.30, 31, 34. ch.21.35,36; 22.6. 2 Ch.30.15,16; 24.21,22. Ne.9.26. Ac.7.52,59.
k De.32.29. Ps.81.10; 95.7. Lu.19.42, with De.32.11,12. Ps.17.8; 91.4
l Ps.69.26. Is.1.7. Mi.3.12. Ps.81.11,12. Ho.11.2,5. Pr.1.24,25.
4 Temple, ch.24.2. Lu.19.44. 2 Ch.7.20–22. Zec.11.1.
m Pr.1.26–30. Jn.8.21,24; 7.34. Lu.21.24. Ho.3.4,5.
o ch.21.9. Ps.118.26.
5 These words are rendered more solemn and emphatic by the circumstances under which they were uttered. Our Lord had frequently, especially of late, taught in the temple. He had set forth the truth: he had besought, warned, and threatened. It was all in vain. The infatuated people, assembled in the temple courts professedly to worship God, would not hear God's Son. Now he turns away from the temple for ever. He would enter it no more. In words of deep-seated tenderness he pronounces judgment on an impenitent and infatuated people.—*P.*

CHAP. XXIV.

a Mar. 13.1–8. Lu. 21.5–11, with ch.23.38, 39.

a The most commanding view of the temple and its courts was obtained from the side of the Mount of Olives, where Jesus sat when he uttered the words of this terrible prophecy. He saw across the narrow glen of the Kidron the colossal supporting wall of the artificial platform on which the temple stood, at this point about 150 feet high. Along its summit ran the stately columns of Solomon's porch. The *naos*, or shrine itself, with its encircling chambers, was raised on an inner platform so as to overtop the porches, and, it seems, all the buildings of the city. With such a magnificent structure before their eyes, the words of Jesus must have fallen with painful force upon the ears and hearts of the disciples.—*P.*

b Lu.19.44. Je.5.10; 26.18. Mi.3.12. 1 Ki.9.7. Eze.7.20–22.
1 See note ' in first column.
c Mar.13.3,4. Lu.21.7. Da.12.6,8. Jn.21.21. 1 Th.5.1.
d Je.29.8. Lu.21.8. 1 Co.6.9; 15.33; 3.18. Ep.5.6. Col.2.8,18. 2 Th.2.3. Ga1.6.7. 1 Jn.3.7; 4.1.
e Je.23.21,25; 14.14. Jn.5.43. Ac.5.36,37. Re.13.3. ver.11,24.
g Da.xi. Je.4.19; 5.10,11.
h Ps.46.2,3; 27.1–3; 112.7. Is.8.12–14.
i Je.4.27; 5.10,18. ver.14.
j Hag.2.21,22. Zec.14.13. He.12.27. Da.2.44. 2 Ch.15.6. Ac.11.28. Joel 2.30.
2 *Famines.* See Ac.11.28. Four occurred in the reign of Claudius (A.D. 41?-54), extending through Italy, Greece, Palestine, &c.—*C.*
3 *Pestilences.* One is recorded in Babylonia (A.D. 40); another in Italy A.D. 66)—both before the destruction of Jerusalem.—*C.*
4 *Earthquakes.* One in the reign of Tiberius destroyed twelve cities of Asia; and, in the reign of Nero, Laodicea, Hierapolis, and Colosse were overthrown. There are also others recorded, as very destructive, in Crete, Smyrna, and other places.—*C.*
k ch.10.17–22. Mar. 13.9–23. Lu.21.12–24. Jn.16.2; 15.20. ch.23.34; 22.6; 13.21; 11.6. Re.2.10. Ac.iv.-xii. xxi.-xxv.
l ch.7.15. Ac.20.29, 30. 1 Co.11.19. 2 Co.11.13. 2 Ti.2.17. 2 Pe.2.1. 1 Jn.4.3. Jude 4, 18. 1 Ti.4.1.
5 Repeated mention is made of false, judaizing, and heretical teachers during apostolic times, and against their pernicious dogmas the various sections of the church are solemnly warned. See Ac.20.30. Ro.16.17. 2 Co.11.13. 1 Jn.2.18,22, &c.—*P.*
n Re.3.15,16. 2 Ti.1.15. 4.10,16. He.10.25.
o Da.12.12. ch.10.22. Re.2.10. Mar.13.13. He.3.6; 10.39.

A.M. cir. 4037.
A.D. cir. 33.

2 And Jesus said unto them, See ye not all these things? verily I say unto you, [b]There shall not be left here one stone upon another, that shall not be thrown down.[1]

3 ¶ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, [c]Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?

4 And Jesus answered and said unto them, [d]Take heed that no man deceive you.

5 For [e]many shall come in my name, saying, I am Christ; and shall deceive many.

6 And [g]ye shall hear of wars, and rumours of wars: [h]see that ye be not troubled: for all *these things* must come to pass, but [i]the end is not yet.

7 For[j] nation shall rise against nation, and kingdom against kingdom: and there shall be famines,[2] and pestilences,[3] and earthquakes,[4] in divers places.

8 All these *are* the beginning of sorrows.

9 Then[k] shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And[l] many false prophets shall rise, and shall deceive many.[5]

12 And [n]because iniquity shall abound, the love of many shall wax cold.

13 But[o] he that shall endure unto the end, the same shall be saved.

14 And [p]this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come.

15 When[q] ye, therefore, shall see the abomination of desolation,[6] spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

p ch.4.23; 28.19; 9.35. Ac.2.5. Ro.1.8; 10.18; 15.19. Re 14.6. Col.1.6,23. Mar.1.15.
q Mar.13.14. Lu.21.20. Da.9.25,27; 12.11. Lu.19.43. 6 Roman armies.

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a Greek word signifying to keep or guard are said to have originated from the literal understanding of Ex. 13.9. They were little rolls of parchment, on which were written certain portions of the law, and were worn on the forehead or wrist of the left arm. The passages written on them were Ex. 13.2–10, 11–16; De. 6.4–9; 11.13–21.—*Borders.* The fringes required by the law. See note on Nu. 15.38. *C.*

Ver. 7. *Rabbi* is derived from a word first signifying great, and, by consequence, superior, master. The Jews have its origin as a personal title, no farther back than the time of the famous Hillel, or rather of his son Simeon, supposed to be the same who took the child Jesus in his arms in the temple, Lu. 2.25–32. There were three gradations of the title—Rab, Rabbi, and Rabban—which latter title was bestowed upon no more than seven, all the descendants of Hillel—among whom were this Simeon, and Gamaliel, the instructor of Paul. *C.*

Ver. 23 *Mint.* A well-known plant, both of the field and garden, of various species, generally possessing an agreeable aromatic odour—upon account of which it was strewed on the floors of the synagogues, besides being used for culinary and medicinal purposes.—*Anise.* This should not have been translated *anise*, but *dill*, an umbelliferous plant, the seeds of which are used both for culinary purposes, as are the seeds of the caraway, and also as an agreeable addition to several medicines.—*Cummin.* Another umbelliferous plant, resembling fennel, but smaller. Its seeds have a bitterish pungent taste, accompanied with an aromatic flavour. The tithe of these plants was not mentioned by Moses; but the Pharisees, in proof of their righteousness by the law (see ver. 28; Ro. 10. 3, 5), insisted much upon these trifles, while the weightier matters of justice, humanity, and fidelity they frequently overlooked or violated. *C.*

Ver. 35. Zechariah, the minor prophet. is called the son of Barachiah, Zec. 1.1; and the Zechariah mentioned 2 Ch. 24. 20, 21, is called the son of Jehoiada. But as there is no record of any violence having been offered to Zechariah the prophet, it seems more natural to understand the reference of Zechariah the priest, whose violent death was inflicted by a wicked king and idolatrous people, on account of his faithfulness to the worship of Jehovah. His being called the son of Barachias, instead of Jehoiada, is easily accounted for, as Barachias may have been a second name of Jehoiada. *C.*

Ver. 38. *Your house.* Your temple, in which you trusted as the residence of God, and earnest of your protection. *C.*

Ver. 39. *Ye shall not see me* again, till, being converted, as a nation, to the faith of my gospel, 'ye shall say, Blessed is he that cometh (to save us. in the name of the LORD.' *C.*

REFLECTIONS.—The highest offices, in both church and state, are often filled up with the worst of men, who are apt to make others stumble at the ordinances or truths of God for their sake. Yea, they who make the greatest noise about morality and virtue, and its influence, to recommend us to God, are in general extremely destitute of it. Rigid imposers of human invention are rarely strict in their own lives. Let then the servants of Jesus Christ always endeavour to manifest their utmost humility, uprightness, and contempt of this world. Let them practise the doctrines they preach, and never attempt to lord it over their hearers or brethren in office. With what pitiful pretences do men varnish over their neglect of real godliness, their dishonesty, persecution, and murder! And fearful are the discoveries which shall be made in the last judgment! Aggravated will be their damnation who oppose the gospel and hinder others from believing it; and who pervert the oracles of God, seduce their neighbours into wickedness, neglect their hearts, varnish over their wickedness with pretences of devotion and zeal, profane the most solemn worship of God, and conduct all their religion by selfish and secular designs! Infinite is the patience of our Redeemer in long bearing with such; and great his mercy in giving them plain, timely, and frequently repeated warnings of their danger. But dreadful is the case when whole nations are at last punished for their unbelief and persecution: when Jesus' kind offers and entreaties issue in his depriving them of his ordinances, abandoning them to their own lusts, and casting them into the depths of hell! Yet such must be the end of all despisers of his grace. Let Britain hear and tremble!

CHAPTER XXIV.—Before the destruction of Jerusalem many false teachers and pretended Messiahs appeared, ver. 2, 4, 5, 11, 23–26. There were many wars, commotions, famines, pestilences, and earthquakes, ver. 6, 7. Ministers and other Christians were terribly persecuted; and much apostasy from and decay of religion ensued in many places, ver. 9–13. The gospel was preached through the Roman empire and the

16 Then let them which be in Judea[7] flee into [r]the mountains:[8]

17 Let[s] him which is on the house-top[9] not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And[t] woe unto them that are with child, and to them that give suck, in those days!

20 But pray ye that your flight be not in the winter, neither on the sabbath-day:[1]

21 For[u] then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And[v] except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

23 Then[w] if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not.

24 For[y] there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if *it* [z]*were* possible, they shall deceive the very elect.

25 Behold,[a] I have told you before.

26 Wherefore if they shall say unto you, [b]Behold, he is in the desert; go not forth: Behold, *he is* in the secret chambers; believe *it* not.

27 For[c] as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28 For[d] wheresoever the carcase is, there will the eagles be gathered together.

29 Immediately[e] after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken,

30 And[g] then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory.

A.M. cir. 4037.
A.D. cir. 33.

7 The Christians in Jerusalem, when they beheld 'Jerusalem compassed with armies' (Lu. 21. 20), recollecting this prophecy, fled to Pella, in the mountains, and were saved from the horrors and destruction of the siege.—*C.*

r Gal.1.17. Ge. 36.8. Pr.22.3. He.11.7.

8 See note * below.

s Job 2. 4. ch. 6. 25. Lu. 17. 31. Mar. 13.14-16.

9 The flat roof of each house having its own outside stair, or the end of each street terminating in a common stair near a gate, the inhabitants might escape without descending the stair that led to the interior of their dwellings.—*C.*

t Lu. 23. 29. Ho. 13. 16.2 Ki. 15. 16.2 Sa.4.4.

1 Ex.16.29. Ac.1.12; *i.e.* the Jewish Sabbath.

u Da.12.1. Joel 2. 2. Le.26.14-39. De.28.15-68; 29.18-28; 31.17,18; 32. 21-35. Pr. 1. 24-32. Ps. 21. 8-12; 69. 20-28. Is. 65.12-15. Zec.11. 9; 14. 2. Mal. 4.1. Lu. 21. 23,24; 19.43,44. 1 Th.2. 16.He.6.8; 10.26,27,29. 1 Pe.4.17,18.ch.8.12.

v Is.1.9; 6.13; 65.8,9. Zec.13.8,9; 14.2.

w Mar.13.21. Lu.17. 23; 21.8.

y See ver. 5, 11. De. 13. 1-3. 2 Th. 2. 9-11. Re.13.13. Jn.5.43.ch.7. 15.2 Pe.3.17.

z Jn. 6. 37; 10. 20, 28, 29. Ro.8.28-39. 1 Pe.1. 5. 2 Ti.2.19.

a Jn.16.1. Is. 44.7,8; 46.10;48.5,6.

b Jude 19. Ro.16.17, 18.

c Lu.17.24. Zec.9.14. Is.30.13,14; 24.1-6; 10. 22,23;26.21.

d Lu. 17. 37. Job 39. 29, 30. Je.16.16. Da. 9. 26,27. Am.9.1-4. 1 Th. 2.16.

e Is.13.10. Eze.32.7. Zep.1.14-18. Joel 2, 30, 31; 3.15. Am.5.20. Mar. 13.24-37. Lu.21.25-33. Ac. 2. 19, 20. Re. 6. 12-17.2 Pe.3.10.

g Da.7.13. ch.16.27, 28; 26. 64. Mar. 13. 26. Lu.22.69. Re.1.7.

* Alford's view of the meaning of this passage is worthy of note. He supposes that Matthew and Mark, writing mainly for Jews, give the *inner* or *domestic* sign of the approaching calamity—a sign which would appear within the temple: while Luke, writing for Gentiles, gives the *outward* state of things (Lu. 21. 20). Alford thinks the *inner sign* may have been some abomination, definite and well-marked, committed in the temple by the party of the Zelots. On seeing it all Christians within the city would take warning, and flee instantly.—*P.*

h Mar.16.15,16. ch. 28.18-20, or 13.41. Ac. 26.19;13.46-48.1 Co.15. 51. 1 Th.4.16.ch.25.32, 33.

2 Or, *with a trumpet and a great voice.*

i Zec.14.5.

3 There cannot be a doubt that the immediate and direct fulfilment of this prophecy is to be sought in the events which occurred in the Roman empire between the years A.D. 60 and 70, and which culminated in the destruction of Jerusalem and the final overthrow of the Jewish polity. The coming of the Son of man is his coming to judge and punish sinful nations. The sun, moon, stars and powers of heaven, are emblems of earthly potentates. A glance at the history of Rome from the death of Nero till the triumph of Titus and Vespasian, after the fall of Jerusalem, will fully illustrate the words of the prophecy. Yet still the whole scope of the passage shows that another and still greater event is here shadowed forth—not directly, perhaps, but typically: namely, the destruction of the world, and the coming of the Son of man to judgment.—*P.*

4 Lu.21.29-33. Mar. 13.28-30. Ja.5.9.1 Pe.4. 17,18 Eze.7. 2-13; 12. 22-28. ch.16. 28; 23.36. He. 10. 37. It took place within forty years after Christ's death.

5 Gr' *he.*

j Mar.13.31.ch.5.18. 2 Pe.3.10. Ps.102.26. Is. 40.8;51.6. He.1.11. 1 Pe. 1.25. Tit.1.2.

k ver 42,44; ch.25.6, 19, 31. Zec. 14.7. Mar. 13. 32. Jn. 5.28. Ac.17. 31;1.7. 1 Th.5.2. 2 Pe.3. 10.

6 *i.e.* day of the last judgment.

l Lu.17.26-36. Ge.vi. vii. Job 22.16. 2 Pe.2.5; 3. 6. 1 Pe. 3. 19,20. He. 11.7. 1 Th.5.2,3.

m Lu.17.34-36. 1 Co. 4.7.

o ch.25.13. Ro.13.11. 1 Co. 16.13. 1 Th.5.6. 1 Pe.5.8. Re.16.15. Mar. 13.33-37. Lu.21.34-36.

p Lu.12.39,40. 1 Th. 5.2. Re.16.15;3.3. 2 Pe. 3.10,11.

q ch.25.10. Lu.12.40. Re.21.2;19.7. 1 Th.5.6. 2 Pe. 3. 11, 12. Phi.4.4. Ja.5.9. 1 Pe.4.7.

r Lu.12.42;19.17. ch. 25. 21; 13. 52. Je.3.15. 1 Co. 4. 2. Jn. 21. 15-17. Ac.20.28. Ga.6.10. Ep. 4.11-13. He.3.5. 2 Ti.2. 2.

31 And[h] he shall send his angels with a great sound of a trumpet;[2] and they shall gather together his [i]elect from the four winds, from one end of heaven to the other.[3]

32 ¶ Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh:

33 So likewise ye,[4] when ye shall see all these things, know that it[5] is near, *even* at the doors.

34 Verily I say unto you, This generation shall not pass till all these things be fulfilled.

35 Heaven[j] and earth shall pass away, but my words shall not pass away.

36 ¶ But[k] of that day[6] and hour knoweth no *man, no* not the angels of heaven, but my Father only.

37 But[l] as the days of Noe *were*, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not, until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 Then[m] shall two be in the field; the one shall be taken, and the other left.

41 Two *women shall be* grinding at the mill; the one shall be taken, and the other left.

42 ¶ Watch[o] therefore; for ye know not what hour your Lord doth come.

43 But[p] know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore[q] be ye also ready: for in such an hour as ye think not, the Son of man cometh.

45 Who[r] then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

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nations adjacent, ver. 14. The Roman army invaded and laid siege to Jerusalem, and the Christians fled with the utmost haste to the mountains around Judea, ver. 15–20. That destruction was terrible, ver. 21; especially to mothers, ver. 19; threatened ruin to the whole Jewish nation, ver. 22; and was universal through the whole country, ver. 27, 28. It was foreboded by signs in the heavens, and quite dissolved the constitution of the Jewish church and state, and it occasioned terrible anguish to the carnal Jews to be thus punished by the Messiah, ver. 27–30. It took place while that very generation among whom Christ taught partly survived, ver. 32–35; and was followed by a remarkable spread of the gospel and conversion of lost sinners to Christ, ver. 30, 31. Many of the wicked Jews were preserved for the sake of children who were in their loins, and who were to descend from them after many generations, ver. 22. Ver. 27, 28 may denote the spread of the gospel among the Gentiles, and the gathering of multitudes to Jesus to feed on his flesh and blood; but rather that the Roman army, beginning at the north-east, would, with fire and sword, desolate the whole country of the Jews, and hunt out and destroy them, be where they would; 29, 30 represent the terrible appearances of Jesus' power, in destroying the Jewish church and state, while his ministers should, by the gospel trumpet, gather multitudes of sinners to him; and also his terrible appearance to judgment, while his angels shall gather together his people, and bring them to their honourable seat on his right hand. 37–41. The destruction of Jerusalem, as well as the last judgment, will take place while most men are indulging themselves in sensuality and carnal cares, and are no way provided for it; and of persons in seemingly equal danger, some will be miserably destroyed, and others graciously preserved. 42–51. Since therefore you are so uncertain of the time of this destruction and the last judgment, ye need always to be watching over your hearts and lives that ye may be ready for it, especially as great shall be the gracious and honorary reward of such as are then found faithful and diligent in their proper work; whereas, if any one become carnally secure, and indulge himself in persecuting his fellow-ministers and professors, and in immorality and profaneness, Jesus will surprise him by death or judgment, and he shall be most miserably wretched forever in hell, in company with the most detestable sinners.

Ver. 1. *The buildings of the temple.* Josephus states that some of the stones of the temple were 45 cubits (that is, between 60 and 70 feet) long, 5 cubits high, and 6 broad; while 162 enormous and splendid pillars adorned the porches. *C.*

Ver. 2. While Titus was besieging Jerusalem he was most anxious to preserve the temple. But when it was consumed, and the city taken, he ordered the foundations both of temple and city to be utterly razed. And the Jews themselves acknowledge that Terentius Rufus actually ploughed over the place where they stood—hereby fulfilling Mi. 3. 12. *C.*

Ver. 14. *In all the world.* Freely throughout the world, and not, as now, confined to Judea.—*For a witness to all nations,* both that Jesus was the Christ, and that the cup of Jewish iniquity was now full.—*Then shall the end* (of the Jewish polity) *come. C.*

Ver. 15. *The holy place.* Bloomfield understands it to mean the temple—citing, for the use of the phrase, Ac. 6. 13; 21. 38, with the parallel passage, Mar. 13. 14. But the parallel passage in Lu. 21. 20 seems clearly to point to the investment of Jerusalem, and not to the time when the temple had been taken; wherefore 'the holy place' must mean 'the holy city.' See Ps. 46. 4. *C.*

Ver. 21. The sufferings of the Jews during the siege of Jerusalem, as detailed by Josephus, an eye-witness, are certainly without parallel in human history. A cruel enemy without—more cruel factions within—gnawing famine, and wasting pestilence! And all this horror of darkness without one gleam of relieving light, beyond the desperate, the ferocious courage with which the factions assailed one another, and defended their devoted city against their irresistible enemies. *C.*

Ver. 22. *Shortened*—by the conquest of the city, before pestilence had acquired more malignity, and the Romans had been provoked to exterminate rather than to enslave. 1,100,000 Jews perished miserably in the siege, besides the uncounted multitudes destroyed in other cities.—*For the elect's sake.* That 'remnant, according to the election of grace,' Ro. 11. 5, for whose sake the sparing mercy of God is extended to a rebellious generation. *C.*

Ver. 30. *Coming in the clouds.* The import of this coming may be gathered from Is. 26. 21; 35. 4; 66. 15, 16; Mal. 3. 1, 2, 3, in all which it is a coming by national judgments upon them that forget God. *C.*

Ver. 31. *Angels.* Literally, messengers, whether human or spiritual. These angels are, in the commencement of the prophetic series, his ministers, with the gospel trumpet warning men to flee from the wrath to come, Eze. 33. 7, gathering the elect into one in Christ Jesus, Ep. 1. 10. But that they and their work may be also typical of other angels, and another gathering to another and greater judgment, is not to be denied. *C.*

46 Blessed[s] *is* that servant, whom his lord, when he cometh, shall find so doing.

47 Verily[t] I say unto you, that he shall make him ruler over all his goods.

48 But[u] and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin [v]to smite *his* fellow-servants, and to eat and drink with the drunken:

50 The[x] lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,

51 And shall cut him asunder,[7] and [y]appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

CHAPTER XXV.

1 *The parable of the ten virgins,* 14 *and of the talents.* 31 *Also the description of the last judgment.*

THEN shall[a] the[b] kingdom of heaven be likened unto ten [c]virgins, which took their lamps, and went forth [d]to meet the bridegroom.

2 And[e] five of them were wise, and five[1] *were* foolish.

3 They that *were* foolish [g]took their lamps, and took no oil with them:

4 But[h] the wise took oil in their vessels with their lamps.

5 While[i] the bridegroom tarried, they all slumbered[2] and slept.

6 And[j] at midnight there was a cry made, Behold, the bridegroom cometh; [k]go ye out to meet him.[3]

7 Then[l] all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for [n]our lamps are gone out.[4]

9 But the wise answered, saying, *Not so;* lest there be not enough for us and you: but go ye rather to [o]them that sell, and buy for yourselves.

10 And while they went to buy, [p]the bridegroom came; [q]and they that were ready went in with him to the marriage: [r]and the door was shut.

11 Afterward came also the other virgins, saying, [s]Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.[5]

13 Watch[t] therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

14 ¶ For[u] *the kingdom of heaven*[6] *is* as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods.[7]

15 And unto one he gave five[8] talents,[9] to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents [w]went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

18 But he that had received one, went and [x]digged in the earth, and hid his lord's money.

19 After[y] a long time, the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents, came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; [z]behold, I have gained beside them five talents more.

21 His lord said unto him, [a]Well done, *thou* good and faithful servant: thou hast been faithful over a few things, [b]I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received [c]two talents, came, and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23 His lord said unto him, [d]Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

A.M. cir. 4037. A.D. cir. 33.

s Re.16.15. 2 Ti.4.7, 8. See ver.42.
t ch.25.21. Lu.19.17; 22.30; 12.44. 1 Pe.5.4. Da.12.2,3.
u Lu.12.45. 2 Pe.2.3, 4. Eze.12.22–28.
v Is.65.5,13. Jn.9.10. 2 Co.11.20.
x ver. 42, 44. 1 Th.5.2,3. Re.3.3; 10.15. Jn.5.28,29.
7 Or, *cut him off.*
y Job 20.29. Ps.11.6. ch.8.12; 22.13; 13.42,50; 25.30.

CHAP. XXV.

a ch.24.27,36,42.
b ch. 3. 2; 4. 17; xiii. Da.2.44.
c 2 Co.11.2. Re.14.4. Ps.45.14. Ca.6.8,9. Re. 21.2,9.
d Jn. 3. 29. Ge. 19. 1; 46. 29. Nu.23.15. Ep.5. 31. Re.19.7.
e ch. 20, 16; 13.20–23, 47; 22.10. Je.24.2–9. Ro. 9.6.
1 *Five.* The emblem of a family. See note on Ex. 13. 18 —*Wise*, thoughtful. —*Foolish*, careless. —*C.*
f Is. 48. 1. 2 Ti. 3. 5. Tit.1.16.
h 1 Jn. 2. 20. 2 Co. 5. 17. Ga.6.15. Zec.4.2,3. Jn.1.16. Phi.3.3,2 Co.1. 12.
i ch. 24. 48. 2 Pe.3.4. Ro.2.4. Re.2.21. Ca 5. 2;3.1. Ep.5.14. 1 Th.5. 6,7. ch.26.43. Ro.13.11. Ja.3.2. ch.26.40,43.
2 More literally, 'they all nodded and (then) slept.'—*C.*
j ch. 24. 31,44. 1 Th. 4.16;5.2. Re.16.15. Lu. 12.46. Pr.1.24. Mi.6.9. Phi. 4. 5. Mar. 13. 35. Lu. 12. 20. He. 10. 25. Ja.5.8,9.
k Am.4.12.
3 See note * below.
l ch.5.16. Lu. 12.35. 2 Pe. 3. 14. ch. 13.6,12, 21;7.25,27.
n Job 8. 13,14; 18. 5; 21.17; 11.20.
4 Or, *going out.*
o Is. 55. 1,6. 1 Co.12. 28. Ep. 4. 11–13. Mar. 16.15. Ep.3.8.
p ch.24.36,44. Am.8. 12,13. Re.1.7; 22.12,20.
q 2 Ti.4.8. Ep.4.13. 2 Pe.1.4–11. 1 Pe.1.13.
r He.3.18,19. Re.22. 11. Ps.95.11. Lu.13.25.
* Jewish marriages were generally conducted as follows:—After the marriage had been solemnized, the bridegroom, in a procession as brilliant as his circumstances permitted, conducted the bride to his dwelling, where all his young female friends were assembled, and waited with lamps, prepared to go out and receive her. After which the whole train entered the house together. When the train had entered the bridegroom's house, the doors were shut to exclude strangers. The marriage customs of the modern Hindos are almost identical with those above described, and all admittance is most peremptorily refused when once the door has been closed. See Ward's *Hist. of the Hindoos.*—*Note*, What a solemn rebuke does this parable minister to the visionary figment of purgatory! and what an awful warning does it present to careless and procrastinating sinners!—*C.*

A.M. cir. 4037. A.D. cir. 33.

s He. 12.17. ch.7.21–23. Lu.13.25. Ps.1.6; 5. 5;0.8. Hab.1.13. 1 Co.8. 3. Ga.4.9. 2 Ti.2.19.
5 'I recognize you not' as having formed any part of my bridal train.—*C.*
t ch. 24. 42,44. Mar. 13. 33, 35, 37. Lu.21.34, 36. 1 Co.16.13. 1 Pe.5.8. Re.16.15.
u Lu. 19.12–27. Ro. 12.6. 1 Co. 12.4, 7, 11, 28. Ep.4.11. ch.21.33. 2 Co. 3.5.
6 The words here supplied produce a forced and unnatural similitude. Should not the supply stand rather thus? 'for *he is* as a man,' that is, he, the Son of man, mentioned in the preceding verse.—*C.*
7 The principle or moral of this parable is identical with that of the preceding—the necessity for continuous watchfulness and activity on the part of the Christian. In the former the neglect arose from thoughtlessness —Christian duty was considered so easy that the future was not cared for. In this parable the sin sprang from another cause — discontent. Christian duty was considered too hard, and was abandoned as something beyond the reach of ordinary effort.—*P.*
8 If of gold, amounting to £36,000; if of silver, to £2250: in either case, an expressive emblem of the vast amount of human responsibility for every endowment of mind and body, for every gift of time and worldly substance—for every means and opportunity of acquiring or diffusing the knowledge of God, of suppressing sin, or advancing holiness.—*C.*
9 A talent is £342, 3*s.* 9*d.* (ch.18.24), and denotes here gifts, offices, and opportunities.
v 1 Pe.4.10. 2 Pe.3.18. Job 17.9. Pr.4.18; 3.14, 15.
x Phi. 2.21; 3.19. Ps. 17.14.
y ch.24.48; 18. 23,24. Lu. 16. 2. Ec. 12.14. 2 Co. 5.10. 1 Co.3.12–15; 4.5. Ro.14.12.
z 1 Co. 15.10. 2 Ti.4. 1–8. Ja.2.18. Ro.15.19. Ac.20.24.
a 1 Co. 4.5. Ro.2.29. Lu.19.17; 16.10. 1 Pe.1. 7. ch.24.47.

b Ps.49.14. Re.2.26,27; 3.21. Lu.12.44; 22.29,30. Jn.12.26; 17.24. 2 Ti.2.12. 1 Pe.1.8. Ps.16.11. He.12. 2. Ac.2.28. with Ge.39.4. *c* 2 Co.8.12. Ro.12.6–8. 1 Pe.4.10. 2 Ti.2.2. 1 Co.4.2. *d* See on ver.21.

Ver. 34. *This generation shall not pass till all these things be fulfilled.* The subjunction of this statement immediately after the prophecy by three evangelists (see Mar. 13. 30; Lu. 21. 25) puts the idea of any dislocation of the narrative totally out of the question. Nor is it possible, upon any Scripture authority, to interpret 'this generation' of the Jewish nation, or the Christian church, in continuance Wherefore the conclusion seems inevitable that the previous prophecy describes directly the destruction of Jerusalem and the Jewish state, even should that be considered typical of other and greater events. *C.*

Ver. 36. *Knoweth no man,* &c. Consequently, not even 'the Son of man' as such; for being truly man, He. 1. 14, 16, 17, he was as such ignorant of all future events but such as the Father was pleased to reveal to him; see Ac. 1. 7. Our Lord, having 'two distinct natures in one person,' could truly speak of himself under the character of either, or of both, as united in one person, just as, with perfect truth, we can speak of ourselves and say, in respect of one nature (the body), 'we shall die,' and, in respect of another nature (the soul), 'we shall never die;' yet, in all this, each man so constituted is one person. *C.*

Ver. 40, 41. From comparing ver. 40 and 41 with 43, it will be evident that the coming foretold in ver. 39 is a coming to national judgment. May not the meaning therefore of ver. 40 and 41 be elicited thus:—1. The judgment, sudden and unexpected as the flood of Noe, will sweep over the fields, or rural districts, which had escaped in former judgments, as well as over the cities, which had hitherto been the principal scenes of destruction; see 2 Ki. 24. 10–14; 25. 11, 12. 2. It will extend to the female as well as to the male population, which is not generally the case even in the most sanguinary wars. 3. It will not be confined to the rich, the political, and military classes, but will extend to the poor in the pursuit of the most peaceful avocations. 4. The two descriptions it seems impossible to refer, as some do, to the final judgment, in which 'all nations' are to be gathered before the Son of man; whereas in these descriptions 'one is taken and another left,' which will not accord with ch. 25. 46, in which all are alike judged according to their works. 5. The general use of παραλαμβανω in Matthew is to 'take along with' the taker; see Mat. 4. 5, 8; 12. 45; 17. 1. Does not the prophecy therefore foretell that fully one-half of the most peaceable male and female population will be taken away captive by their invaders, while the remainder shall be left friendless and destitute, the victims of poverty and pestilence? *C.*

REFLECTIONS.—Even real saints are often puffed up with the external and quickly fading glories of religion. But how manifest is the omniscience of our Redeemer, who could so circumstantially foretell the events which befell the Jews and the nations around! And wonderfully has God proved him the Messiah by fulfilling his predictions upon his opposers. Yea, for the confirmation of our faith, Josephus, one of them, was almost miraculously saved, and inclined to give us the history of the fulfilment. Novelties in religion are always to be suspected; and inconceivable are the arts by which Satan and his instruments labour to deceive men, pervert the gospel, and dishonour Christ. But great is the mercy that leads God to watch over and guide his people. What an awful scene of misery hath sin made our earth! Even men, more savage than ravenous beasts, unnaturally hunt out and destroy one another. How dreadful then must hell be, where men meet in all the rage of their lusts! It is a great mercy that, though we must never flee from duty, we may and ought to flee from danger. What time my heart is overwhelmed, Lord, lead me to the Rock that is higher than I! And since the same preludes and descriptions can serve for both, let all the noted catastrophes of nations lead me to the serious consideration of, and preparation for, the last judgment! Thrice happy are they who, in times of trial, are preserved in Christ, and kept faithful and lively when iniquity abounds and the love of many waxes cold; and happy are they who discover greater regard to God's ordinances than to their own ease. For graciously shall they at last be crowned with glory and honour. But dreadful will it be if, after we have been intrusted with offices and gifts, we should be found, in death or judgment, unfaithful in using them: none shall share a more certain or deeper damnation. There is great need of constant watchfulness, constant acting as under Christ's eye, constant readiness for eternity! How slothful is my heart if Jesus' repeated admonitions do not awaken me!

CHAPTER XXV. Ver. 1–13. This, and the sub-

24 Then he which had received the one talent, came, and said, [c]Lord, [d]I knew thee that thou art an hard man,[1] reaping where thou hast not sown, and gathering where thou hast not strawed:[2]

25 And I was [h]afraid, and went, and hid thy talent in the earth: lo, *there* thou hast *that is* thine.

26 His lord answered and said unto him, *Thou* wicked[3] and slothful servant, thou knewest[4] that I reap where I sowed not, and gather where I have not strawed:

27 Thou[i] oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

28 Take[j] therefore the talent from him, and give *it* unto him which hath ten talents.

29 For[k] unto every one that hath shall be given, and he shall have abundance: but from him that hath not [l]shall be taken away even that which he hath.

30 And[m] cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

31 ¶ When[o] the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:[5]

32 And before him [p]shall be gathered all nations;[6] and he shall separate them one from another,[7] as a [q]shepherd divideth *his* sheep from the goats:

33 And[r] he shall set the sheep on his right hand, but the goats on the left.

34 Then[s] shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 For[t] I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him,

A.M. cir. 4037.
A.D. cir. 33.

c ch.7.21.Lu.6.46.

d Job 21.15. Je 2.31. Tit.1.16.1 Co.8.1.Eze. 18.25,29.

1 *An hard man.* Hard-hearted, griping.—*C.*

2 *Strawed*—rather, 'spread out and turned' the crop to prepare it for harvesting.—*C.*

h Pr.26.13. Re.21.8. Lu.19.20,21.

3 *Wicked* — malicious, unjustly accusing his generous master, that so he might excuse his own slothfulness.—*C.*

4 *Thou knewest:* that is, if taken affirmatively, 'thou sayest so;' not acknowledging the truth of the character, but merely repeating the assertion of the servant. But it is better with Griesbach to read the reply interrogatively, 'didst thou know,' &c.—*C.*

i ch.18.32.Lu.19.22, 23.Job 15.5,6. Jude 15. 2 Sa. 12. 6, 7. ch.12.37. Tit.3.11.

j Lu. 19.24. Eze.46. 17.

k ch. 13. 12. Mar. 4. 25. Lu. 8.18; 19.26. Jn. 15. 2. Re. 22.11. Ps.27. 14.1 Co.15.10.2 Co.6.1.

l Lu.10. 42. Eze. 33. 13.2 Jn.8.Ga.3.4.

m ch.3.12;8.12;13.42; 22.13;24.51. Lu.17.10. 2 Th. 1. 9. Re. 14. 10,11; 21.8;22.15.

A.M. cir. 4037.
A.D. cir. 33.

o Job 19.25. Zec. 14. 5. Mar. 8. 38. ch.16.27; 19. 28. Da. 7.13. Ac.1. 11;3.21;17.13. Jude 14. 1 Th. 4. 16. 2 Th.1.7,8. He. 9. 28. Phi. 2. 9, 10. Re.1.7; 3.21; 20.11; 22. 12,20.

5 The literal translation is preferable: 'Now when the Son of man shall come,' &c. Here commences our Lord's magnificent description of his second advent and the final judgment.—*C.*

p Joel 3. 11–14. Ro. 14.10,12. 2 Co.5.10. Re. 20.12. ch.13.49. Eze. 20. 38;34.17,22. Mal. 3.18.

6 'All the nations,' both Jews and Gentiles. See Ac.17.26.—*C.*

7 The English version does not distinctly show whether 'the nations' or the individuals shall be separated; but the Greek decides the separation to be of the individuals.—*C.*

q Ps.78.52. Jn.10.14, 27.

r Ps. 110. 1. He. 1.3. Re.3.21.ch.24.51. Eze. 34.17–22.1 Th.4.16,17.

s Ps.115.15. He.9.28. 2 Ti.4.8. Ep.1.3–5. Jn. 14.2.ch.20.23. Ro.8.17. 1 Co. 2. 9. Mar. 10. 40. He. 11.16. 1 Pe. 1. 3, 4. 9. 1 Th.2.12. Re. 5. 10; 21.7.

t Is.58.7. Eze.18.7. 2 Ti.1.16. He.13. 1–3; 6. 10. 1 Ti.5.10. Ja.1.27;2. 15,16. ch.27.3. Zec.11. 12,13.

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sequent parable, may have some relation to the time of Christ's coming to destroy the Jewish nation, but especially to his coming to the last judgment. As the Jews had ordinarily their weddings at night, and seldom fewer than *ten bridemaids*, that custom is here alluded to. Christ, who betroths and unites sinners to himself in the day of his power, is the glorious *bridegroom*. His *tarrying* denotes his deferring the Jewish destruction, and death, and the last judgment till the due season. His coming at *midnight*, and with a *great cry*, denotes how unexpected and alarming his coming is, in common calamities, at death or judgment. The *ten virgins* denote multitudes of professing and apparently real Christians. Their *slumbering* and *sleeping* denote their common sloth and security while Christ withdraws his presence. The *foolish virgins*, who had only *lamps*, but no *oil* in them, represent nominal Christians, who have a profession of gospel truth, but no real grace; and who, when awakened by death or judgment, shall find their profession come to nothing: gladly then would they be in the condition of sincere Christians, and derive help from them; but their cares of salvation will be then too late, and they themselves shall be eternally excluded from fellowship with Christ. The *wise virgins* are true believers, whose external profession of Christ arises from real grace in their hearts, and who are, notwithstanding occasional sloth and slumberings, in a habitual readiness to meet with Christ, in death or judgment, upon his call; these, though they have no grace or good works to be imparted to others, shall be graciously admitted to eternal fellowship with him in the heavenly mansions. 14–30. The *Master* is Christ, who, in his ascension, travelled into a *far country*, who bestows gifts and graces on ministers and people, and will return at the last day to require an account of their improvement of them. The *servants* are ministers and people. The *talents* are offices, gifts, and opportunities, given by Christ to men in different degrees, for the good of the church, to be improved for his glory, and to be accounted for at the last day. Such as improve what they have received, whether more or less, in a faithful and diligent manner, shall be graciously rewarded. But such as, through unbelief of God's kindness and mercy, neglect to improve their gifts, shall at last be deprived of them, and undone for their abuse of them. 32, 33. He will fully and exactly separate the righteous from the wicked, never more to be mixed. The former, or those who accepted Christ as their Savior and throughout all their lives walked in him as they received him, he will honourably set at his right hand in the air; but the latter will be forever cast out, dishonoured and disgraced as filthy and abominable creatures, who loved, lived, and died in their sins. 34-40. They are called to receive the kingdom, not as any proper reward of their works, but as the inheritance to which they are entitled as faithful children of a gracious God through faith. Their works are not mentioned as grounds of the sentence, but as proofs that they are God's children, who love the brethren. Their objection denotes their viewing whatever they did as unworthy of so honourable a reward. 41–45. They, in sinning, departed from God and followed the devil. Now their punishment is answerable. Their want of charity to the saints is at once a mark of their being full of unbelief and haters of Christ and his people, and also a ground of their fearful sentence.

Ver. 29. *For unto every one that hath* (valued his privileges and employed his means) *shall be given: but from him that hath not* (employed nor valued them) *shall be taken away that which he* (now) *hath.*—*Note*, Do these *talents* represent grace? and, if so, then may not a believer fall from grace? The answer is scriptural:—the believer is 'born again, not of corruptible, but of incorruptible seed,' 1 Pe. 1. 23. Of his sheep, Jesus says, 'I give unto them eternal life, and they shall never perish,' Jn. 10. 28. Therefore these *talents* represent not inward grace, but the outward means of grace, the various privileges and ordinances of the Christian church. *C.*

Ver. 35, 36. Our Lord here enumerates six heads, under some one of which every possible form of human misery may be found. Hunger—thirst—a stranger—nakedness—sickness—imprisonment: one, as it were, for each day of the labour and sorrow introduced by the first transgression; and for which the knowledge of Christ crucified, risen, reigning, interceding, and coming again, can afford the only remedy.—*Note*, The introductory *for*, ver. 35, cannot be tortured, contrary to the uniform testimony of Scripture, into any proof that the entrance into 'the kingdom prepared' was purchased or deserved by the merit of the 'good works' enumerated. See De. 9. 4–6; Mat. 1. 21; 26. 28; Ro. 3. 20, whether temporal or spiritual, is traced to the fountain of sovereign mercy alone. But the great purpose of final judgment being first to exhibit Christ in glory, and secondly to explain and vindicate the equity of the divine government, the 'fruit of the Spirit' is displayed in all its beauty and variety, as the evidence that the Judge decides not upon any principle of favouritism, but in righteousness; and bestows his rewards upon none but such as have been 'made meet for the inheritance of the saints in light.' *C.*

REFLECTIONS.—It is absurd to esteem any as Christians who have not the appearance of real saintship. And inestimable is the worth of real grace exercised in the heart by a new creation in Christ. It makes a wide difference between true believers and mere nominal professors. Safe is their meeting with Christ, and certain their admission to glory, who have it: but dreadful their exclusion from Christ, and deep their sorrow in hell, who die without it! No intercession of saints, no mercy, can save them. In diversified forms and degrees Jesus bestows gifts, offices, and opportunities on men for the service of his church. And he will take an exact account of the improvement. Happy are they who, with diligence, use whatever they receive to his glory; inexpressibly great shall be their honour and their reward: but miserable are they who, through unbelieving hard thoughts of God, take up with a mere hypocritical profession. Every plea of innocence, prudence, or of wonted assistances, will issue in their confusion.—How certain—how sudden—how awful—how glorious—will be the appearance of Jesus to judgment: exact and final shall be his separation of the righteous and wicked; and impartial his trial of human works. Gracious and heart-ravishing will be his last invitation to saints: high his regard to them, and every kindness showed to them! But awful indeed his dismission of sinners from him, whom they now so hate and contemn. And how fixed—how important—how lasting—is men's future state! May these awful, these eternal realities, sink deep into my heart!

CHAPTER XXVI. Ver. 26–28. Christ conjoined the passover and supper to intimate that the former, having been long a type, should now be fulfilled in his death; and that the other should succeed as a memorial of his finished sufferings till the end of the world. The *bread* represents him as God-man, chosen, appointed, and furnished by his Father, and suffering unto death for the redemption of his people. The *wine* represents his fulfilling all righteousness for the securing and bestowing all promised spiritual blessings, particularly the full remission of sins to his faithful followers. 29. I will never more feast with you in this manner, never more so indulge you with my bodily presence; but instead thereof, will hold fellowship with you in a far more spiritual and comfortable manner in the gospel dispensation, and especially in the heavenly state.

Ver. 2. *Betrayed.* Rather, 'Is to be betrayed.' *Bloomfield.*—More literally, 'delivered up.' *C.*

Ver. 7. Whether this woman was Mary the sister of Lazarus, mentioned Jn. 12. 3, and whether there were two anointings, one of the head, and another of the feet, has been matter of deep question. Lightfoot, Doddridge, Gill, Guyse, &c., may be consulted for the different views and arguments. The more probable opinion seems that of one anointing—the different circumstances being related by different historians, each, as moved by the Holy Spirit, filling up some circumstance omitted by the other. *C.*

Ver. 11. *But me ye have not always.* Therefore the Popish figment of transubstantiation cannot be true: for the wafer which it asserts to be the very body, and blood, and soul, and divinity of Christ, the Romanists have always with them. *C.*

Ver. 14. *Then*—or rather, 'about that time.' The cupidity of Judas being probably excited by what he considered the useless waste of so much valuable ointment.—*Note*, Evil feelings are often stirred up by the sight of what is good. Let believers watch and pray that they enter not into this temptation. *C.*

Ver. 15. *Thirty pieces of silver.* Most probably thirty shekels—about £3, 15*s.*—the price of a slave accidentally torn by a beast, see Ex. 21. 32. 'A goodly price at which they valued him!' But, alas! alas! how often is he sold again, and 'crucified afresh' for a far inferior price! 'Be not high-minded, but fear;' and 'let him that thinketh he standeth, take heed lest he fall.' *C.*

Ver. 21. *As they did eat.* Whether our Lord did eat the passover has been matter of serious debate. The course of the narrative in this chapter is clearly in favour of his eating it (see also Lu. 22. 14). But then, in Jn. 18. 28, when our Lord was already a prisoner, the Jews, it appears, had yet to eat the passover. The solution of this difficulty arises from recollecting that the passover was to commence with first full moon of the month Nisan. But as this day was settled, not by astronomical calculation, but by the actual appearance of the new moon, a difference might readily arise with regard to the exact day on which the feast should commence. And as the Pharisees and Sadducees differed on almost every other point, it is most probable they would differ upon this likewise. And thus our Lord might eat

saying, Lord, when saw we thee an hungered, and fed *thee?* or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee?*

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, [u]Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, [v]Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For[w] I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, [y]Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

46 And[z] these shall go away into everlasting punishment: but the righteous into life eternal.[8]

CHAPTER XXVI.

3 *The rulers conspire against Christ.* 6 *The woman anointeth his feet.* 14 *Judas selleth him.* 17 *Christ eateth the passover:* 26 *instituteth his holy supper:* 36 *prayeth in the garden:* 47 *and being betrayed with a kiss,* 57 *is carried to Caiaphas,* 69 *and denied of Peter.*

AND it[a] came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 Ye[b] know that after two days is *the feast of* the passover, and the Son of man is betrayed to be crucified.

3 ¶ Then[c] assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high-priest, who was called Caiaphas,

4 And consulted that they might take Jesus by subtilty, and kill *him.*

5 But they said, [d]Not on the feast-*day*,[1] lest there be an uproar among the people.

6 ¶ Now[e] when Jesus was in Bethany, in the house of Simon the leper,

7 There came unto him a woman having an alabaster-box of very precious ointment, and poured *it* on his head, as he sat *at meat.*

8 But when his disciples saw *it*, they had indignation,[2] saying, To what purpose *is* this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood[3] *it*, he said unto them, [g]Why trouble ye the woman? for she hath wrought a good work upon me.

11 For[h] ye have the poor always with you; but me ye have not always.

12 For in that she hath poured this ointment on my body, she did *it* [i]for my burial.

13 Verily I say unto you, [j]Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

14 ¶ Then[k] one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of [4]silver.

16 And from that time he sought opportunity to betray him.

17 ¶ Now[l] the first *day* of the *feast of* unleavened bread,[5] the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, [m]The Master saith, [o]My time is at hand; I will keep the passover at thy house with my disciples.

19 And[p] the disciples did as Jesus had appointed them; and they made ready the passover.

20 ¶ Now[q] when the even was come,[6] he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that [r]one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, [s]He that dippeth *his* hand with me in the dish, the same shall betray me.[7]

24 The[t] Son of man goeth as it is written of him: but [u]woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, [v]answered and said, Master, is it I? He said unto him, [x]Thou hast said.[8]

26 ¶ And[y] as they were eating, Jesus took bread, and [9]blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it:

28 For this is my [z]blood of the new testament, which is shed for many for the remission of sins.

29 But I say unto you, [1]I [a]will not drink henceforth of this fruit of the vine, until that

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A.M. cir. 4037.
A.D. cir. 33.

[u] ch. 10. 42. Mar. 9. 41. Pr. 14. 21, 31; 19. 17. Heb. 6. 10.

[w] Ps. 6. 8; 1. 5; 109. 17. ch. 7. 23. Lu. 13. 27. ch. 3. 12; 8. 12; 13. 40, 42, 50. 2 Th. 1. 9. Is. 66. 24. Re. 14. 10, 11; 20. 10, 15. Mar. 9. 44, 46, 48. 2 Pe. 2. 4. Jude 6.

[x] Ja. 2. 13. De. 23. 4. Ju. 1. 7. ch. 7. 2. Ps. 18. 26. 1 Jn. 3. 17. Am. 6. 6.

[y] Pr. 14. 31; 17. 5; 21. 13. Ac. 9. 5. Zec. 2. 8. Ps. 105. 15.

[z] Da. 12. 2. Jn. 5. 29. Re. 14. 11; 20. 10, 15; 3. 21; 7. 15–17; 21. 7; 22. 14. 1 Jn. 3. 2; 2. 25. Ps. 16. 10, 11; 17. 15; 13. 24, 26.

[8] The Greek word which indicates the duration both of the curse and the reward is the same; though in the first clause it is rendered 'everlasting,' and in the second 'eternal.' This difference in the English version is unfortunate. It would seem to favour the idea that while the reward is eternal, the punishment *may not* be so. The Greek favours no such idea. If the reward be eternal, so must the punishment be.—*P.*

CHAP. XXVI.

[a] Jn. 13. 1, with 17. 1.

[b] Mar. 14. 1, 2. Lu. 22. 1, 2. Jn. 13. 1, 18.

[c] Jn. 11. 47–53. Ac. 4. 25–28. ch. 21. 45, 46. Is. 53. 7, 3. Ps. 2. 1, 2; 64. 4. 41. 7; 56. 6; 22. 12, 13.

[d] Ge. 3. 1. ch. 21. 26; 14. 5. Lu. 20. 6. Jn. 7. 12, 40. Pr. 27. 30; 19. 21.

[1] *Not on the feast day.* Rather, 'Not during the festival,' which lasted seven days.—*C.*

[e] Jn. 11. 1, 2; 12. 3–9. Mar. 14. 3–9. Lu. 7. 37, 38. ver. 12.

[2] Ec. 4. 4. Job 5. 2. Mar. 14. 4. Jn. 12. 4–6. Judas stirred up the rest.

[3] Rather, 'But Jesus knowing it.'—*C.*

* The evening of the 14th, at, or after sunset: or as it is described in Hebrew idiom, 'between the two evenings,' *i. e.* between sunset and darkness, during the brief space of an eastern twilight. See Ex. 12. 6. Le. 23. 5. Nothing can be clearer than that our Lord and his disciples sat down to eat *the passover*; and the following verse proceeds to describe what occurred 'as they did eat.' However the apparent discordant statements of the evangelists are to be reconciled, the plain narrative of Matthew cannot be twisted into conformity with any theory that our Lord did *not* eat the passover. For a solution of the difficulty see notes on Jn. 13. 29 and 18. 28.—*P.*

† These words are very suggestive, they carry forward the joys and blessings of this solemn ordinance from earth to heaven. 'The Lord's Supper,' Thiersch says, 'points not only to the past, but to the future also. It has not only a commemorative, but also a prophetic meaning. In it we have not only to show forth the Lord's death *until he come*, but we have also *to think of the time when he shall come* to celebrate his holy supper with his own, new, in his kingdom of glory. Every celebration of the Lord's Supper is a foretaste and prophetic anticipation of the great marriage supper which is prepared for the church at the second appearing of Christ. This import of the sacrament is declared in the words, "I will not drink henceforth." &c. These words ought never to be omitted in any liturgical form of administering the communion.'—*P.*

A.M. cir. 4037.
A.D. cir. 33.

[g] Ps. 109. 31. Job 42. 7, 8. 2 Co. 10. 18.

[h] De. 15. 11. Jn. 12. 8; 13. 33; 16. 5, 28; 17. 11. Ac. 3. 21, with ch. 18. 20; 28. 20. Jn. 14. 19. He. 13. 5, 8.

[i] ch. 27. 57–60. Mar. 15. 42–47. Lu. 23. 50–56. Jn. 19. 38–42.

[j] Mar. 16. 15. ch. 28. 19. Ro. 1. 8; 10. 18; 15. 19. Col. 1. 6, 23. Is. xlii. xliv. lv. lx.

[k] Mar. 14. 10, 11. Lu. 22. 3–6. ch. 10. 4. Ps. 41. 9; 55. 12, 14. Jn. 6. 70, 71; 13. 27.

[4] Zec. 11. 12, 13. ch. 27. 3. Ex. 21. 32; *i. e.* £3, 8*s.* 5½*d.*

[l] Mar. 14. 12–17. Lu. 22. 7–13. Jn. 18. 28. Ex. 12. 6, 18; 13. 3, 6. Le. 23. 5, 6. Nu. 9. 3; 28. 16, 17. De. 16. 1–4.

[5] 'The first of unleavened bread' was Thursday, the 14th of Nisan. On that day the Jews put away all leaven out of their houses, and killed the paschal lamb. The lamb was not eaten till after sunset, when, according to the Jewish mode of reckoning, the 15th day began. Their day (of 24 hours began at sunset; but as the 24 hours was divided into two parts, the one called *night*, the other *day*, we often find the word day applied to the latter alone. It was on this 14th the disciples prepared for the passover.—*P.*

[m] ch. 8. 25; 21. 3; 23. 8, 10. Jn. 20. 16; 11. 8, 28. Ac. 10. 36.

[o] ver. 2. Jn. 7. 30; 12. 23; 17. 1; 13. 1. Lu. 22 53.

[p] 1 Sa. 15. 22. Ex. 23. 21. Jn. 15. 14. De. 12. 28.

[q] Mar. 14. 18–25. Lu. 22. 14–30. Jn. 13. 21–34. Ex. 12 4, 6. De. 16. 1.

[6] See note * in first column.

[r] Jn. 6. 70, 71. ver. 2. Ps. 41. 9; 55. 12–14.

[s] Ps. 41. 9; 55. 12–14. Jn. 13. 18, 26. Lu. 22. 21, 22.

[7] The parallel passage in Mar. 14. 20 is substantially the same; but John (13. 26), whose narrative is much more minute, thus writes: 'He it is to whom I shall give a sop, when I have dipped.' I can see no contradiction, no real discrepancy in the two accounts. Jesus may have used both expressions, following up the more general recorded by Matthew, with the more specific recorded by John. He may have said, 'He that dippeth his hand with me in the dish—he to whom I shall give a sop when I have dipped—the same shall betray me.' Jesus and Judas dipped together; Jesus on dipping presented his morsel to Judas, a thing of common occurrence at an eastern banquet. John, who was close to Jesus, *heard* and *saw all.*—*P.*

[t] Ge. 3. 15. Ps. 22. 1–21; 69. 1–21. Is. 52. 14; 53. 1–12; 50. 5, 6. Da. 9. 24, 26. Zec. 13. 7.

[u] Ps. 55. 15–23; cix. ch. 27. 3–5. Ac. 1. 16–20.

[v] Ps. 94. 7. Pr. 30. 20. Je. 8. 12; 2. 35.

[x] ver. 64. Jn. 18. 37. ch. 27. 11; *i. e.* it is just so.

[8] *Thou hast said.* A Hebrew expression, found also in Greek and Latin, equal to *yes.*—*C.*

[y] 1 Co. 11. 23–29; 10. 4, 16, 17. Mar. 14. 22–25. Lu. 22. 19, 20. Jn. 6. 55.

[9] Many Greek copies have, *gave thanks.*

[1] See note † in first column.

[z] Ex. 24. 8. Zec. 9. 11. He. 9. 14–17; 13. 20. ch. 1. 21; 20. 28. Ro. 5. 10, 11, 15–21. Je. 31. 31. He. 8. 10–12.

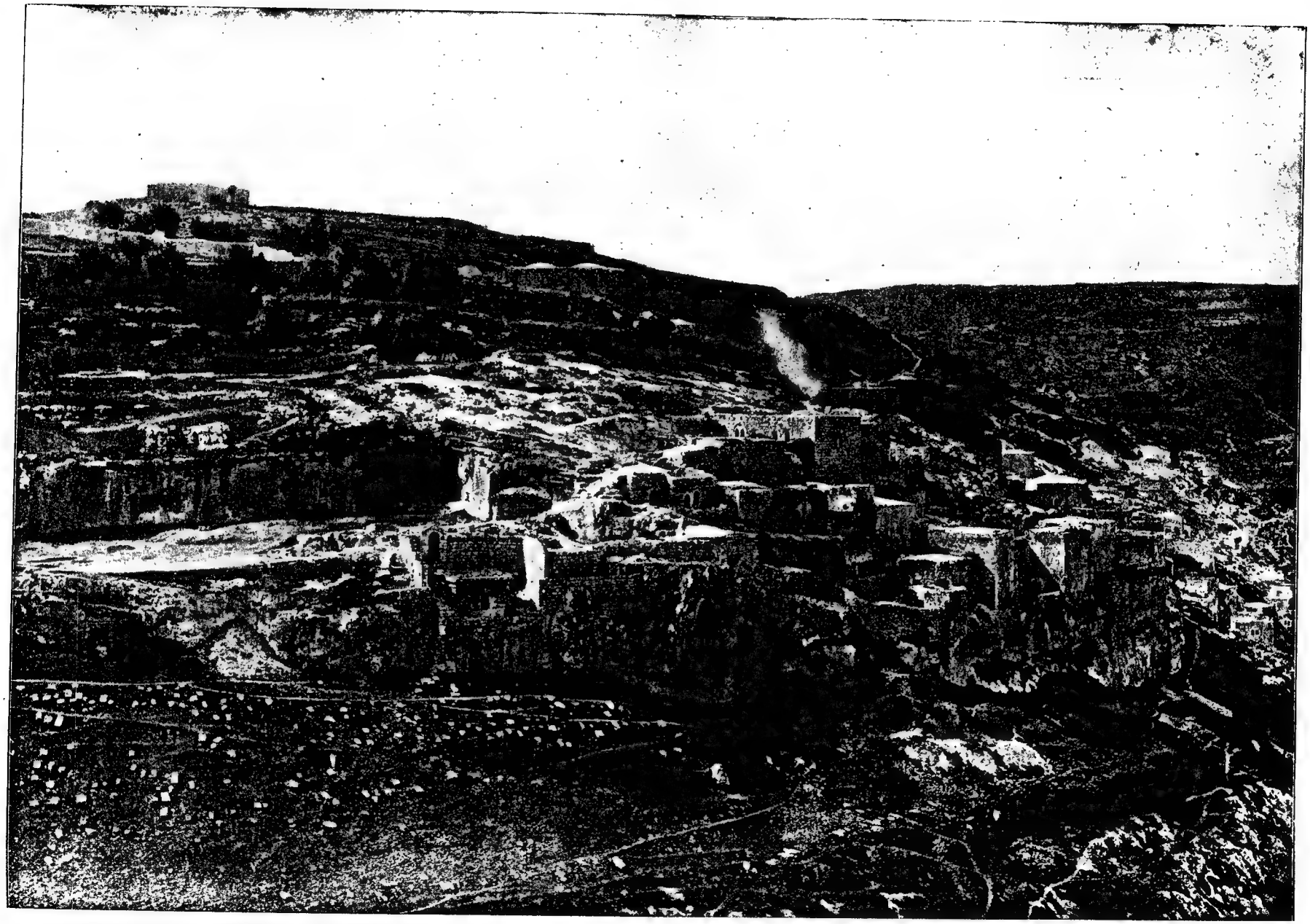
[a] Lu. 22. 16. Ps. 104. 15. Ac. 10. 41.

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the passover on the fourteenth, which the Sadducees calling but the thirteenth, they would eat it the day after. *C.*

Ver. 23. *He that dippeth his hand.* An instance of the manner of eating common in several eastern countries, in which the whole party at table eat by dipping the hand into one common dish. *C.*

Ver. 26. *This is my body.* The Romanists say our Lord spake literally, and that therefore the bread in his supper becomes his literal body. But if so, surely 'the cup' becomes 'the new testament,' see 1 Co. 11. 25, for both are equally asserted. But such conversion of the cup the Romanist denies: therefore, with equally valid reason, such conversion of the bread the Protestant rejects.



THE MOUNT OF OFFENSE—WHERE CHRIST WAS BETRAYED. [Matt., xxvi:1, 4.]—The Mount of Offense is south of the Mount of Olives, and east of the Hill of Evil Counsel. It bears witness of the perfidy of Judas Iscariot. It is wonderful how every event connected with the trial and death and resurrection of our Lord has found in the neighborhood of Jerusalem some spot, or hill, or monument to commemorate it. The chief interest about Jerusalem to-day is the fact that it forms a kind of monument or concrete expression of the awful tragedy which ended in the crucifixion of Jesus Christ. When one goes to Paris now, it is of Napoleon he is reminded; when he goes to Edinburg it is Sir Walter Scott; but in Jerusalem everything speaks of Christ. Every valley, every mountain reminds us of Him.

day when I drink it new with you [b]in my Father's kingdom.

30 ¶ And when they had sung an hymn,[2] they[c] went out into the mount of Olives.

31 Then saith Jesus unto them, [d]All ye shall be offended because of me this night: for it is written, [e]I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, [g]I will go before you into Galilee.

33 Peter[h] answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended.

34 Jesus said unto him, [i]Verily I say unto thee, That this night, before the cock crow,[3] thou shalt deny me thrice.

35 Peter said unto him, [j]Though I should die with thee, yet will I not deny thee. [k]Likewise also said all the disciples.

36 ¶ Then[l] cometh Jesus with them unto a place called Gethsemane,[4] and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And[n] he took with him Peter and the two sons of Zebedee, and began to be [o]sorrowful and very heavy.[5]

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and [p]watch with me.

39 And he went a little further, and [q]fell on his face, and prayed, saying, [r]O my Father, if it be possible, let this cup pass from me! nevertheless, not as I will, but as thou *wilt*.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What! could ye not watch with me one hour?

41 Watch,[s] and pray, that ye enter not into temptation; [t]the spirit indeed *is* willing,[6] but the flesh *is* weak.

42 He[u] went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

A.M. cir. 4037.
A.D. cir. 33.

b ch.3.2; 4.17. Is. 25. 6. 1 Co.15.24,28. Lu.22. 29,30.

2 Or, *psalm*; *i.e.* Ps. cxiii.–cxviii.

c Jn. 18. 1, 4. Lu.22. 39. Ac.1.12.

d Mar.14.27–31. Jn. 16.32.ch.11.6.

e Zec.13. 7. Is. 53. 5, 10. Ro.8.32. Job 19.13–16. Ps.38.11.

g Mar. 14. 28; 16. 7. ch.28.7,10,16.

h Mar.14. 29–31, 66–72. Lu.22.31–34,54–62. Jn.13. 36–38; 18. 15–27. ver.69–75. Ps.30.6.

i Jn. 13. 38. 1 Co.10. 12.

3 His principal crowing about three o'clock in the morning.

j Ps.30. 6. Pr. 16. 18; 29.23.

k Ex.19.8;24.3,7.

l Mar.14.32–42. Lu. 22.39–46. Jn.18.1. He. 5.7. Ps.22.2.

4 Gethsemane was a garden (Jn. 18. 1) just on the other side of the Kidron from Jerusalem. The torrent-bed of the Kidron runs in the bottom of a deep ravine, about 200 yards from the city-wall. Immediately beyond it rises the steep side of Olivet; and on the lower slope of that hill, the garden of 'the oil-press' (such is the meaning of *Gethsemane*) must have been situated. It had been a favourite place of retirement with Christ during his visits to Jerusalem, Jn. 18. 2. Lu.22.40.—*P.*

n ch.4.18,21; 16. 16, 23; 17.1; 20.20. Mar.5. 37.

o Is.53.3,4,10. Jn.12. 27. Ge.3.13. He.5.7. Ps. 116.3;18.4;69.1,2;22.14.

5 They had witnessed his glory on the mount, and now witness also his agony in the garden.—*C.*

p ch. 24. 42; 25. 13. 2 Pe.5.8.Ep.6.18,19.

q Nu.14.5;16.22.De. 9.18.1 Ch.21.16.

r Lu.22.42. Jn.12.27. He.5.7,8. ch.20.22. Jn. 5.30;6.38. Ro.15.3. Phi. 2.8. Ac.21.14. 2 Sa. 15. 25;16.10,11.

s ch.24.42;25.13;ver. 38,43. Mar.13.33–37;14. 38. Lu.22.40. 1 Co. 16. 13.1Pe.5.8.Re.3.10;16. 15.Ep.6.18. Pr.4.14,15.

t Is.26. 9. Ga. 5. 2. Ro. 7. 18–25. Ga. 5. 17, 24. Ps.78.39.

6 *The spirit indeed is willing.* The renewed spirit is bold, courageous; but flesh still requires to be mortified by the Spirit, Ro.8.13.—*C.*

u Ps. 22. 1, 2; 109. 4. He.5.7,8. Phi.2.8. Ac. 22.14. 2Sa.15.25;16.10, 11.ch.6.10.

A.M. cir. 4037.
A.D. cir. 33.

v Ps.109.4. 2 Co. 12. 8. Ps.22.1,2. He.5.7,8.

x 1 Ki.18.27. Ec.11. 9. Ju.10.14.

y ver. 18. Jn. 13. 1. Lu.22.53. ch.16.21; 17. 22,23; 20.18, 19; ver. 2, 14–16. Ge. 13. 13, with ch.9.11.

z Mar.14.43–52. Lu. 22. 47–53. Jn. 18. 8–11. Ac.1.16.ver.55. Ps.3.1; 2.1,2. Jn.18.3.

a Jn.18.3,12. 2 Sa. 3. 27;20.9,10. Ps.28.3; 38. 12;55.21.

7 Gr. *Companion*. Ps.41.9; 55.13,14. 2 Sa. 16.17.

b La.4.20. Ac. 2. 23. Jn.18.12.

c Jn.18.10.ver.33,35.

d Jn. 18. 11. Ro. 12. 19.1 Pe.4.16,19.1 Co.4. 11,12.2 Co.10.3.

e Ge. 9. 6. Eze. 35. 5, 6.Re.13.10.Ps.55.23.

g ch.4.11. 2 Ki.6. 17. Da.7.10. Ps.91.11;34.7.

8 A Roman legion generally consisted of about 6000 soldiers.—*C.*

9 It is remarkable to find our Lord under such circumstances speaking of angels. His own power as God was supreme. He frequently pressed this truth on his disciples. Why then speak of angels at all, and not simply declare his own omnipotence? The reason seems to be, that in the mystery of the divine government of this world angels are the regularly constituted ministers for executing God's plans in relation to the *whole* church. Angels announced the Messiah's advent, counselled the flight into Egypt, ministered to him in the wilderness; in Gethsemane an angel strengthened him; angels were present at his resurrection and ascension.—*P.*

h Is.liii. Ps.22.1–21; 69.1–21. Ge.3.15. Le.i.–vi.xvi. Nu.xix.xxviii. xxix. Is.52.13; 50. 5, 6. La.4. 20. Da. 9. 24–26. Zec.13.7. Lu.24.25,26, 44,46. Ac.17.3;26.23.

i ver. 54. Ac. 1. 16. Nu.23.19. 1 Sa. 15. 29. Tit.1.2. Is.44.26.

1 Especially the prophecy of Judas, Ps. 41. 9; of Christ being treated as a sinner, Is. 53. 12; and of the desertion of the disciples, Zec. 13. 7.—*C.*

j ver. 31. Jn. 16. 32. Job 19.13,14. Ps. 88. 8, 18;38.11.Is.63.3,5.2 Ti. 1.15,4.16.

k Mar.14.53–65. Lu. 22.54,66–71. Jn. 18. 12–14,19–24. Ps.22.16. Ac. 8.32. Is.53.7.

44 And he left them, and went away again, and [v]prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, [x]Sleep on now, and take *your* rest; [y]behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

47 ¶ And [z]while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude, with swords and staves, from the chief priests and elders of the people.

48 Now[a] he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

49 And forthwith he came to Jesus, and said, Hail, Master; and kissed him.

50 And Jesus said unto him, Friend,[7] wherefore art thou come? Then came they and [b]laid hands on Jesus, and took him.

51 ¶ And, behold, [c]one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high-priest's, and smote off his ear.

52 Then said Jesus unto him, [d]Put up again thy sword into his place: [e]for all they that take the sword shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and [g]he shall presently give me more than twelve legions[8] of angels?[9]

54 But how then [h]shall the scriptures be fulfilled, that thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out, as against a thief, with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, [i]that the scriptures of the prophets might be [1]fulfilled. [j]Then all the disciples forsook him, and fled.

57 ¶ And[k] they that had laid hold on Jesus led *him* away to Caiaphas the high-priest, where the scribes and the elders were assembled.

And in this he agrees with the apostle Paul, who thrice declares that what the communicant eats is simply bread, 1 Co. 11. 26–28. Besides, as our Lord says, Jn. 15. 5, 'I am the vine, ye are the branches'—and yet cannot mean that he was changed into a vine, or his disciples into branches, but merely that he was like the vine, while they were like the branches—so, when he says of bread, 'This is my body,' he means, as in the case of the vine, 'this is (like) my body.' For the use of the verb *to be*, in which it is put for 'to be like, represent, or signify, or answer to,' see Da. 7. 23; 1 Co. 10. 4; Ga. 4. 24, 25. But if the Romanist still repeat, 'This is my body;' the Protestant replies, 'And so indeed it is—it is his body to faith;' for while sense perceives and uses bread, faith discerns and partakes of 'his body and blood, with all their benefits, to spiritual nourishment and growth in grace.' *C.*

Ver. 45. *Sleep on now.* This has been termed 'an *ironical* reproof;' but surely such a figure is totally unbecoming the unequalled solemnity of the occasion. Is not the meaning this? I left you to watch, but the necessity of it being now past, sleep on, and forget both my sorrows and your own, for the few moments of my time that are yet unexpired. *C.*

Ver. 50. *Friend.* Rather, Companion; though as a title, the word Friend, that is, one that has been so named, might still be justly applied to the ungrateful and faithless traitor. *C.*

Ver. 52. This statement, if taken in a literal and unlimited sense, is not strictly accurate—for many take the sword who do not perish by it. The meaning must therefore be sought thus: 1. The sword is a general name for all weapons and means of warfare. 2. The warfare in the case is a private opposition to public authority. 3. It is a warfare undertaken rashly, and revengefully, in defence of or for propagation of religion. Now all who thus take, and continue to hold the sword, shall finally perish by it, either literally, as the Jews soon after did; or spiritually, by making shipwreck of their holy faith. *C.*

Ver. 61. To speak against the temple was a capital offence, Je. 26. 11, 12, 15, 24, according to the Jewish common law—which, as is evident, both from the case of Jeremiah and of our Lord, meant little else than any decision that pleased the rulers, or any ebullition of the popular will. *C.*

Ver. 74. *To curse.* 'To anathematize himself,' to imprecate judgments upon himself, if his denial were untrue.—*To swear.* To swear by the name of God. So deep, alas! was the fall of Peter! But, oh! what a scale does it furnish whereon poor backsliding sinners may measure out the mercy and love of God!—*Cock.* The rabbinical writers assert that, 'on account of the holy things,' no cocks were kept in Jerusalem; and therefore it has been asserted that the narrative is untrue, as Peter could not hear what the city did not contain. Let the rabbinical account be admitted for true, so far as Jewish authority extended, and will it follow that no Roman soldier kept a cock for his own pleasure or profit? or will it follow that Peter, from the house of Caiaphas, adjoining the city wall, could not hear one from a distance in the country, where no one has questioned the bird's existence? *C.*

REFLECTIONS.—Unbounded was the foreknowledge of our Redeemer, and astonishing his delight in the view of his sufferings for the world. Great is his care to vindicate all good conduct, to honour all that honour him, and to direct all to opportunities of doing good to their brethren; and infinite his regard to his Father's oracles and ordinances and the salvation of the world. In view of death—a dreadful death—he joins believers in the seals of the promise, and appoints them a permanent feast for spiritual nourishment: representing all his labours of love, and sealing and applying his person and righteousness to their soul! And faithful and reasonable were his warnings against temptation.—How heavy the weight of our sins lay on him! How fearful his agonies! how fervent his prayers! Yet great was his submission to his Father's will: marvellous his readiness to suffer, and kind his rebukes even to the worst!—But, alas! how was he hated by men—plotted against without cause—envied of his honours—betrayed for a trifle—shamefully discredited and contradicted, even by his saints—presumptuously apprehended—despitefully abused—and basely denied, after the most solemn warning! Let me learn to watch and pray against temptation. I know not whether Satan may drag or my corruption drive me. Let me always honour Jesus whatever be the expense; be liberal to his poor, and always given



ROCK UPON WHICH JESUS LEANED. [Matt., xxvi:36.]—"Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder." After rising from this last prayer tired and heart-broken it is thought that Jesus leaned upon the rock illustrated in the above picture for a moment's rest. Standing here and seeing hundreds of Russian pilgrims, nothing I had ever witnessed before was so deeply pathetic as to see those poor people bend and kiss this rock. The truth is that the rock is actually being kissed away by the lips of devoted saints. The greatest wonder of all the ages is the depth of affection in the heart of the human race for Jesus Christ. A wonder great as His divinity is the fact that people worship Him, and love Him.



CANA OF GALILEE—THE PLACE OF THE FIRST MIRACLE. [JOHN, ii : 1.]—"And the third day there was a marriage in Cana of Galilee: and the mother of Jesus was there."—John, ii : 1. Five miles from Nazareth and quietly nestling in the midst of olive and fig trees, is Cana of Galilee, accurately photographed as above. There are about two hundred families here. There is a Greek church, the dome of which you see in the picture, in which it is claimed are the water-pots which contained the water Christ turned into wine, and which was obtained from the spring shown in the foreground. These vessels are preserved with great care because of their historic and religious significance. This village, like many others in Palestine, would have passed from the memory of the human race but for the first miracle of Christ performed there.

58 But Peter followed him afar off, unto the high-priest's palace, and went in, [l]and sat with the servants, to see the end.

59 Now the chief priests, and elders, and all the council, [m]sought false witness against Jesus, to put him to death;

60 But[o] found none: yea, though many false witnesses came, *yet* found they none.[2] At the last came two false witnesses,

61 And said, This *fellow* said, [p]I am able to destroy the temple of God, and to build it in three days.

62 And the high-priest arose, and said unto him, Answerest thou nothing? What *is it which* these witness against thee?

63 But Jesus [q]held his peace. And the high-priest answered and said unto him, I adjure[r] thee by the living God, that thou tell us whether thou be [s]the Christ, the Son of God.

64 Jesus saith unto him, Thou[3] hast said:[4] nevertheless[5] I say unto you, [t]Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65 Then[u] the high-priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, He[v] is guilty of death.

67 Then[x] did they spit in his face, and buffeted[6] him; and others smote *him* with the palms of their hands,[7]

68 Saying,[y] Prophesy unto us, thou Christ, who is he that smote thee?

69 ¶ Now[z] Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus [a]of Galilee.

70 But he denied before *them* all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with [b]Jesus of Nazareth.

72 And again he denied with an oath, [c]I do not know the man.

73 And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech bewrayeth thee.

74 Then[d] began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew.

75 And Peter remembered the word of Jesus, which said unto him, [e]Before the cock crow, thou shalt deny me thrice. [g]And he went out, and wept bitterly.[8]

CHAPTER XXVII.

1 *Christ is delivered bound to Pilate.* 3 *Judas hangeth himself.* 19 *Pilate, admonished of his wife,* 24 *washeth his hands:* 26 *and looseth Barabbas.* 29 *Christ is crowned with thorns,* 34 *crucified,* 40 *reviled,* 50 *dieth, and is buried:* 66 *his sepulchre is sealed, and a watch set over it.*

WHEN the morning was come,[1] all[a] the chief priests and elders of the people took counsel against Jesus to put him to death.

2 And when they had bound him, they led *him* away, and [b]delivered him to Pontius Pilate the governor.[2]

3 ¶ Then[c] Judas, which had betrayed him, when he saw that he was condemned, repented himself,[3] and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned, [d]in that I have betrayed the innocent blood. And they said, [e]What *is that* to us? see thou *to that.*

5 And he cast down the pieces of silver in the temple, [g]and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, [h]The field of blood, unto this day.

9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, [i]And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;[4]

10 And gave them for the potter's field, as the Lord appointed me.[5]

11 ¶ And[j] Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.[6]

12 And[k] when he was accused of the chief priests and elders, he answered nothing.

13 Then said Pilate unto him, [l]Hearest thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

15 ¶ Now[m] at *that* feast the governor was wont to release unto the people a prisoner, whom they would.

16 And[o] they had then a notable prisoner, called Barabbas.

A.M. cir. 4037. A.D. cir. 33.

l ver. 33, 35. Pr. 9. 6; 13. 20.

m Ps. 27. 12; 35. 11. Ac. 6. 13. 1 Ki. 21. 10, 13.

o Da. 6. 4. 1 Pe. 3. 16.

2 None that witnessed any thing criminal, or who agreed together.

p Jn. 2. 19–21. ch. 27. 40. Mar. 15. 29. Ac. 6. 13.

q Is. 53. 7. Ac. 8. 32. Ps. 38. 13, 14. ch. 27. 12, 14.

r 1 Sa. 14. 26, 28. Jos. 6. 26. Mar. 5. 7. Ac. 19. 13. 1 Ki. 22. 16. Le. 5. 1.

s ch. 11. 4, 5; 16. 16. Jn. 1. 34, 49–51; 10. 30, 36; 6. 69. Is. 9. 6, 7.

3 ver. 25; ch. 27. 11. 1 Ti. 6. 13; *i.e.* It is as thou sayest.

4 See note on ver. 25.—*C.*

5 *Nevertheless.* Rather, 'moreover.'—*Hereafter.* Rather. 'soon.'—*And coming in the clouds.* See ch. 24. 30.—*C.*

t Ps. 110. 1. Da. 7. 13. ch. 16. 27; 24. 30; 25. 31. Jn. 1. 51; 6. 62. Ac. 1. 11; 7. 55. Ro. 14. 10. 1 Th. 4. 16. Re. 1. 7; 20. 11.

u Le. 21. 10. 2 Ki. 18. 37; 19. 1. Ge. 37. 29, 34.

v Le. 24. 16. Jn. 19. 7. Ac. 6. 13.

x Is. 50. 6; 52. 14; 53. 3. ch. 27. 30. Jn. 19. 3.

6 *Buffeted.* 'Smote him with the fist.'—*Bloomfield.*

7 Or, *rods.*

y Ju. 16. 25. Mar. 14. 65. Lu. 22. 64. Ac. 3. 22.

z Mar. 14. 66–72. Lu. 22. 55–62. Jn. 18. 15–18, 25–27, with Ps. 1. 1; 119. 115.

a ch. 2. 22, 23; 3. 13; 4. 12, 13.

b ch. 2. 23; 21. 11. Lu. 2. 39, 51; 4. 16. Jn. 1. 45.

c ch. 16. 16; ver. 33. 35.

d ver. 34. Lu. 22. 60. Mar. 14. 71. Jn. 18. 26, 27.

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* The *first* difficulty connected with this passage is that the quotation is ascribed to Jeremiah, while it is only found in Zechariah. The following facts will, I think, account for this. Zechariah (ch. 11. 12, 13) evidently refers to the potter of Jeremiah (ch. xviii. xix.), and the predictions illustrated by the potter's vessel. Zechariah's meaning is, Let these pieces of silver become, like the potter's vessel of Jeremiah, the symbols of the people's doom. They are the price of innocent blood — blood that must yet draw down vengeance more terrible than that shed of old in the valley of Tophet; let them therefore be identified with the potter's field, the place polluted by crime, as a warning that punishment is yet to come. Such was the import of the prediction, and it affords an explanation of the evangelist's reference to Jeremiah. He saw the connection between the prediction in Zechariah and the earlier one in Jeremiah; and he regarded the former as a more specific application of the latter. A *second* difficulty is in the words of the quotation. They differ considerably from those in the original Hebrew. In the Hebrew the whole assumes the form of a transaction between the Lord and the prophet, who personates the Messiah; in the Greek the people are represented as doing all. The change is made to adapt the words to the historical fulfilment—the same leading ideas being developed in both.—*P.*

e ver. 34. Lu. 22. 31–34. Mar. 14. 30. Jn. 13. 38.

g Ps. 119. 59, 60. Eze. 7. 16. Zec. 12. 10. Je. 31. 18. 2 Co. 7. 11.

8 On comparing this narrative with the parallel passages in Mar. 14. 66–72; Lu. 22. 56–62; and Jn. 18. 17–27, we find considerable verbal differences. The difficulties hence arising may be satisfactorily solved by considering, 1st. That Peter disputed at some considerable length with those who charged him with being a follower of Jesus. 2d. That one of the evangelists would record one part of the conversation, and another another. Alford rightly remarks: 'I do not see that we are obliged to limit the narrative to three sentences from Peter's mouth, each expressing a denial, and no more. On three occasions during the night he was recognized; on three occasions he was a denier of his Lord. Such a statement may well embrace reiterated expressions of recognition, and reiterated and importunate denials on each occasion.'—*P.*

CHAP. XXVII.

1 The morning of Friday the 15th.—*P.*

a Mar. 15. 1–14. Lu. 22. 66; 23. 1–28. Jn. 18. 28–40; 19. 15. Ac. 4. 25–28; 2. 23. Ps. 2. 2–4. Is. 53. 7, 8.

b ch. 20. 19.

2 The chief priests and elders, as subordinate officers leading Jesus to Pilate, as supreme governor, afford two signs—that 'the sceptre had departed from Judah,' and that therefore 'Shiloh had come.'—*C.*

c ch. 26. 66. 1 Ki. 21. 27. Job 20. 5, 15. 2 Co. 7. 10, with ch. 26. 15.

3 *Repented himself.* The original does not express that deep and genuine change of heart essential to 'repentance unto life,' but merely that trouble of spirit that terminates in despair, and 'worketh death.'—*C.*

d ver. 24. Ac. 18. 6. 2 Ki. 24. 4.

e Ac. 18. 15. Job 13. 4; 16. 2.

g Ac. 1. 18, 19. 2 Sa. 17. 23. Ps. 55. 23. 1 Sa. 31. 4, 5. Ju. 9. 54.

h Ac. 1. 19. Je. 18. 2.

i Zec. 11. 12, 13.

4 Or, *whom they bought of the children of Israel.*

5 See note * in first column.

j Mar. 15. 2. Lu. 23. 3. Jn. 18. 33, 37. 1 Ti. 6. 13, with ch. 26. 25, 64.

6 *i.e.* It is so as thou sayest.

k ch. 26. 63. Is. 53. 7. Ac. 8. 32, 34. ver. 14. 1 Pe. 2. 23.

l ch. 26. 62. Jn. 19. 10.

m ch. 26. 2, 5. Lu. 23. 17. Mar. 15. 6. Jn. 18. 39.

o Jn. 18. 40. Lu. 23. 25. Mar. 15. 7. Ac. 3. 14, 15.

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to embrace his preached gospel. And, on his demand, gladly let me receive him into my house and heart. A deep sense of my sinfulness should make me always ready to suspect the worst of myself. If I indulge self-confidence, if I disregard a Saviour's warning, I shall quickly fall, fearfully fall, before the slightest temptations If I indulge one sin, it will quickly plunge me into a worse. If then I have been overtaken in a fault, let me quickly and bitterly repent. It is not the greatness or number of my sins that can ruin me, but my obstinate impenitence and unbelief.

CHAPTER XXVII.—*Crucifixion* was the most cruel, shameful, and cursed death that could be devised: was not at all used by the Jews; and by the Romans inflicted only upon slaves, and the basest of the people, who were capital offenders. The person was nailed to the cross as it lay upon the ground, through each hand, extended to its utmost stretch, and through both the feet together; then the cross was erected, and the foot of it, with a violent thrust which disjointed the whole body of the sufferer, placed into a hole in the ground prepared to receive it. The whole weight of the body thus hung upon the nails, which went through the hands and feet till the person expired by mere dint of terrible pain.

Ver. 9. *By Jeremy.* This prophecy is not found in Jeremiah.



THE FIELD OF BLOOD—NOW A PLACE OF TOMBS AND A RESORT FOR LEPERS. [Matt., xxvii:6, 7, 8.]—"And the chief priest took the silver pieces and said, It is not lawful for to put them into the treasury, because it is the price of blood, and they took counsel and bought with them the potter's field to bury strangers in. Wherefore that field was called the field of blood unto this day." And so we have with us still the same field a little way outside the walls of Jerusalem. At the bottom of this field, or hill, is the Valley of Hinnom, where children in ancient times were sacrificed to Moloch. It was called the place of fire, and sometimes Gehenna. It is now a place of tombs and a resort for lepers. The earliest mention of the Valley of Hinnom is in Josh., xv:8.

17 Therefore, when they were gathered together, Pilate said unto them, [p]Whom will ye that I release unto you? Barabbas, or [q]Jesus which is called Christ?

18 For he knew [r]that for envy they had delivered him.

19 ¶ When[s] he was set down on the judgment-seat, his wife[7] sent unto him, saying, Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him.

20 ¶ But[t] the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus, which is called Christ? [u]*They* all say unto him, Let him be crucified.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, [v]Let him be crucified.

24 When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he[w] took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of [x]this just person: see ye *to it.*

25 Then answered all the people, and said, His blood *be* on us, and on our children.[8]

26 Then released he Barabbas unto them: and when he had [y]scourged Jesus, he delivered *him* to be crucified.

27 ¶ Then the soldiers of the governor took Jesus into the common hall,[9] and [a]gathered unto him the whole band *of soldiers.*

28 And they stripped him, and put on him a scarlet robe.

29 And when they had platted a crown of thorns,[1] they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and [b]mocked him, saying, Hail, King of the Jews!

30 And[c] they spit upon him, and took the reed, and smote him on the head.

31 And[d] after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him.*

32 And,[e] as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 ¶ And when they were come unto a place called Golgotha, that is to say, A place of a skull,[2]

A.M. cir. 4037.
A.D. cir. 33.

p Jos.24.15. 1 Ki 18. 21 ver. 21.

q ch.21.9,11.

r Ac.7.9. Jn.9.22;12. 42. Ec.4.4. Job 5.2. Pr 27.4.

s Is.11.10.ver.4. Ac. 13.46, with Da.2.14,5. Job 33.15,16. Is. 53. 11. Zec.9.9. Lu.23.47. 1 Pe. 2.22. 1 Jn.2.1.

7 Her name was Claudia Procula, a striking, though incidental, proof of the veracity of the evangelist, as it was in the reign of Tiberius that the wives of governors first obtained permission to accompany their husbands. —*C.*

t Mar.15.11. Lu. 23. 18. Jn. 18. 40. Ac.3.14, 15.

u Is. 53. 2, 3. Jn. 15. 18;10.32. Ro.8.7,8.

v ch.21.38,39.

w De. 21. 6, 7. Job 9. 30. Ps. 26. 6. Pr.30.20. Je.2.35.

x ver.4,19. De. 17. 6; 19.15.

8 ch.21.44. De.19.20. Ac.5.28. 1 Th. 2.15,16. He. 10. 29. Jos. 2.19. 2 Sa.2.16. In the crucifixion of multitudes of them by Titus, and in their miseries for nearly 1800 years past, they have felt the effects of their awful imprecations.

y Is.53.5. Jn.19.1-15. Lu. 18. 33; 23. 24, 25. Mar.15.15-20.

9 Or, *governor's house.*

a Ps.22.16. Pr.29.12. Lu.23. 11. Mar.15.16-18. Jn.19.2,3, with Ge. 3.18.

1 Several versions and early writers, with painters and poets, have coincided in representing the 'crown of thorns' as one of cruelty as well as mockery; and it may have been, and most probably was so. Still, as the original does not identify the plant that was plaited into a crown, no special inference as to cruelty or bodily suffering should be drawn from the record.—*C.*

b Ps.69.19,20.

c ch. 26. 67. Is. 49.7; 50.6;52.14;53.3,7. Mi.5. 1.

d Ps.22.6-8; 69.7,19. ch.21.39. He.13.12.

e Mar. 15.21,22. Lu. 23. 26, 33. Nu. 15.35. 1 Ki. 21. 10, 13. Ac.7.58. He.13.12.ch.21.39. Jn. 19.17.

2 The word *Golgotha* is Aramaic, and its Greek equivalent is given by Matthew, Luke, and John. The Latin *Calvary* has become incorporated in every language of Europe. Different accounts have been given of the origin of the name. Some say it is so called because it was the burial-place of Adam, and his *skull* was preserved there; others that it was the place where malefactors were beheaded; others that there was a *skull-shaped* mound at it. There is no reference to any *mound* or *hill* earlier than the fourth century. As to the site of Calvary, we have no definite information. We learn from the evangelists that it was outside of Jerusalem, near some public road, and visible from a distance. Mar. 15. 20. Jn. 19. 25. Lu. 23. 49. The traditional site is most unlikely; in fact, it is scarcely possible it could have been situated where the Church of the Sepulchre now stands.—*P.*

A.M. cir. 4037.
A.D. cir. 33.

f Ps.69.21. Jn.19.28. Mar.15.23.

h Ps.22.16,18. Jn.19. 23, 24. Mar.15.24. Lu. 23.34.

3 It avowed his innocence and Messiahship in three languages which were generally understood, Mar.15.26. Lu. 23.38. Jn.19.19-22. De. 13.5.

4 The apparent discrepancy between the evangelical copies of this inscription will more properly be considered in the notes upon Jn. 19.19.—*C.*

i Is.53.12. Lu.23.32, 33. Mar. 15. 27, 28. Jn. 19.18.

5 *Thieves.* Highway robbers, as the original imports—many bands of whom, according to Josephus, now infested Judea.—*C.*

j Ps.22.7; 69.20; 109. 25. La.2.15. Mar.15.29. Lu.23.35. Is.53.3.

k ch. 26. 61. Jn.2.19. ch.4.3,9;26.63,64.

l Job 13.9. Ps.35.16. Is.28.22. Lu.18.32.

m ver.40;ch.12.38,39; 16. 1. Jn.4.48. Lu.4.12. He 4.15;2.18.

o Ps.3.2; 22.8; 18.1,2, 19;42.10;71.11.

p ch.26.64. Jn. 3. 16; 5.17-29;10.30,36.

6 Ps.35.15. Lu.23.39-43. It seems that at first they both railed at him.

7 *The thieves—cast the same in his teeth* —both of them at this period agreeing in rejecting him.—*C.*

q Am.8.9. Is.50.3.

8 This must have been a preternatural darkness, for an eclipse of the sun cannot happen except at the change, whereas it was now full moon. Neither can a full eclipse last more than fifteen minutes, whereas this lasted three hours.—*C.*

r Ps. 22. 1-21; 69. 1-21. Is. 53. 10. La.1.12. He.5.7. Mar.15.33-37. Lu.23.44-46.

s Ps.56.5, with Mal. 4.5.ch.11.14;17.11-13.

t Ps. 69. 21. Mar. 15. 36. Lu.23.36. Jn.19.29.

u Mar.15.37,38. Lu. 23.46. Jn.19.30. He.5.7. Ps. 22.14,15. Da. 9. 26. Ps. 53. 10. Jn. 10. 11, 15, 18. He.9.14.

v Mar.15.38. Lu.23. 47. Ex.26.31. Le.16.2, 15; 21.23. 2 Ch.3.14. Is. 25.7. 2 Co.3.12-16. He. 6.19;10.19. Ep.2.15.

x Ps.18.7. Ex.19.18. Hab.3.10,13.

y Ps. 68. 20. Is. 25. 8; 26. 19. Ho.13.14. Jn. 5. 21,25,28,29; xi. Da.12. 2. 1 Th.4.14.

z 1 Co.15.20.

9 The words of ver. 52, 53 must be interpreted literally, like other parts of this narrative. The graves were thrown open by the shock of the earthquake at the time of Christ's death. They were rock-tombs, with stone doors. The dead, however, did not rise till the moment of Christ's resurrection. They rose with, or after him; for he was the 'first-fruits of them that sleep.' They appeared unto many, as if to afford visible evidence that HE was 'the resurrection and the life.' How long they continued to appear is not stated. What became of them afterwards is not stated. Possibly, as Alford suggests, they may have remained on earth forty days, and then ascended with Christ to glory.—*P.*

a ver.36. Mar.15.39. Lu.23.47. Is.11.10. ch. 8.5-11.

34 They[g] gave him vinegar to drink, mingled with gall: and when he had tasted *thereof,* he would not drink.

35 And[h] they crucified him, and parted his garments, casting lots; that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down, they watched him there;

37 And set up over his head his accusation written, THIS[3] IS JESUS THE KING OF THE JEWS.[4]

38 Then[i] were there two thieves[5] crucified with him; one on the right hand, and another on the left.

39 ¶ And[j] they that passed by reviled him, wagging their heads,

40 And saying, [k]Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross.

41 Likewise also the chief priests [l]mocking *him,* with the scribes and elders, said,

42 He saved others, himself he cannot save. [m]If he be the King of Israel, let him now come down from the cross, and we will believe him.

43 He[o] trusted in God; let him deliver him now, if he will have him: for he said, [p]I am the Son of God.

44 The thieves also,[6] which were crucified with him, cast the same in his teeth.[7]

45 ¶ Now [q]from the sixth hour there was darkness[8] over all the land unto the ninth hour.

46 And about the ninth hour [r]Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard *that,* said, [s]This *man* calleth for Elias.

48 And straightway one of them ran, and took a sponge, [t]and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 Jesus,[u] when he had cried again with a loud voice, yielded up the ghost.

51 ¶ And,[v] behold, the vail of the temple was rent in twain, from the top to the bottom; [z]and the earth did quake, and the rocks rent;

52 And[y] the graves were opened; and many bodies of the saints which slept, arose,

53 And [z]came out of the graves after his resurrection, and went into the holy city, and appeared unto many.[9]

54 Now[a] when the centurion, and they that

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but in Zechariah, ch. 11. 12, 13. This substitution has therefore been pronounced the error of a transcriber, or a lapse of memory in the writer. But the first of these opinions is contrary to the best MS. authority; the second, to the whole idea of inspiration. That Zechariah may also have been called Jeremiah, or that Jeremiah may actually have written part of the prophecy emitted by Zechariah, affords a ready and sufficient solution of the whole difficulty. *C.*

Ver. 11. *Thou sayest.* The words may be translated, 'Sayest thou that I am?' see Jn. 18. 34. But the affirmation of his being a king (see Jn. 18. 36, 37) seems as necessary for a witness to the Gentiles as it was to the Jews. *C.*

Ver. 25. This imprecation, dictated by a ferocious cruelty that would satiate its appetite for blood at any price, has been, alas! most literally fulfilled. After the reduction of Jerusalem by Titus, more than 500 Jews were sometimes crucified in a single day, until, in the words of their own historian, 'there was wanting room for crosses, and crosses for bodies.' And many of these were no doubt the children of those who had uttered this unmerciful imprecation. *C.*

Ver. 32. *Cyrene*—the capital of a province in Libya, now part of the kingdom or desert called Barca. It stands in a plain about eleven miles south of the Mediterranean, and was one of the cities called *Pentapolis.* It was founded by Battus, 630 B.C., and was

were with him, watching Jesus, saw the earthquake, and those things that were done, they feared[b] greatly, saying, [c]Truly this was the Son of God.[1]

55 And[d] many women were there, beholding afar off, which followed Jesus from Galilee, ministering unto him:

56 Among which was [e]Mary Magdalene,[2] and Mary the mother of James and Joses, and the mother of Zebedee's children.

57 ¶ When[g] the even was come, there came a rich man of Arimathea,[3] named Joseph, who also himself was Jesus' disciple:[4]

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his[5] own new tomb, which he had hewn out in the rock:[6] and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 ¶ Now the next day, that followed the day[h] of the preparation, [i]the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that [j]that deceiver said, while he was yet alive, [k]After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and [l]steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.[7]

j Jn. 7.32,47. Lu.23.2. Co.6.8. *k* ch.12.40; 16.21; 17.23; 20.19. Jn.2.19. Lu.9.22; 18.33; 24.6,7. *l* ch.28.13. 7 If that is believed, it will be worse than all that hath happened.

A.M. cir. 4037.
A.D. cir. 33.

b Ex.20.18,19. Ps.48.6. Ac.2.37; 16.29.

c ch.8.27; 14.33; 16.16. Jn.1.49; 6.69. Ac.8.37. Na.1.6. Ps.18.7. ver.40.

1 *The Son of God.* That the words are correctly rendered, and cannot be translated 'A Son of God,' or, 'a Son of a God,' see Bloomfield's *Recen. Synopt.*—*C.*

d Lu.8.2,3. Mar.15.40,41. Lu.23.48,49.55. Jn.19.25.

e Lu.7.37–50. Mar.16.1,9. Jn.20.1–18. Mar.6.3. ch.20.20,21; ver.61; ch.13.55. Mar.15.40.

2 So called apparently from her native *Magdala*, a village of Galilee, situated on the shore of the Sea of Galilee, not far from Capernaum.—*P.*

g Mar.15.42–47. Lu.23.50–56. Jn.19.38–42. Ps.22.29.

3 *Arimathea.* The same as Ramathaim and Rama, 1 Sa.1.1, 19.—*C.*

4 Joseph was a thoughtful and pious man (Mar.15.43), a member of the Sanhedrim, yet who had opposed the proposal to crucify Christ, Lu. 23.50,51. Though a native of Arimathea, he appears to have been resident in Jerusalem, and known to Pilate.—*P.*

5 Is.53.9. Ps.22.15. Ho.13.14. So it could not be said another had risen.

6 There are hundreds of such tombs in the cliffs, glens, and hill-sides around Jerusalem. The tombs of the holy city are now, in fact, far more numerous than her houses. Their usual form is that of a small chamber, with *loculi* for bodies pierced in the rock along the sides. In some there are many chambers connected by doors and galleries. The entrance from without is generally by a low door cut in the vertical side of a rock, and shut either by a massive slab hung upon pivots, or by a heavy circular stone running in a groove.—*P.*

h ch.26.17. Jn.19.14. Mar.15.42.

i Ps.2.1–6. Ac.4.27, 28. ch.26.3,4.

A.M. cir. 4037.
A.D. cir. 33.

8 Roman soldiers ready at your service. Ac.4.1.

9 Da.6.17. Their stone, seal, and guard but concurred to render Christ's resurrection the more illustrious and remarkable.

CHAP. XXVIII.

a Mar.16.1,2. Lu.24.1. Jn.20.1. ch.27.56.

1 *The end of the sabbath.* Rather, 'Sabbath being ended.'—*C.*

2 Considerable difficulty is experienced in harmonizing the four accounts of the resurrection given by the evangelists. This arises from a variety of causes:—1. The evangelists wrote independently. None of them appears to have been acquainted with the writings of the others. 2. Each writer records those facts which most struck himself. 3. We have no full account of all the events, so as to be able to supply the connecting links. The time of the resurrection is here indicated:—it was at the end of the Sabbath; *i.e.* after the close of the Jewish Sabbath—not *immediately*, but, as the succeeding clause more minutely specifies, *at* DAWN *of the day following.*—*P.*

3 Or, *had been.* Mar.16.4. Lu.24.2. Jn.20.1.

b Ps.104.4. Eze.1.4–14. Re.1.14–16. Da.10.5,6. ch.17.2. Mar.16.5. Lu.24.4. Jn.20.12. Lu.1.11,12; 9.29. Re.18.1.

4 *His countenance* the women saw; and the fear of the keepers, the angels could report.—*C.*

c ch.27.65,66. Ps.144.6; 48.6. Da.8.27; 10.7. Is.33.14.

5 This accounts for the absence of the keepers on the arrival of the women. They had fled in fear.—*P.*

d He.1.14.

e Ps.105.3,4. Mar.16.6. Lu.24.5. Is.41.10,14. Re.1.17,18. Mar.5.36.

f Jn.1.29. ch.12.40; 26.22; 27.23; 20.19; 27.63.

k ch.26.32; ver.10, 16,17. Mar.14.28; 16.7. Lu.24.34. Jn.21.1. Ac.1.3; 10.41; 13.31. 1 Co. 15.4,5. ch.4.15; 8.11,12.

65 Pilate said unto them, Ye have a [8]watch: go your way, make *it* as sure as ye can.

66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.[9]

CHAPTER XXVIII.

1 *Christ's resurrection is declared by an angel to the women.* 9 *Christ himself appeareth to them.* 11 *The chief priests give the soldiers money to say that he was stolen out of his sepulchre.* 16 *Christ appeareth to his disciples,* 18 *and sendeth them to teach and baptize all nations.*

IN the [a]end of the sabbath,[1] as it began to dawn toward the first *day* of the week, came Mary Magdalene, and the other Mary, to see the sepulchre.[2]

2 And, behold, there was[3] a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His[b] countenance[4] was like lightning, and his raiment white as snow:

4 And [c]for fear of him the keepers did shake, and became as dead *men.*[5]

5 And the angel [d]answered and said unto the women, [e]Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here; [f]for he is risen, as he said. Come, see the place where the Lord lay.

7 And [k]go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And[l] they departed quickly from the sepulchre, with fear and great joy, and did run to bring his disciples word

9 ¶ And[j] as they went to tell his disciples, behold, Jesus met them, saying, All hail! And

g Ec.9.10. Ro.12.11. Ezr. 3.12,13. Jn.16.20,22; 20.20. Ps.2.11. Mar.16.9. Jn.20.14,16,19. Ca.3.4. *f* Is.64.5. Ps.19.11.

peopled by a Grecian colony. It was long governed by its own kings; but was finally bequeathed to the Romans. During the prevalence of Christianity in north Africa, it was a place of importance; but was conquered by the Saracens, A.D. 640. Christianity has nearly disappeared, and Mahometanism reigns amidst ruins and barrenness. *C.*

Ver. 34. *Gall.* That this was some bitter infusion is all that is precisely known. It is probable, however, that it was a narcotic, employed, in 'cruel mercy,' to stupify the sufferers; or perhaps even poisonous, and used to hasten dissolution. Wherefore our Lord, who was resigned to suffer, as appointed to save, 'to the uttermost,' would not drink. *C.*

Ver. 46. *Eli, Eli, lama sabachthani?* These are not the precise Hebrew words of Ps. 22. 1, but a translation into the Syro-Chaldaic. *Why hast thou forsaken me?* This is neither the language of expostulation nor impatience; for he came to do, and therefore to suffer, the will of the Father. It is merely a believing recitation of the words of the Spirit (Ps. 22. 1), adduced to show that, in obedience to the Father's will, Messiah behoved to be 'cut off,' and left for a time to the triumphant malice of Satan and of wicked men. *C.*

Ver. 51. *Vail.* There were two vails, the one at the entrance of the holy place, the other between the holy place and the sanctuary. This was called 'the inner,' and, in He. 9. 3, 'the second vail.' The vail was the emblem of the flesh of Christ, He. 10. 20, which being rent by death, made patent the way into 'the holiest of all,' He. 9. 8. *C.*

Ver. 60. *He rolled a great stone,* &c. It is not likely that Joseph, who had hewn a sepulchre out of a rock, would have a door so inartificial as this is sometimes represented—a mere round stone to be rolled up against the entrance. It is much more probable that it was, what may still be seen in the East, a flat circular stone that was rolled in a groove. *C.*

Ver. 66. *Sealing the stone.* How this sealing was effected cannot be precisely ascertained. But tombs are still found in the East in which a hole in the circular stone described in the foregoing note (ver. 60) corresponds to one in the rock when the stone is rolled into its place. This hole, it would appear, was intended for a piece of wood or iron, the head of which, if pushed a little within the outer surface of the stone, could easily be so sealed as to render opening without detection quite impossible. *C.*

REFLECTIONS.—Men, especially wicked rulers, are awfully set upon mischief. Not only commanded devotion, but even necessary sleep, must give way to it. But dreadful is the reward of treachery to Christ. And the price of blood, the horrors of conscience, and the sorrows of hell, are closely linked together. Yet no alarming convictions, no pretences to piety, can restrain men abandoned to wickedness.—Dreadful from earth, from hell, from heaven, were the sufferings of our Redeemer. Hypocritical rulers, the lately extolling mob, the inwardly convinced heathen governor, the profane soldiers, concur to abuse and murder him. But, alas! at what expense of misery to themselves and posterity, for many ages, do the hardened Jews, who had witnessed his benevolent miracles and heard his saving doctrines, cry for his blood! In the most dreadful manner they tempt him to abandon his work of redemption. But willingly and steadily he persevered in his saving of sinful men! Yea, the malice of the priests and elders, the treachery of Judas, the insolence and imprecations of the mob, the indulgence and obstinacy of Pilate, the insults of the soldiers, the attempt to imprison him in his grave, were all marvellously overruled to accomplish the oracles of God, and for the honour of Jesus and redemption of his church. With pleasure and triumph he therefore breathed out his last. And the most honourable attestations were given to his death. Thrice happy are they who sleep in Jesus!—Them will God, through his death, bring with him, that they may be glorified together.—Stand in awe, then, my soul! avoid sin, lest it bring thee to a miserable end, and entail a curse on my seed. Never value thyself on popular applause, which may so quickly be turned into contempt, malice, and murder. Let me never account anything too much to be given, or to be suffered, for the sake of my dying Redeemer. While others prefer Barabbas, let me adhere to look on and weep with him in every difficulty and danger. Let me never come down from my cross till I can say, It is finished. And let neither death nor the grave terrify me, since Jesus the forerunner hath for me passed through and entered into his glory.—See now, my soul, the dreadful punishment, and in that the nature, of my sin! What is a drowned world, a burning Sodom, a plagued Egypt, an opened hell, in comparison of the Son of God suffering—troubled in spirit, till he knew not what to say—amazed and very heavy—sorrowful, even unto death—in an agony, sweating great drops of blood—tormented and insulted by men—harassed by devils—deserted by God—groaning and giving up the ghost, under the weight of infinite wrath!—Listen, O my soul, how, by every debasement, every strait, every labour, every reproach, every wound, every groan, every tear, every drop of blood, Jesus charges me to come to him, that I may have life! Behold how my debt is paid, my happiness secured, my peace with God procured and confirmed, and my comfort enhanced! There divine righteousness is honored, transgression finished, the curse exhausted, the law magnified, God reconciled, death vanquished, and hell extinguished—and all for me!

CHAPTER XXVIII. Ver. 8. *With fear and great joy.* The emotions of the human mind are often of a very mixed character, of which this verse presents a very striking example. *C.*

Ver. 9. *'All hail!'* 'Hail,' in Saxon, was used to signify health, prosperity, and every kind of blessing and good. 'All hail!' means, therefore, All health, &c., be to you! *C.*

Ver. 13. The statement of the watch contains the proof of its own falsehood. Had they said, 'Some persons *unknown* have stolen him,' they might have been believed. But when they charge the stealing against the disciples, and yet acknowledge they themselves were asleep when the theft was committed, they are asserting what they could not know, and are therefore entitled to no credence. That this falsehood was diligently dissemi-

they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, [k]Be not afraid: go[l] tell my brethren, that they go into Galilee, and there shall they see me.

11 ¶ Now when they were going, behold some of the watch came into the city,[6] and showed unto the chief priests all the things that were done.

12 And [m]when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and [o]stole him *away* while we slept.

14 And[p] if this come to the governor's ears, we will persuade him, and secure you.

15 So [q]they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

16 ¶ Then[r] the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.[7]

17 And [s]when they saw him, they worshipped him: but some doubted.[8]

18 ¶ And Jesus came and spake unto them, saying, [t]All power is given unto me in heaven and in earth.

19 Go[u] ye therefore, and teach all [9]nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, [v]I am with you[1] alway, *even* unto the end of the world. Amen.[2]

A.M. cir. 4037.
A.D. cir. 33.

g ch.26.15.1 Ti.6.10. Pr.1.10–16;28.21.

r ch.26.32; ver.7,10. Mar.16.14.1 Co.15.5.

7 'The eleven' went to Galilee and were present at this interview; but this does not necessarily imply that they *alone* were present. There is reason to believe that this is the time referred to by Paul when he speaks of Christ's being seen of 500 brethren at once, 1 Co.15.6.—*P.*

s ch.16.28. Ps.45.11; 2.12. Jn. 5.23. Re. 5.9. He.1.6.

8 Or, *had doubted.*

t Da.7.13,14. Ps.2.6; 89.19,27; 110.1 3.Is.52. 13;53.12?9.6,7.Da.7 14. ch.11. 27; 16. 28. Lu.1. 32. Jn.3.35; 13.3; 17. 2. Ac.2.36; 5.31; 10.36,38. 42.Ro.14.9. 1 Co.15.24. Ep.1.10,20,21.Phi.2.9–11.Col.1.16–18.He.1.2, 3?2.8,9.1 Pe.3.22.Re.1. 13, 16, 18, 20; 11.15; 17. 14;19.16.

u Mar.16.15,16. Lu. 24.47. Is.52.10. Ro.10. 18. Ac.2.38,8.12. 1 Co. 1.13.15; 10.2. 1 Pe. 3.21. Col.1.23,28. Ac. 20. 27; 2.42. 1 Co.11.2,23. De. 5.32;12.32.

A.M. cir. 4037.
A.D. cir. 33.

9 Or, *make disciples* or *Christians of all nations.*

v Jos.1.5,9. Is.41.10, 14; 46.4.ch.18.20.Re.1. 18.

1 *I am with you.* Not I *will be*, but 'I *am*' with you; because, as God, all times, past, present, and to come, are alike to him.—*C.*

2 The concluding verses of this Gospel are among the most precious in the Bible. Christ's declaration that *universal sovereignty* is given to him, in his mediatorial capacity, King and Head of his church, is the basis of what follows. '*Go* ye *therefore;*' I am your King, and you are bound to obey; I am omnipotent, and you must succeed. Go and '*make disciples of all nations*'—never cease until all mankind become mine. Go and teach them 'what *I have commanded you*'—my *word* is to be your sole text-book. Act thus, 'AND, *lo, I am with you alway.*'—*P.*

k Is.41.10,14; 35.3,4.Re.1.17,18.Mar.5.36.
l Ju.10.16.Ho.11.8.Ps.103. 8–13.He. 2.11,12.ch.12.49,50.Jn.20.27. See on ver.7.
6 Being terrified by the earthquake.
m Ps.2.1–6; 64.2.ch.26.3,4.
o ch.27.64.
p Jn.3.19,20.Ac.12.19.

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nated is evident from Justin Martyr. Traces of it may also be found in the Rabbinical writers. *C.*

Ver. 18. *All power is given unto me*—of which he had shown specimens upon earth in repelling Satan, casting out demons, healing diseases, raising the dead, producing food, stilling the tempest, smiting the barren fig-tree, and convincing and converting sinners. This power was given to him as Mediator, God and man in one person, *in which character* he held it not inherently but derivatively from the Father. *C.*

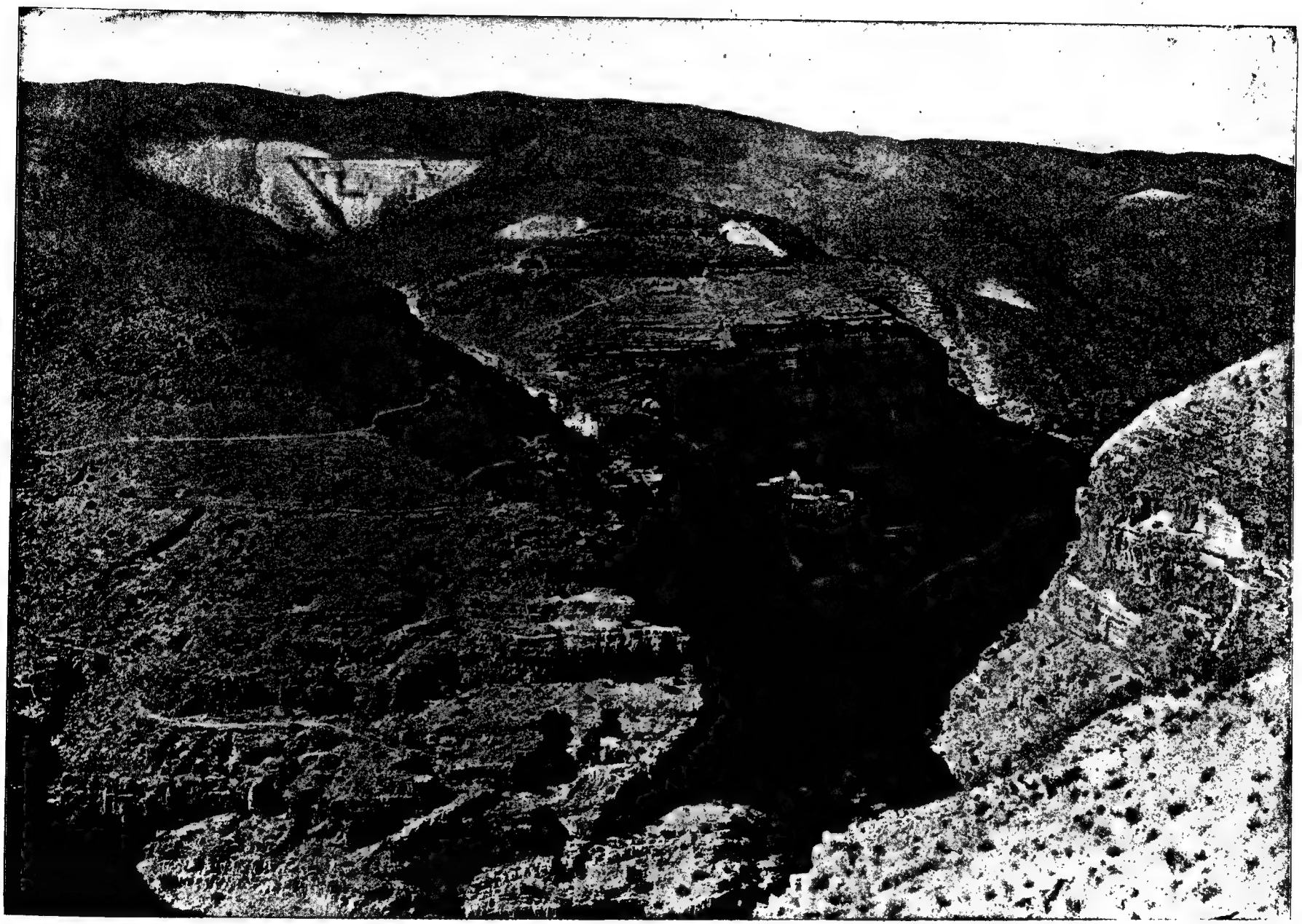
REFLECTIONS.—Jesus, who was delivered for our offences, rises again for our justification! In the most solemn and seasonable manner JEHOVAH liberates our Saviour when man is redeemed. And great earthquakes, mighty angels, risen saints, suspicious disciples, terrified soldiers, and an empty grave, are made joint witnesses of this leading article of our Christian faith. Yea, even the self-destructive lie, contrived by the Jewish rulers to refute it, indirectly confirms it. But O how great was his kindness in acknowledging those for *brethren* who had lately forsaken him, and solemnly to visit those who had so shamefully deserted and so sinfully suspected him. Great are the joys which spring from his being; as God-man, made governor of all things in heaven and earth for the good of his church. What extending of her limits! What discipling of the Gentiles! What solemn admission of them into the family and instruction of them in the things of God. We have need then to hold fellowship with him in every ordinance, and obey him in every command; and, even under the best ministry, to try everything by his laws, and to depend on him in every circumstance for his promised presence.

CONCLUDING REMARKS ON THE BOOK OF MATTHEW.

Matthew was early called to be a disciple and apostle. From that time forward he was a constant attendant upon our Lord; and so, amply qualified to relate 'the things that he both saw and heard.' The Gospel by Matthew is distinguished by the length at which he has related several of our Lord's discourses. Take as examples, the sermon on the mount, his charge to the apostles, his parabolic illustrations of the nature of his kingdom, and his prophecy concerning Jerusalem and the judgment to come. He is also remarkable for the particularity with which he has related so many of our Lord's most wonderful replies to the cavils of his adversaries—replies in which may be found what many of the deepest reasoners of this world have sought in vain—the principle by which evidence rises above probability, and attains to certainty. This our Lord shows to be found in *uniformity*—in judging of one thing upon exactly the same principles that we judge by in another. By this he silenced the scribes, Pharisees, and Herodians—compelling them, by their judgment in their own case, either to yield to his arguments or shrink away in silence. Of this important principle of reasoning examples may be found, ch. 12. 1–5; 15. 1–9; 16. 1–3; 21. 23–27; 22. 15–22, 41–46.—As the original purpose of the Gospel is to instruct the ignorant, and convince unbelievers, it is presented to us with all the historic evidence that entitles it to the acceptance of reasonable men. It is affirmed by competent witnesses—related with great simplicity;—and that the historians believed their own statements, their sufferings in defence of their testimony sufficiently demonstrate. Upon these grounds it was necessary the Gospel should first stand, so that no unbeliever would be able to screen his infidelity under any pretended want of ordinary historic evidence. Still it is to be remembered, that, while this species of evidence for revelation, like the evidence for the being of a God from the light of nature and creation, is sufficient to leave men without excuse, the believer ascends to a higher ground—the prophecies fulfilled, and the miracles wrought in attestation of our Lord's commission, and the commission emanating from him to his disciples, with the promise of the Holy Spirit to 'bring all things to their remembrance whatsoever he had said to them,' and certainly to 'guide them into all truth.'

THE GOSPEL ACCORDING TO SAINT MARK.

Mark, the writer of the following Gospel, is generally supposed to be the person called John, surnamed Mark, who was nephew to Barnabas, Col. 4. 10, and the son of that Mary at whose house many were assembled praying when Peter was delivered from prison, Ac. 12. 12. Peter calls him 'Marcus my son,' 1 Pe. 5. 13, most probably as Paul calls Timothy 'my son in the gospel,' both being spiritual children of their respective fathers in Christ. He accompanied Paul in his travels, Ac. 12. 25; 13. 5–13; 15. 36–41; 2 Ti. 4. 11; Phile. 24; and he is said to have been amanuensis to Peter, and to have prepared his gospel narrative under Peter's inspection, and chiefly for the use of the Gentile converts. The internal evidence of this Gospel seems to favour this statement, for many things particularly honourable to Peter are omitted, while his weaknesses and faults are minutely detailed; given, as it were, *con amore*, not with the vain ostentation of a proud humility, but with the inward desire to humble the sinner and exalt the Saviour. Some learned commentators have represented it as an abridgment of the larger narrative of Matthew. But though there is doubtless a considerable agreement, yet Mark omits many important particulars mentioned by Matthew, and adds others, dilating upon some things only cursorily noticed by Matthew, and differs from him considerably in the order of time. So that, these things considered, there can appear no



MONASTERY AT THE BROOK CHERITH—WHERE CHRIST FASTED FORTY DAYS AND FORTY NIGHTS. [Mark, i:13.]—One of the most sublime ravines in Palestine. The founders of the monastery on the mountain's side believed it to be the site, or near the site, of Elijah's hiding place during the miraculous drouth that occurred in Ahab's reign, and where he was fed by ravens, while the famine raged in Palestine. In this region Christ wandered when he was driven by the spirit into the wilderness after the opening heavens, the descending dove and the Father's voice. Here He was with the wild beasts; here He fasted forty days and forty nights; here He resisted the temptations of the adversary by the sword of the Spirit, which is the Word of God. It is a most desolate place.

reason for supposing one Gospel an abridgment of the other, but that each is an independent narrative of the same events, derived from the same sources, and varying only as it pleased the Holy Spirit that the one should form a supplement or exposition to the other. That the Gospel of Mark was originally written in Greek, is the uniform voice of antiquity; though some, on the ground of a few Latin words, have supposed it originally written in Latin. But the use of a few Latin words in a Greek discourse may be easily accounted for by the residence of Mark at Rome, and the fact of his writing for a people who generally spoke Latin, yet as generally read and understood Greek, and considered it the most efficient vehicle for public instruction. Mark, as writing more immediately for the Gentiles, omits the genealogy of our Lord, so specially recorded by Matthew and Luke; but though omitting his record as 'Son of man,' he opens his history with asserting him to have been 'the Son of God.' *C.*

One or two other characteristics of Mark's Gospel are worthy of note:—(1) It contains fewer quotations from the Old Testament than the other Gospels. The reason is obvious; such quotations would not have been received as authoritative by those to whom the Gospel was immediately addressed. (2) It contains explanations of Jewish rites. (3) It gives interpretations of Aramaic words. (4) Passages abound in which hopes are held out to the heathen of admission to the kingdom of heaven even without the Jews, ch. 12. 9, and in which the religion of the heart is placed far above mere formality, ch. 2. 18; 3. 1–5; 7. 5–23. (5) It describes with greater minuteness and graphic power some of the events of our Lord's life than the other Gospels. It dwells more on the acts and history of Christ than on his sayings:—His displays of divine power; his war with and victory over Satan; his universal benevolence; his defence and development of all that is noble, good, and pure. In a word, Mark exhibits Jesus as the founder of a religion divine in its origin, pure in its principles, and ennobling in its results. *P.*

CHAPTER I.

1 *The office of John the Baptist.* 9 *Jesus is baptized,* 12 *tempted of the devil,* 14 *he preacheth:* 16 *calleth Peter, Andrew, James, and John:* 23 *healeth one that had a devil,* 29 *Peter's mother-in-law,* 32 *many diseased persons,* 40 *and cleanseth the leper.*

THE [a]beginning[1] of the gospel of Jesus Christ, [b]the Son of God;[2]

2 As it is [c]written in the [3]prophets, [d]Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 The[e] voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 John[g] did baptize in the wilderness, and preach the baptism of repentance for[4] the remission of sins.

5 And[h] there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, [i]confessing their sins.

6 And John was [j]clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

7 And preached, saying, [k]There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I[l] indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

9 ¶ And[m] it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway coming up out of the water, he saw the heavens opened,[5] and the Spirit,[o] like a dove, descending upon him:

11 And [p]there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.[6]

12 ¶ And[q] immediately the Spirit driveth him[7] into the wilderness.

13 And he was there in the wilderness forty days, tempted of Satan; and was [r]with the wild beasts; and the angels [s]ministered unto him.[8]

A.M. cir. 4031.
A.D. cir. 27.

CHAP. I.

N.B. Passages of Mark are explained in their parallels in Matthew.

a Mat. 11. 12. Lu. 2. 10, 11. Is. 40. 1–11. Mat. 3. 2, 3. 11.

1 *The beginning of the gospel of Jesus Christ* was the preaching of John the Baptist, calling upon men to prepare the way of JEHOVAH.—*C.*

b He. 1. 1, 2. Ps. 2. 7. Mat. 3. 17; 16. 16; 17. 5; 26. 63, 64. Jn. 1. 49; 6. 69; 10. 30, 35; 13; 16; 1. 14. Ro. 8. 3.

2 Mark's object being to develop the system of religion established by our Lord, and not to write a mere biography, he passes over Christ's early life, and begins with the preaching of John, which was the introduction to our Lord's mission; and with his baptism, which was his solemn consecration to office.—*P.*

c Ps. 40. 7. Mat. 2. 5.

3 Instead of *prophets*, several MSS., and most of the ancient versions, read, 'the prophet Isaiah.'—*C.*

d Mal. 3. 1. Mat. 11. 10. Lu. 7. 27.

e Is. 40. 3. Lu. 3. 4; 1. 76. Jn. 1. 15, 23. Mat. 3. 3.

f Mat. 3. 1, 2; 11. 10. Lu. 3. 3. Jn. 1. 31; 3. 23. Mal. 4. 5. Ac. 19. 4; 2. 38; 22. 16.

4 Or, *unto.*

g Mat. 3. 5. Lu. 1. 17, 76. Jn. 3. 22; 5. 35. Ac. 2. 38; 19. 18. Je. 3. 13.

h Le. 26. 40–42. Ps. 32. 5. Pr. 28. 13. 1 Jn. 1. 8–10.

i Mat. 3. 4. 2 Ki. 1. 8. Zec. 13. 4. Le. 11. 22.

k Mat. 3. 11. Lu. 3. 16. Jn. 1. 27, 30; 3. 28–31. Mat. 3. 14. Ac. 13. 25.

l Mat. 3. 11. Lu. 3. 16, with Is. 44. 3, 4. Joel 2. 28. Ac. 1. 5; 2. 4, 17; 10. 45; 11. 15, 16; 19. 4. 1 Co. 12. 13.

A.D. cir. 29.

m Mat. 3. 13–17. Lu. 3. 21–23. Jn. 1. 32, 33.

5 Or, *cleaven* or *rent.*

o Is. 42. 1.

p Ps. 2. 7. Is. 42. 1, 21; 49. 3. Mat. 3. 17; 17. 5. ch. 9. 7. Col. 1. 13. Jn. 10. 17. 2 Pe. 1. 17.

6 See note * in second column.

q Mat. 4. 1–11. Lu. 4. 1–13. He. 2. 17, 18; 4. 15, with De. 9. 18, 25. 1 Ki. 19. 8.

7 *Driveth him.* Not by force, but by spiritual impulse.—*C.*

r Ps. 22. 6; 102. 6. Job 30. 29. Mat. 8. 20.

s 1 Ki. 19. 7. Mat. 26. 53. 1 Ti. 3. 16.

8 *The angels ministered unto him.* Forget not this, O tempted and troubled believer! thy Lord was one hour with 'the wild beasts,' the next hour 'the angels' were with him! Battles, like Paul, thou mayest have with beasts at Ephesus; but glory, like the Lord, thou shalt have in heaven!—*C.*

A.M. cir. 4034.
A.D. cir. 30.

A.D. cir. 30.

t Mat. 4. 12; 11. 2; 14. 3. Lu. 3. 19. Jn. 3. 30.

u Mat. 4. 17, 23. He. 2. 3. Lu. 4. 14–22, 45, 46. Ac. 10. 36–38. Is. 61. 1–3. Ep. 2. 17. Lu. 2. 10, 11; 8. 1.

v Ga. 4. 4. Ps. 110. 3. Da. 2. 44; 9. 25. Ep. 1. 10.

w See Mat. 4. 17; xiii.; 3. 2; 10. 7.

y Is. 55. 1–7. Ac. 2. 38, 39; 20. 21. Ro. 16. 26.

z Mat. 4. 18–22. Lu. 5. 1–11. Jn. 1. 35–44.

a Mat. 4. 18, 19. Lu. 5. 4, 10. He. 2. 3. Ep. 2. 20. Ac. 2. 4–42; 4. 4, &c.

b Mat. 10. 37. ch. 10. 28.

c Mat. 4. 13, 23. Lu. 4. 16, 31; 13. 10. Ac. 13. 14, 27, 44; 15. 21; 17. 2; 18. 4.

d Mat. 7. 28, 29; 13. 54; 21. 23. ch. 11. 28. Lu. 4. 32; 7. 16; 20. 2.

e Lu. 4. 33–37. 1 Jn. 5. 19.

f Lu. 4. 41. Mat. 8. 29, ver. 34; ch. 5. 7.

g Mat. 7. 28, 29; 13. 54; 21. 23. ch. 11. 28. Lu. 4. 32; 7. 16; 20. 2.

h Ps. 16. 10. Ac. 2. 31; 4. 27. Da. 9. 24. Lu. 1. 35.

9 By this title and acknowledgment the unclean spirit sought to discredit our Lord, as if he and that spirit were acquaintances. Our Lord casts him out, to show his mercy to the sufferer, and his power over the tormentor.—*C.*

i ver. 34. Lu. 4. 41. ch. 3. 11, 12. Ps. 50. 16.

j ch. 9. 20, 26. Lu. 9. 39, 42; 11. 22.

1 *Torn him.* Rather, 'convulsed him.'—*C.*

k Mat. 12. 23; 9. 33. ch. 7. 37; 9. 25.

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* We have three independent accounts of the baptism. In the English version the words of the 'voice from heaven' are different in all three. In Matthew they are as follows:—'*This is* my beloved Son, *in whom* I am well pleased;' in Mark: '*Thou art* my beloved Son, *in whom* I am well pleased;' in Luke: '*Thou art* my beloved Son, *in thee* I am well pleased.' In the Greek Mark differs from Luke only in one word; the former has ἐν ('whom'), the latter σοι ('thee'). The best MSS. have σοι in both, and this is the true reading; so that Mark and Luke exactly agree. In them 'the voice' *speaks to Jesus.* In Matthew the voice *speaks to the people:* '*This is*,' &c. Is it not probable, is it not natural, to conclude that both utterances were given?—*P.*

14 ¶ Now after that [t]John was put in prison, Jesus came into Galilee, preaching [u]the gospel of the kingdom of God,

15 And saying, [w]The time is fulfilled, [z]and the kingdom of God is at hand: [y]repent ye, and believe the gospel.

16 ¶ Now[x] as he walked by the sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become [a]fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little further thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they [b]left their father Zebedee in the ship with the hired servants, and went after him.

21 And[c] they went into Capernaum: and straightway on the sabbath-day he entered into the synagogue, and taught.

22 And[d] they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

23 ¶ And[e] there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, [g]Let *us* alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, [h]the Holy One of God.[9]

25 And Jesus [i]rebuked him, saying, Hold thy peace, and come out of him.

26 And[j] when the unclean spirit had torn [1]him, and cried with a loud voice, he came out of him.

27 And[k] they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean spirits, and they do obey him.

CHAPTER I. Ver. 4. *The baptism of repentance*—because his principal topic was calling 'a generation of vipers' to repent, and 'flee from the wrath to come,' see Mat. 1. 7, 8; and his chief argument to enforce attention and obedience was the doctrine of the grace of God, which proclaims to every believing penitent sinner remission of his sins through Jesus Christ. *C.*

Ver. 10. *Straightway.* That is, 'And coming up out of the water, he (John) *straightway* (immediately after) saw the Spirit descending,' &c. Bloomfield, in conjunction with some very high authorities, says it was JESUS, and not JOHN, who saw the Spirit descending; but a reference to Jn. 1. 32–34 seems to refer it unquestionably to John. *C.—Like a dove.* 'The expression does not define the *form of appearance* (though we learn from Luke that it was in a bodily form), but the *manner of its descent*, namely, like the rapid gliding of a dove.' *Bloomfield.*

Ver. 13. *Wild beasts* are not mentioned by Matthew, for he wrote for Jews who knew the wilderness: but they are mentioned by Mark, who wrote for Roman citizens, and to whom this circumstance would afford a striking feature in our Lord's temptation. *C.*

REFLECTIONS.—John delightfully, but humbly, prepares the way that grace and truth may come through our incarnate God. But the greatest of ministers are

28 And[l] immediately his fame spread abroad throughout all the region round about Galilee.

29 ¶ And[m] forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever; and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; [o]and immediately the fever left her, and she [p]ministered unto them.

32 ¶ And [q]at even, when the sun did set,[2] they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases,[3] and cast out many devils; [r]and suffered not the devils [4]to speak, because they knew him.[5]

35 ¶ And [s]in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.[6]

36 And Simon, and they that were with him, followed after him.

37 And when they had found him, they said unto him, [t]All *men* seek for thee.

38 And he said unto them, [u]Let us go into the next towns, that I may preach there also: for therefore came I forth.

39 And he preached in their synagogues throughout all Galilee, and [v]cast out devils.

40 ¶ And[x] there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, [y]If thou wilt, thou canst make me clean.

41 And Jesus, [z]moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean.

42 And as soon as he had spoken, [a]immediately the leprosy departed from him, and he was cleansed

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, [b]See thou say nothing to any man: but go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded, [c]for a testimony unto them.

45 But[d] he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places; [e]and they came to him from every quarter.

A.M. cir. 4034. A.D. cir. 30.

l Mt. 5. 4. Is. 52. 13. Ca. 1. 3. Mat. 4. 23; 9. 31. Lu. 4. 15, 37.

m Mat. 8. 14, 15. Lu. 4. 38, 39.

o Ex. 15. 26. Re. 16. 9. Ps. 103. 3; 147. 3.

p Ps. 103. 1, 2; 116. 12. 2 Co. 5. 14. Lu. 8. 3.

q ver. 21; ch. 3. 2; 14. 1. Mat. 8. 16, 17. Lu. 4. 40, 41. Ge. 49. 10. Is. 53. 4, 5.

2 We learn from ver. 21 that the day on which Christ healed the man with an unclean spirit was the Sabbath. Our Lord performed on that day acts of mercy; but the Jews considered it wrong to bring to him their sick to be healed. When even was come, however, and the Sabbath concluded, they brought the sick to our Lord.—*P.*

3 This verse affords the most decided evidence of the evangelical distinction between ordinary sickness and demoniacal possession.—*C.*

r ch. 3. 12; ver. 25. Ps. 50. 16. Ac. 16. 17, 18.

4 Or, *to say that they knew him.*

5 *Because they knew him,* and would therefore address him as Messiah, 'the Holy One of God;' a title whereby prejudice would be excited (see Lu. 4. 41) before he had time to establish his claims to that character, and an evidence from which a charge would arise accusing him of a league with demons, because he received their testimony.—*Note,* While Christians should never court persecution, or an ill name, from unbelievers, nor reject either kindness or a good name, if unbelievers are inclined to give them; yet let them beware lest the desire of popularity, or the fear of censure, should lead them into any sacrifice of principle; and rather let them reject a good name, than defile a pure conscience.—*C.*

s Lu. 4. 42–45. Ec. 9. 10. Jn. 4. 34. He. 5. 7. Ps. 109. 4.

6 See note [4] below.

t ver. 5. Jn. 3. 26; 12. 19. Mat. 4. 25. Zec. 12. 11.

u Lu. 4. 43. Jn. 16. 28; 17. 8. Is. 61. 1–3; 42. 1–7; 49. 1–6; 50. 4.

v 1 Jn. 3. 8. Ge. 3. 15. ver. 26; ch. 5. 9; 7. 30.

x Mat. 8. 1–4. Lu. 5. 12–15. Mat. 11. 5; 7. 7. Lu. 18. 1–13.

y Ge. 18. 14. Je. 32. 17. Is. 63. 1. Lu. 13. 46.

z Mat. 9. 36. He. 4. 15; 2. 17. Ho. 11. 8. Je. 31. 18–20.

a ver. 31; ch. 5. 29. Ps. 33. 9. Mat. 15. 28. Jn. 4. 50, 53; 15. 3. Lu. 17. 12–14.

b Mat. 8. 4. Le. xiii. xiv., with ch. 5. 43. Mat. 17. 9. Lu. 17. 14.

c Ro. 15. 4. 2 Co. 10. 11.

d Lu. 5. 15. Mat. 4. 24; 9. 26; 14. 35; 17. 14. Ps. 77. 11, 12. Tit. 1. 10.

* What a lesson does this teach the Christian! Jesus was overwhelmed with work; his whole time was absorbed by the labours of his great office. Business, however, did not prevent him from the exercise of prayer. When neither time nor opportunity could be secured for it by day, or in the city, he rose before dawn, and selecting a retired spot, there prayed. So should it be with us. When ordinary occupations, or pressing business, brea' ~ upon stated times o. evotion, we should take the time from the rest of the night. No earthly object, in fact, ought to be permitted to abridge our times of prayer.—*P.*

e ch. 2. 13.

CHAP. II.

1 *Christ healeth one sick of the palsy,* 14 *calleth Matthew from the receipt of custom,* 15 *eateth with publicans and sinners,* 18 *excuseth his disciples for not fasting,* 23 *and vindicateth them for pluckingthe ears of corn on the sabbath-day.*

A.M. cir. 4034. A.D. cir. 30.

AND again[a] he entered into Capernaum after *some* days; and it was noised that he was in the house.

2 And[b] straightway many were gathered together, insomuch that there was no room to receive *them,* no, not so much as about the door: and [c]he preached the word unto them.

3 ¶ And[d] they come unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the [1]roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus [e]saw their faith, he said unto the sick of the palsy, [g]Son, thy sins be [2]forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why[h] doth this *man* thus speak blasphemies? Who[i] can forgive sins but God only?

8 And immediately, when Jesus [j]perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?[3]

9 Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that [k]the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)[4]

11 I[l] say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; [m]insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13 ¶ And he went forth again by the sea-side; and all [n]the multitude resorted unto him, and he taught them.

14 And[p] as he passed by, he saw Levi the *son* of Alphæus sitting at the receipt of [5]custom,

A.M. cir. 4034. A.D. cir. 30.

CHAP. II.

A.D. cir. 31.

a Mat. 9. 1–8. Lu. 5. 18–26. Ac. 24. 17.

b Ge. 49. 10. Is. 45. 23. ch. 1. 33, 45.

c ch. 1. 14. Ps. 40. 9. Lu. 8. 1. Ep. 2. 17. He. 2. 3. Mat. 11. 5. Is. 61. 1–3. Jn. 8. 12; 12. 35.

d Mat. 9. 1. Lu. 5. 18. De. 28. 15, 22. ver. 10. Jn. 5. 14. 1 Co. 11. 30. Ja. 5. 15. Jn. 9. 2, 3.

1 Flat roof. De. 22. 8. 2 Sa. 11. 2. Je. 19. 13. Mat. 10. 27. Ac. 10. 9. Lu. 5. 19.

e Ac. 14. 9. Ep. 2. 8. Ge. 22. 12. Jn. 2. 25; 21. 17. He. 4. 13. Re. 2. 23. Je. 17. 10.

g Mat. 9. 2. Ac. 5. 31. Is. 53. 11. Jn. 5. 14. Ps. 103. 3. Is. 44. 22; 38. 17.

2 *Thy sins be forgiven.* '*Are* forgiven'—affirmation, not a command.—*C.*

h Mat. 9. 3; 26. 65. Jn. 5. 18; 10. 33, 36.

i Job 14. 4. Is. 43. 25; 44. 22. Da. 9. 9. Ps. 130. 4. Ro. 8. 33.

j ver. 5. 1 Sa. 16. 7. 1 Ch. 29. 17. Ps. 7. 9; 139. 1–4. Je. 17. 10. Jn. 2. 24, 25; 21. 17. He. 4. 13. Re. 2. 23. Jn. 6. 64.

3 Here is an incidental but very striking proof of our Lord's divinity. He knew the very thoughts of those around him. God alone is omniscient, and one of his grand characteristics is that he is the Searcher of hearts.—*P.*

k Ac. 5. 31. Da. 7. 13. Ps. 80. 17. Zec. 13. 7. Mat. 16. 13. Re. 1. 13. 1 Ti. 2. 5; 3. 16. Jn. 17. 2, 5. 22, 23. Is. 53. 11. 1 Ti. 1. 13, 16.

4 Our Lord's object is to prove that he is God, and that he has therefore power to forgive sins. He admits the validity of the reasoning that God only can forgive them. He was not able to afford them any *direct* evidence that the man's sins were forgiven when he declared them to be so. He must give some proof of his divinity which would be fully cognizable by man's senses; this he does by the miracle of healing. They saw the miracle; they could not question its reality; they could not deny that divine power alone could accomplish it, and the logical inference from it was that Jesus, being God, had power to forgive sins. Thus our Lord himself appeals to his miracle as a proof of his Godhead and his divine mission.—*P.*

l Ge. 1. 3. ch. 1. 41. Ps. 33. 9. Jn. 6. 63; 5. 8.

m Mat. 9. 8, 33; 12. 23. ch. 1. 27. Ps. 8. 1–3. Lu. 5. 26; 7. 16. Jn. 7. 31; 9. 32.

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CHAPTER II.

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14 And[p] as he passed by, he saw Levi the *son* of Alphæus sitting at the receipt of [5]custom,

n Jn. 7. 48. 1 Co. 1. 26. Pr. 1. 20–22. Mat. 22. 9. Zec. 11. 7, 11.

p Lu. 5. 27–32. Mat. 9. 9–13.

5 Or, *at the place where the custom was received.*

but emptiness and nothing if compared with their divine Master. When multitudes attend their ministrations, all must issue in repentance towards God and faith towards our Lord Jesus Christ. And highly criminal is our unbelief of the gospel, which has been attested by con current reports of inspired evangelists, by the sermons of John and of Jesus, by victories over devils, the approbation of angels, by JEHOVAH'S testimony from heav n, by the Spirit's descent, and by miracles unnumbered. O what do I owe to Christ! If I am accepted of God, it is in him:—if I receive the Spirit, it is through him:—if I am tempted as a Christian, it is in conformity to him:—if I resist the devil, and he flee from me, it is through his having been tempted, that he might succour them that are tempted:—if angels minister to me, it is at his command and for his sake:—if I am called or qualified as a Christian or minister, it is by him:—if I am delivered from diseases or devils, I owe all to him. Let me then never act the part of a devil in asking, What have I to do with him? And if I have experienced his grace, let me gratefully employ all that I have in his service and praise.

CHAPTER II. Ver. 4. *Uncovered the roof.* They ascended by the outer stair, and came over the place where they knew or believed JESUS was. They then broke up the flat covering of the roof, and let down the sick man by cords attached to the four corners of the carpet or mat, which, according to eastern custom, constituted his bed.—*Note,* There is an expressive proverb: 'Wherever there is a *will* there is a *way;*' of which the faith of these friends affords a beautiful example. 'Go thou' to thy friend, diseased in spirit, 'and do likewise.' Send him to Jesus by the Word of truth, if he will go; and if he will not, bear him to the Great Physician in the prayer of faith. *C.*

Ver. 22. By the parable of 'new cloth,' and 'new wine,' our Lord illustrates the necessity of suiting his doctrine and requirements to the weak state of his disciples, see Jn. 16. 12, whom he compares to the 'old cloth' and 'old bottles.' In the same spirit Paul says to the Corinthians, 'I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able,' 1 Co. 3. 2. Even so, the Lord seldom tries a young convert, or an infant church, by the test of persecution; but when they have ceased to be children, it often pleases him to call them to the duties and endurance of men. *C.*

REFLECTIONS.—Let me always attend Jesus' ordin-

and said unto him, Follow me. And he arose and followed him.

15 ¶ And it came to pass, that, as Jesus sat at meat in his house, [q]many publicans and sinners[6] sat also together with Jesus and his disciples: for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, [r]How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard *it*, he saith unto them, They[s] that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

18 ¶ And[t] the disciples of John and of the Pharisees used to fast: and they come and say unto him, [u]Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the [v]bride-chamber fast while the bridegroom[7] is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come when the bridegroom [w]shall be taken away from them, and then [v]shall they fast in those days.

21 No[x] man also seweth a piece of new[8] cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred:[a] but new wine must be put into new bottles.[9]

23 ¶ And[b] it came to pass, that he went through the corn-fields on the sabbath-day; and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why[c] do they on the sabbath-day that which is not lawful?

25 And he said unto them, Have ye never read [d]what David did, when he had need, and was an hungered, he, and they that were with him?

26 How he went into the house of God in the days of [e]Abiathar[1] the high-priest, and did eat the show-bread, [g]which is not lawful to eat but for the priests, and gave also to them which were with him?

27 And he said unto them, [h]The sabbath was made for man, and not man for the sabbath:[2]

28 Therefore[3] the Son of man is Lord also of the sabbath.

CHAPTER III.

1 *Christ healeth the withered hand,* 10 *and many other infirmities;* 11 *rebuketh the unclean spirits:* 13 *chooseth his twelve apostles:* 22 *confuteth the blasphemous absurdity of casting out devils by Beelzebub:* 31 *and showeth who are his brother, sister, and mother.*

AND he[a] entered again into the synagogue; and there was a man there which had a withered[1] hand.

2 And[b] they watched him, whether he would heal him on the sabbath-day; that they might accuse him.

3 And he saith unto the man which had the withered hand, [c]Stand forth.

4 And he saith unto them, [d]Is it lawful to do good on the sabbath-days, or to do evil? [e]to save life, or to kill? But they held their peace.

5 And when he had looked round about on them with [g]anger, being grieved for the hardness[2] of their hearts, he saith unto the man, [h]Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.[3]

6 ¶ And[i] the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7 But [j]Jesus withdrew himself with his disciples to the sea:[4] and a great multitude from [k]Galilee followed him, and from [l]Judea,

8 And from Jerusalem, and from [m]Idumea, and [o]*from* beyond Jordan; and they about [p]Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him [q]because of the multitude, lest they should throng him.

10 For [r]he had healed many; insomuch that they pressed[5] upon him for [s]to touch him, as many as had plagues.[6]

11 And unclean spirits, when they saw [r]him, [t]fell down before him, and cried, saying, Thou art the Son of God.

[f] ch.1.24;5.7.Mat.14.33.Lu.4.41.Ja.2.19.Ac.16.17.

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[q] Lu. 7. 29, 30; xv. Mat.21.31,32;8.11,12.

[6] *Sinners.* All men are sinners. Who, then, were these? Persons who had violated some law of Moses or tradition of the elders; or who, being Jews, had been guilty of some conformity to heathenism, and who either neglected or refused to offer the ceremonial expiation, and were probably expelled from the synagogues, and in a state of public excommunication. See Jn.9.22, 34;16.2.—*C.*

[r] Mat. 18. 17. Lu.5. 29;15.1,2;19.7; 18.9-14. Is.65.5.Ac.10.28.

[s] Mat.9.12,13. Lu.5. 31,32.Is.55.7;1.18. Ho. 13. 9. Mat. 1.21; 18.11. Lu. 19.10. 1 Co.6.9-11. 1 Ti.1.15,16.Ro.5.6,8.

[t] Mat.9.14-17.Lu.5. 33-39.

[u] Ro.10 3. Lu.18.12. Mat.6.16.

[v] Ca.1.4,17.Is.26.20 Mat.25.10.

[w] Messiah, Mat. 25. 1-10. Jn.3.29. Re.19.7, 9. Ca.1.4;2.3-5;3.4,11; 7.5;8.5,6.

[x] Zec. 13 7. Jn.7.33, 34;12. 8,32; 13.33;14.2, 12;16.7;17.11,13. Ac.1. 9;3.21.

[y] Ac.1.14;13.2,3; 14. 23.1 Co.7.5.2 Co.11.27. Zec.12.10-14.

[z] De.33.25. 1 Co.10. 13.Ps.103.9-13.

[8] Or, *raw* or *unwrought.*

[a] Job 32.19. Ps. 119. 80,83.

[9] See note on Mat. 9.17.—*P.*

[b] Mat.12.1-8. Lu.6. 1-5. De.23.24,25.

[c] Mat. 23. 23,24; 7. 5, with Ex. 20. 10; 31.15; 35.2. Nu.15. 32-36.

[d] 1 Sa.21.3-6.

[e] 1 Sa. 21. 1; 22.20. 2 Sa.20.25. 1 Ki.1.7;2.26, 27.

[1] As this occurred, not in the high-priesthood of Abiathar, but of his father Ahimelech, 'Abiathar' has been considered the error of a transcriber, or a second name of Ahimelech. The first supposition is utterly unsupported by authority of MSS., the second is unnecessary, for the transaction literally occurred 'in the days of Abiathar (who became) the high-priest,' 1 Sa. 22.20-23. —*C.*

* These words are peculiar to Mark. The meaning of them is that the Sabbath was instituted as a day of rest suitable to man's physical constitution and wants; a day of worship adapted to his moral constitution and spiritual aspirations; a day of hope, leading forward his mind to the eternal rest of heaven, and preparing him for it. The Sabbath being thus made for man, he who is man's Representative, Mediator, and King—who in his mediatorial character has been made head over all things—he is Lord of the Sabbath. He has authority to direct the manner of its observance. The conclusion from the whole is that the Sabbath law contemplates man's *real* good, *both temporal and eternal.* It forbids whatever is opposed to it; it sanctions whatever promotes it.—*P.*

[f] Ex.25.30;29.32,33. Le.8.12;24.5-9.

[h] Ne. 9.14. Is.58.13. Eze.20.12,20. Col.2.16. 1 Co. 3. 22. Ex. 23. 12. De.5.14.ver.23.

[2] See note * in first column.

[3] Christ may permit it to be used for their good, ch. 3. 4. Lu. 13.16. Jn.5.9; 9.14. Ep.1.22. Re.1.10.

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CHAP. III.

[a] Mat. 12.9-14. Lu. 6.6-11.

[1] *Withered.* The exact nature of this disease is unknown; it means most probably paralytic, powerless.—*C.*

[b] Ps.37.32;38.12. Lu. 13. 14. Jn. 9.16. Lu.11. 53,54;20.20;14.1.

[c] Da.6.10. Phi.1.14.

[d] ch.2.27,28. Lu.13. 14-17;14.3-6.

[e] Ho.6.6.

[g] Ps.69.9. Ep. 4. 26. De.32.21. Ju.10.16.

[2] Or, *blindness,* Is. 6. 9, 10; 42.18-20; 48.4. Zec.7.11,12.2 Co.4.3,4.

[h] 1 Ki.13.6. Ps.33.9.

[3] In this and the preceding narratives it will be observed by the thoughtful reader that the account given by Mark is in many cases fuller and more graphic than the accounts given by the other evangelists. He was an eye-witness of all he relates. He was also a close observer and most faithful historian.—*P.*

[i] Mat. 12. 13, 14; 22. 16. Ec.4.4. Pr.27.4. Ps. 109.4. Jn.10.32.

[j] Mat.10.23;12.15;4. 25. Lu. 9.17. Ge.49.10. Ex.1.12.

[4] He withdrew to the sea-side for the more convenient means of teaching the multitude (ver. 9) and that he might have ready means of escaping from the machinations of the Pharisees and Herodians; but he must still have remained somewhere near Capernaum (ch. 2.1), on the north-west, for when he and his disciples removed, they came over unto the other side, 'into the country of the Gadarenes' (ch. 5.1), which lay on the south-east of the Sea of Galilee. —*C.*

[k] Mat. 4. 12-16. Jos. 23.9-31;19.16-39.

[l] Jos. xv. 1-8.28.

[m] Ge. 36.8,31. Nu. 34. 3. Eze. xxxv.

[o] Nu. 32. 33-38. Jos. 13.8-27.

[p] Jos. 19. 28, 29. Is. xxiii. Eze. xxvi.-xxviii. Ps.45.12;8.4.

[q] Is 42.2. Jn.6.15.

[r] Mat.12.15 14.14.

[5] Or, *rushed.*

[s] Mat.8.15;9.21. Ac. 5.15;19.12.

[6] Or, *scourges,* He. 12.6.

[7] *When they saw him,*—through the eyes of those they had possessed,—*fell down,* in the persons of the possessed, whom they governed at their will.—*C.*

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ances, that I may honour him and receive his blessing, that he may speak to my heart, give me the faith which he will approve, forgive my sins, and heal my plagues. And let no impediment hinder me from his grace. While proud sinners are ever rejecting against him to their own destruction, it becomes me to esteem, receive, admire, and honour him to my eternal salvation. And if he call me to himself by his grace, diligently should I exert all my influence in bringing others along with me. Sinners, *as such,* he came to save: sinners, as such, he calls in his gospel: and him that cometh unto him, he will in no wise cast out. The more sinful and wretched I feel myself to be, the more evident is my gospel right to receive the Redeemer, who came to seek and to save *that which is lost.* No publican or sinner is too bad for him to save, or too obstinate for him to conquer. And he does, and must, seek us before we seek him. Wisely he connects every duty with its proper season, and proportions his people's services to their ability. Let then his word be my rule, and his authority my obligation, in observing his Sabbaths and ordinances: and let his grace make me prize his service, since all is designed for my profit.

CHAPTER III. Ver. 5. *Looked round about on them with anger, being grieved.* The word *οργη* does not necessarily signify *anger,* but any commotion of the mind. The first feeling of our Lord was grief for the calamities he foresaw as the natural and inevitable consequence of that hardness of heart. The second, that emotion of dissatisfaction with which a holy mind, the image of a holy God, must always regard sin, the common enemy both of God and man. *C.*

REFLECTIONS.—Attendance on Christ for his healing power and grace is always hopeful. No day is unseasonable for works of mercy, especially in dealing with him. And if he order us to give dead hearts, or stretch out withered hands, himself must afford the ability. The most earnest gospel calls are in vain without the loving power of his grace. Many, alas! by their obstinacy and hardness of heart, provoke his grief and indignation, and return him hatred, murder, and blasphemy for his kindness!—and men deny and abuse him whom even devils confess and obey! But it is highly absurd to pretend his connection with Satan, when their interests are so evidently contrary. And dreadful is that presumption which leads to the unpardonable sin. Professors should carefully avoid this infallible cause of ruin. Very honourable is a spiritual relation to Christ, and an active faithfulness in his service. If then he graciously call me to his work, let no censures of men deter or importunity of friends divert me from it.



TRAVELING IN GALILEE. [Mark, iii:7, 8.]—Jesus Christ was brought up in Galilee and often traveled through it. This scene is one common to the country. Every day one is likely to meet families traveling just as is here shown. Things never change in Palestine. As they travel to-day, they have always traveled, and there is no doubt that our Savior witnessed many just such scenes as the one here photographed. A couple of boxes are strapped on the back of a mule or donkey so that one box balances the other. Then a part of the family occupy one box while the remainder occupy the other. The head of the household goes in front to lead the mule and to protect and guide his loved ones. One is constantly impressed with the air of contentment which seems to gather in the faces of the people in this country.

12 And [u]he straitly charged them that they should not make him known.[8]

13 ¶ And[9] he goeth up into a mountain, and calleth *unto him* whom he would: and they came unto him.

14 And he ordained[1] twelve, that they should be with him, and that he might send them forth to preach,[2]

15 And to have power to heal sicknesses, and to cast out devils:

16 And [v]Simon he surnamed Peter;

17 And [w]James the *son* of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, [y]The sons of thunder:[3]

18 And [z]Andrew, and Philip, and Bartholomew, and [a]Matthew, and [b]Thomas, and [c]James the *son* of Alphæus, and [d]Thaddeus, and [e]Simon the Canaanite,

19 And [g]Judas Iscariot, which also betrayed him: and they went into an house.[4]

20 ¶ And the multitude cometh together again, so that [h]they could not so much as eat bread.

21 And when his friends[5] heard *of it*, they went out to lay hold on him: for they said, [i]He is beside himself.[6]

22 ¶ And the scribes which came down from Jerusalem said, [j]He hath Beelzebub, and by the prince of the devils casteth he out devils.

23 And he called them *unto him*, and said unto them in [k]parables, How can Satan cast out Satan?[7]

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can [l]enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

28 Verily[m] I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation;

30 Because[o] they said, He hath an unclean spirit.[8]

31 ¶ There[p] came then his brethren and his mother, and, standing without, sent unto him, calling him.

32 And the multitude sat about him; and they said unto him, Behold, [q]thy mother and thy brethren without seek for thee.

[u] ver. 22. Mat. 9. 34; 10. 25; 12. 24. Lu. 11. 15. Jn. 7. 20; 8. 48, 52; 10. 20.
[p] Mat. 12. 46–50. Lu. 8. 19–21. [q] Mat. 13. 55. ch. 6. 3. Jn. 7. 3, 5, with De. 33. 9.

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[a] Ps. 50. 16. Ac. 16. 18. ch. 1. 25, 34. Lu. 4. 41. Mat. 12. 16.

8 The testimony of the unclean spirits was not intended to advance the claims of Jesus, but to throw discredit upon them: therefore, he 'straitly charges them' not to bear witness for him. —*C.*

[9] Mat. 10. 1–4. ch. 6. 7. Lu. 6. 12–16; 9. 1. Jn. 15. 16. Ac. 1. 24; 14. 23. Ga. 1. 1. This calling was prior to their mission mentioned, Mat. x.

1 *Ordained.* 'Chose, constituted, appointed' (*Bloomfield*).—*C.*

2 From time to time, there have arisen in the church, men who undervalue, and hold almost as a thing of nought, the preaching of the gospel; and who place justification and growth in grace mainly, if not altogether, in baptism and the Lord's supper. Not so judged Christ: but when he ordained his apostles he 'sent them forth to preach.'—*C.*

[v] Mat. 16. 18. Jn. 1. 42.
[x] ch. 1. 19, 20; 5. 37; 9. 2; 10. 35; 14. 33.
[y] Is. 58. 1. Je. 23. 29. Ho. 8. 1.

3 As there is nothing in the writings of James or John figuratively resembling thunder, the meaning of this surname has been matter of question. But is 'the son of thunder' necessarily a loud noise? Is it not, more probably, the summer shower?—the refreshing rain (see 1 Sa. 12. 17. Job 28. 26. Ps. 77. 17, 18) that usually follows thunder? If this be the meaning of the name, its application both to James and John, or rather to their writings and labours in the church, it will not be difficult to discover.—*C.*

[z] Jn. 1. 40, 43, 45; 6. 5, 8; 14. 8.
[a] Mat. 9. 9. ch. 2. 14. Lu. 5. 27.
[b] Jn. 11. 16; 20. 26–29; 21. 2. Ac. 1. 13.
[c] ch. 6. 3. Ac. 15. 13; 21. 18. Ga. 1. 19; 2. 9. Ja. 1. 1.
[d] Mat. 10. 3. Lu. 6. 16. Jn. 14. 22. Ac. 1. 13. Jude 1.
[e] Mat. 10. 4. Lu. 6. 15. Ac. 1. 13.
[g] Lu. 6. 16. ch. 14. 10, 11, 42–45. Mat. 26. 14–16, 46–50; 27. 3–5. Jn. 6. 70, 71; 12. 4–6; 13. 18–30; 18. 1–12. Ac. 1. 16–20.

4 Or, *home.*

[h] ch. 6. 31. Jn. 4. 34.

5 Or, *kinsmen*, Jn. 7. 3–10.

[i] Ho. 9. 7. Jn. 10. 20. Ac. 26. 24. 2 Co. 5. 13. 2 Ki. 9. 11.

6 They do not mean to say, 'he is mad,' but he is transported with zeal overmuch, so that he will kill himself by want of rest and food—a testimony to his unexampled faithfulness, not an impeachment of his sanity.—*C.*

[j] Mat. 9. 34; 10. 25; 12. 24. Lu. 11. 15. Jn. 7. 20; 8. 48, 52; 10. 20. Ps. 22. 0; 69. 20.
[k] Ps. 49. 4. Mat. 13. 3, 10–53. &c.

7 Mat. 12. 25–30. Lu. 11. 17–23. What tends to ruin Satan's kingdom, can never be from him as the author.

[l] Is. 49. 24–26; 61. 1. Mat. 12. 29. Lu. 11. 21. Ep. 4. 8. Re. 12. 11. 1 Jn. 3. 8. Ge. 3. 15.
[m] Mat. 12. 31, 32. Lu. 12. 10. 1 Sa. 2. 25. Mat. 11. 19; 13. 55. Jn. 7. 12, 15. He. 6. 4–8; 10. 26–31. 1 Jn. 5. 16. 2 Th. 1. 9.

8 The words of this verse are peculiar to Mark, and show with what minuteness he records little matters that throw light upon whole incidents, and doctrinal statements. These words explain

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the meaning of the awful denunciation contained in the preceding verses. The sin against the Holy Ghost is a wilful and deliberate rejection of evidence,—a refusal to believe what reason would and must sanction,—a wicked perversion of plain and palpable proof.—*P.*

[r] Lu. 8. 21. Mat. 12. 49, 50. Ca. 3. 11; 4. 8–10; 5. 2. Ps. 22. 22. He. 2. 11, 12. Ro. 8. 29. Mat. 25. 40, 45. Jn. 15. 14. Ja. 1. 25. 1 Jn. 2. 17.

CHAP. IV.

[a] Mat. 13. 1–23. Lu. 8. 4–15.
[b] Lu. 5. 3. Mat. 13. 2.
[c] ver. 34. Ps. 78. 2. Mat. xiii.; 12. 43–45; 18. 23–34; 20. 1–15; 21. 28–44; 22. 1–14; 24. 43–51; 25. 1–30. Lu. xiii.–xix.
[d] ver. 9, 23; ch. 7. 16.

1 Christ is the sower; his gospel truths the seed; careless hearers the wayside: Satan and his agents the fowls; professors affected, but not changed in heart, the stony ground; trouble and persecution the scorching sun: carnal cares the thorns; renewed hearts the good ground; their different degrees of grace and good works, their fruit.

[e] Ge. 15. 11.
[g] Eze. 11. 19; 36. 26.
[h] Ps. 1. 4. Ja. 1. 11.
[i] Je. 4. 3.
[j] He. 6. 7, 8.
[k] Col. 1. 6.
[l] Mat. 11. 15; 13. 9. Lu. 8. 8; 9. 44. Is. 55. 3. Ps. 50. 7. Re. 2. 7, 11, 17, 29; 3. 6, 13, 22.
[n] Mat. 13. 10. Lu. 9. 18. Pr. 4. 7; 22. 1–7; 13. 20.
[o] Ep. 1. 9. Mat. 13. 11; 11. 25; 16. 17. 2 Co. 4. 6. 1 Co. 2. 18–31; 2. 10–16.
[p] 1 Co. 5. 12. Col. 4. 5. 1 Th. 4. 12. 1 Ti. 3. 7.

2 *Them that are without.* Those who have not entered by faith into any of the courts of God's house—neither of the Gentiles nor of the Jews—who are characterized by our Lord himself (Rev. 22. 15) as 'dogs, sorcerers, whoremongers, murderers, idolaters, and whosoever loveth and maketh a lie.'—*C.*

[q] Mat. 13. 14, 15. Lu. 8. 10. Jn. 12. 37–41. Ac. 28. 25–27. Ro. 11. 8, with Is. 6. 9, 10. Je. 5. 21. Is. 44. 18.

3 The meaning may be stated thus: 'To the children of this world all things are delivered in parables, with the intent that (as the prophet says) since they have eyes to see, and ears to hear, yet perversely refuse to see the signs of the times, or the finger of God in my miracles with the one—or to hear the prophets, or my holy doctrines, with the other—they, as a just punishment for their sin, may neither hear nor understand, nor receive forgiveness. Is then the gospel so preached, that it is hid from any? Mark it, 'ye despisers, and wonder, and perish,' Ac. 13. 41. 'If our gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them who believe not, lest the light of the glorious gospel of Christ should shine unto them,' 2 Co. 4. 4. Yea 'this is the condemnation, that light is come into the world, and men have loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds be reproved,' Jn. 3. 19, 20.—*C.*

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, [r]Behold my mother and my brethren!

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

CHAPTER IV.

1 *The parable of the sower,* 14 *and the meaning thereof.* 21 *We must communicate the light of our knowledge to others.* 26 *The parable of the seed growing secretly,* 30 *and of the mustard-seed.* 35 *Christ stilleth a tempest by his word.*

AND he[a] began again to teach by the sea-side: and there was gathered unto him a great multitude, so that he [b]entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things [c]by parables, and said unto them in his doctrine,

3 Hearken;[d] Behold, there went out a sower to sow:[1]

4 And it came to pass, as he sowed, some fell by the way-side, and [e]the fowls of the air came and devoured it up.

5 And some fell on [g]stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; [h]and because it had no root, it withered away.

7 And [i]some fell among thorns; and the thorns grew up, and choked it, and it yielded no fruit.

8 And [j]other fell on good ground, and did [k]yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

9 And he said unto them, [l]He that hath ears to hear, let him hear.

10 ¶ And [n]when he was alone, they that were about him with the twelve asked of him the parable.

11 And he said unto them, [o]Unto you it is given to know the mystery of the kingdom of God; but unto them [p]that are without,[2] all *these* things are done in parables:

12 That[q] seeing they may see, and not perceive;[3] and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

13 And he said unto them, [r]Know ye not this parable? and how then will ye know all parables?

14 ¶ The[s] sower soweth the word.

15 And these are [t]they by the way-side, where the word is sown; but when they have

[r] 1 Co. 3. 1, 2. He. 5. 12, 13. Mat. 15. 16; 16. 8, 9. 2 Co. 13. 5. [s] Is. 32. 20. Mat. 13. 37. ch. 1. 14 Lu. 8. 1. Ep. 3. 8. 1 Pe. 1. 23, 25. [t] Is. 6. 9, 10; 53. 1. Lu. 8. 12. Mat. 20. 16; 22. 14.

CHAPTER IV. Ver. 26–29. As Mark very commonly relates the same facts as Matthew, so this is the only parable which Mark relates that is not mentioned by Matthew. The scope of it is to show that the gospel, being once published in the world in a gradual and mysterious manner, should produce a large church therein before the end of time; and that a vital principle of grace, being once planted in a soul, gradually and insensibly increases in strength, vigour, and appear-

heard, [u]Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are [v]they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And [w]have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And [y]these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And [z]these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth fruit, some thirty-fold, some sixty, and some an hundred.

21 ¶ And[a] he said unto them, Is a candle brought to be put under a bushel, or under a bed?[4] and not to be set on a candlestick?

22 For[b] there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

23 If[c] any man have ears to hear, let him hear.

24 And he said unto them, [d]Take heed what ye hear: [e]with what measure ye mete, it shall be measured to you; and unto you that hear shall more be given.

25 For[g] he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

26 And he said, [h]So is the kingdom of God, as if a man should cast [i]seed into the ground,

27 And should sleep and rise, night and day, and the seed should [j]spring and grow up, he knoweth not how.[5]

28 For [k]the earth bringeth forth fruit of herself; [l]first the blade, then the ear; after that, the full corn in the ear.[6]

29 But [m]when the fruit is brought forth,[7] immediately [o]he putteth in the sickle, because the harvest is come.

30 ¶ And he said, [p]Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 *It is* like a grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it [q]groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33 And[r] with many such parables spake he the word unto them, as they were able to hear *it*.

34 But [s]without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

35 ¶ And[t] the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the [8]ship: and there were also with him other little ships.

37 And[u] there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, [v]asleep on a pillow:[9] and they awake him, and say unto him, [x]Master, carest thou not that we perish?

39 And he arose, and [y]rebuked the wind, and said unto the sea, Peace, be still.[1] And the wind ceased, and there was a great calm.

40 And he said unto them, [z]Why are ye so fearful? how is it that ye have no faith?

41 And they [a]feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?[2]

CHAPTER V.

1 *Christ delivering the possessed of the legion of devils,* 13 *they enter into the swine.* 25 *He healeth the woman of the bloody issue,* 35 *and raiseth Jairus' daughter to life.*

AND they[a] came over unto the other side of the sea, into the country of the [1]Gadarenes.

2 And when he was come out of the ship, immediately there [b]met him out of the tombs a man with an unclean spirit,

3 Who had *his* [c]dwelling among the [2]tombs; and no man could bind him, no, not with chains:

4 Because[d] that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and [e]cutting himself with stones.

6 But when he saw Jesus afar off, [f]he ran and worshipped him,

7 And cried with a loud voice, and said, [h]What have I to do with thee, Jesus, *thou* Son

A.M. cir. 4035. A.D. cir. 31.

[u] Job 1.6. 1 Pe.5.8. 2 Co.2 11; 4.3,4. Re.12.9. He.2.1.

[v] Mat.13.20,21. Lu. 8.13. Is. 58.2. Eze. 33. 31,32. ch.6.20. Jn.5.35. Ac.8.13.

[w] ver. 5. Jn. 15. 2–5. Job 27.10. 2 Ti. 4. 10. Gal.6.12. M 11.6. Ca.1.5,6, with Job 19. 28.

[y] Mat. 13. 22. Lu.8. 14. Mat.19. 23. Lu. 21. 34; 14.18–20. Pr.23.5. 1 Ti.6.9,10,17. Je.4. 3. 1 Jn.2.16,17. Is.5.2,4.

[z] Lu.8.15. Jn.15.4,5. 2 Co.5.17. Ro.7.4. Ga. 5.22,23. 2 Pe.1.4–9. Col. 1. 5–11; 2. 2, with Ge. 26.12.

[a] Mat.5.15. Lu.8.16; 11.33; 19.13. 1 Co.12.7.

[4] *Under a bed.*—Rather, a couch, not unlike a modern sofa, with a cavity beneath more than sufficient to receive a candelabrum; and which, as appears from the authorities cited by Wetstein, was frequently used by the ancients as a general repository, answering to a modern buffet or cupboard.—*C.*

[b] Ec.12.14. Mat.10. 26,27. Lu.12.2,3. 1 Co. 4.5. Ac.4.20. 1 Jn.1.1–3. Job 12.22; 6.10. Ps.40.9, 10.

[c] De.29.4. See ver. 9.

[d] 1 Pe.2.2. Ac.17.11. 1 Jn.4.1. Lu. 9. 44. Pr. 19.27.

[e] Mat.7.2. Lu. 6. 38. 2 Co.9.6.

[g] Mat. 13. 12; 25.29. Lu.8.18; 19.26. Jn.15.2. Re.22. 12. Eze. 46. 16, 17.

[h] Mat.3.2; 4. 17; 13. 24–52.

[i] ch.1.14. Lu. 8. 1. 1 Pe. 1. 23,25. ver.14, or 1 Jn. 3.9; 5.18.

[j] Ps.1.3; 92.13,14. Pr. 4.18. Job 17.9. 2 Pe.3. 18. 2 Co.3.18; 4.16.

[5] The end of this parable is to show that when our Lord should have preached and confirmed his gospel, by his resurrection and the outpouring of his Spirit, he would then be received into heaven, and seem to leave the word to the mere impulse of natural causes—that is, to the judgment, liberality, effort, zeal—yea, to the very emulations, jealousies, & passions of men—yet during all this time would be watching over his field with the eye of the skilful husbandman, and would cut down and gather it the moment it became ripe for the harvest either of life or condemnation.—*C.*

[k] Ge.1.11,12.

[l] Ec.3.1,11.

[6] One lesson which may be drawn from this parable is, that a life of dreamy contemplation, and indolent reflection, whether in convent cell or desert cave, is not necessary to the development of true piety and purity. The truth when planted in the heart of man is nourished by a divine power. Its fruits appear when man is most active in the performance of life's various duties. No lawful duty can ever hinder or interfere with true religion.—*P.*

[m] Ep.4.13. 2 Ti. 4.7, 8.

[7] Or, *ripe*, Job 5.26.

[o] Re.14.15. Mat. 13. 30,39. Is.57.1,2; 51.11.

[p] Mat.13.31,32. Is.2. 2,3. Mi. 4. 1, 2. Lu.13. 18,19. Ps.72. 16–19; 22. 27–31; lxxii. lxvii. lxxxvii. xlv. xlvii.

A.M. cir. 4035. A.D. cir. 31.

[r] Mat.13.34,35. 1 Co. 3.1,2. He.5. 11,12. Jn. 16.12.

[s] See ver.11. Lu.24. 27,45.

[t] Mat.8.18,23. Lu.8. 22. ch.3.9. Is.42.4.

[8] In the ship from which he had taught.

[u] Mat.8. 24–27. Lu. 8.23–25.

[v] Ps. 44. 22, 23; 10.1; 22. 2. Is. 45. 15; 40. 27. La.3.8.

[9] *On a pillow.* Rather, 'On *the* pillow'—supposed to be a stuffed leather cushion. But from the manner in which the seamen of every grade and of every land, give names to the different parts of their vessels, it seems most probable that this pillow was merely a part of the wooden seat surrounding the stern of the boat, where, as the most convenient for passengers, our Lord lay asleep.—*C.*

[x] Mat. 23. 8–10. Jn. 20.17. 2 Ch.14.11; 20.12. Ps.6.3,4; 69.1,2; 130.1, 2. Is.63.15.

[y] Ps.29.10; 93.4; 104. 7; 107.28,29; 102.13; 89. 9. La. 3. 31, 32. Ex.14. 21.

[1] 'Hush! be still.'—*C.*

[z] Ps.46.1,2. Is.41.10, 14; 43.1,2. Phi.4.6. 1 Pe. 5.7.

[a] ch.5.33. Lu. 8. 25. Mat.8.27. Jonah 1. 10, 16. Ps. 89.9; 65.7; 107.29. Job 38.11.

[2] Mark's account of this miracle is wonderfully graphic. There is a dramatic power in it, which presents the whole scene to the mind with the vividness of reality. The miracle is also instructive. Christ our king and head rules the elements. Amid the fury of the tempest, and the raging of the sea, when all human means of safety seem gone, the prayerful, faithful Christian is never beyond the reach of his Master's omnipotent arm.—*P.*

CHAP. V.

[a] Mat.8. 28–34. Lu. 8.26–40.

[1] These people were so called from Gadara, a city in the half-tribe of Manasseh, about six miles south-east of the Sea of Galilee. It was one of the cities called Decapolis, and much celebrated for its hot baths. It was taken by Vespasian, and, after sustaining all the horrors of a siege, was laid in ashes—an awful retribution for the rejection of the Saviour, ver. 17. It was situated near to the city of Gergesa—whence the same country is also called the land of the Gergesenes.—*C.*

[b] 1 Jn.3.8. Ro.16.20. ch.3.27. 2 Pe.2.4. Jude 6. Re.20.1,2.

[c] Is.65.4.

[2] It is worthy of note that the cliffs and rocks round Gadara are filled with ancient tombs. They are excavated in the limestone rock, and consist of chambers of various dimensions, some more than 20 ft. square, with *loculi* for bodies. The doors are slabs of stone, hung upon pivots, and many of them are still in their places. Most of the present inhabitants of Gadara live in these tombs.—*P.*

[d] Lu.8.29. ch.9.18, 20,22.

[e] 1 Ki.18.28. 1 Pe.5.8. Ju.8.44.

[f] Phi.2.10,11. Ps.72.9. Ac.16.17.

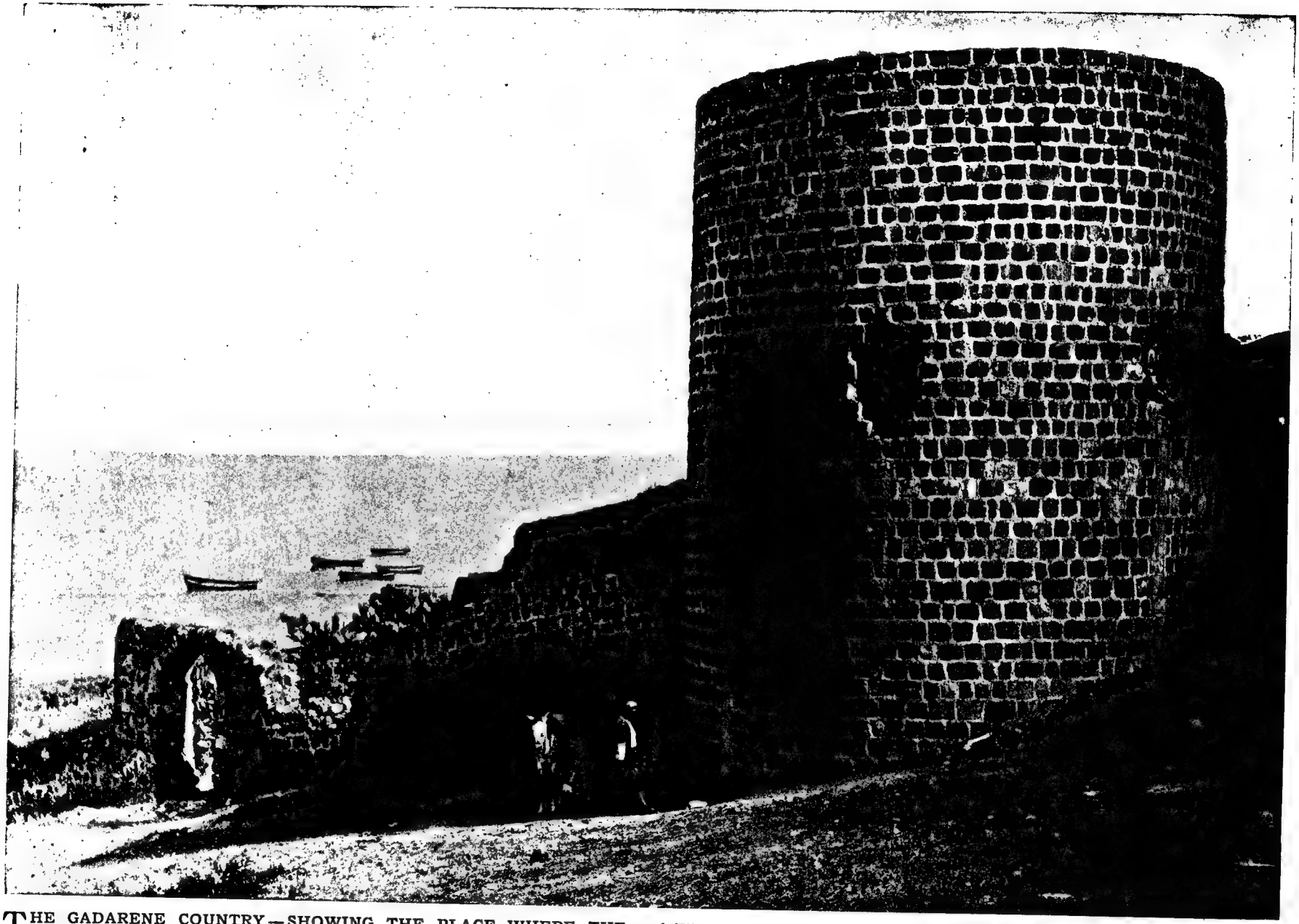
[h] Mat.8.29. Lu.8.28. ch.1.24.

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ance, and in fruits of holiness, which shall be graciously rewarded in the day of judgment.

REFLECTIONS.—Alas! that so much of God's truth should be sown in our world to so little purpose! Unfruitful hearers of the gospel are everywhere numerous; and they who mix faith with the Word, to the salvation and sanctification of their souls, are, alas! very few. There is great need therefore to watch carefully against Satan, and the snares which arise from the pleasures, cares, and terrors of this world. Diligently should we consider how and what we hear; and look well to our hearts, that they be truly sincere and upright; yea, look upward for God's grace to render us fruitful in works of righteousness. Thrice happy is it to be the distinguished objects of Jesus' love, to know the secrets of his grace, and to become careful improvers of whatever gifts or graces he hath given us, that we may abound therein! His work in his church, and in every renewed heart, may indeed be preserved, gradually increased, and at last perfected. In every storm his presence secures the safety of his church, and his word can silence all our fears and troubles. And while he remains the mighty God and Prince of Peace, we need never doubt either of his power or will to save to the uttermost.

CHAPTER V. Ver. 3. *His dwelling among the tombs.* The



THE GADARENE COUNTRY—SHOWING THE PLACE WHERE THE DEVILS ENTERED INTO THE HERD OF SWINE. [Mark, v:1.]—The Gadarene country lies east of the Jordan. From the point of our present view we see the dim outlines, beyond the Sea of Galilee, of part of the Gadarene country. It is supposed that the swine into which the devils entered ran violently down the steep hill opposite the present city of Tiberias. So that in this view we are looking at about the place where this notable miracle of our Savior was wrought. There are little boats also out on the lake we see, which are used by the boatmen to carry tourists across the lake. The Gadarene country gets its name from the city of Gadara, which is some miles beyond the Sea of Galilee. This view was taken from a point near an old wall, by the edge of the lake.

of the most high God? [i]I adjure thee by God, that thou torment me not.

8 For he said unto him, [j]Come out of the man, *thou* unclean spirit.

9 And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion:[3] for we are many.[4]

10 And he[5] besought him much, that he would not send them away out of the country.[6]

11 Now there was there, nigh unto the mountains, a great herd of [k]swine feeding.

12 And[l] all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus [m]gave them leave. And the unclean spirits went out, and entered into the swine: and the herd [n]ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea.[7]

14 And[p] they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that[q] was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: [r]and they were afraid.

16 And they that saw *it*, told them how it befell to him that was possessed with the devil, and *also* concerning the swine.

17 And[s] they began to pray him to depart out of their coasts.

18 And when he was come into the ship, he that had been possessed with the devil [t]prayed him that he might be with him.

19 Howbeit, Jesus suffered him not,[8] but saith unto him, [u]Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis[9] how great things Jesus had done for him: and all *men* did marvel.

21 ¶ And when Jesus was passed over again by ship unto the other side, [v]much people gathered unto him: and he was nigh unto the sea.

22 And,[x] behold, there cometh one of the rulers of the synagogue,[1] Jairus by name; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, [y]My little daughter lieth at the point of death: [z]*I pray thee,* come and lay thy hands on her, that she may be healed; and she shall live.

24 And *Jesus* went with him; [a]and much people followed him, and thronged him.

25 ¶ And a certain woman, which had an [b]issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was [c]nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and [d]touched his garment:

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up: and she felt[2] in *her* body that she was healed of that plague.

30 And Jesus, immediately knowing in himself that [e]virtue[3] had gone out of him, turned him about in the press, and said, Who touched my clothes?[4]

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman, [g]fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, [h]Daughter, thy faith hath made thee whole: [i]go in peace, and be whole of thy plague.

35 ¶ While[j] he yet spake, there came from the ruler of the synagogue's *house, certain* which said, Thy daughter is dead: why troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, [k]Be not afraid, only believe.

37 And he suffered no man to follow him, save [l]Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and [m]them that wept and wailed[5] greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? [o]the damsel is not dead, but sleepeth.

40 And they [p]laughed[6] him to scorn. But

A.M. cir. 4035. A.D. cir. 31.

i 1 Ki.22.16.Mat.26.63.Ac.19.13.

j ch. 1.25; 9.25. Ac. 16.18.He.2.14.1Jn.3.8.

3 About 6000 or 7000, Mat.12.45.

4 *My name—for we are many.* By these two phrases it appears that there was one chief, with numerous attendants, as wicked, but less powerful, than himself.—*C.*

5 The chief devil.

6 *Out of the country.* What preference the demons might have for one locality above another, we cannot tell; but certainly as wicked men (embodied spirits) have such preferences for gratification of their appetites, there can be no reason assigned why disembodied spirits should not have a similar preference for indulgence of their wicked propensities.—*C.*

k Lu.8.32.Mat.8.30. Le.11.7,8.De.14.8. Is. 65.4;66.3.

l Re. 12. 12; 20. 1, 2. Job 1. 11;2. 5.

m Mat.8 32. Lu.8.32, 33. 1 Ki.22.22. Job 1.12; 2.6.Re.13.7;20.7. 1 Pe. 3.22.

n Jn.8.44.1 Pe.5.8.

7 'The owners of the swine were probably Jews, for our Lord as yet confined his ministry to that people; and the loss may therefore have been inflicted on them as a punishment for trading in swine's flesh, which they were strictly forbidden to eat themselves, and, by implication, to provide for their Gentile neighbours for the sake of gain.' This miracle may thus have been a miracle of judgment as well as of mercy.—*P.*

p Mat.8.33. Lu.8.34 -36.Jn.10.12,13.

q Is.49.24-26. Col.1. 13. 1 Jn.3.8. Ro.16. 20. Lu.8.35,36.Mat.8.34.

r Job 13.11. Ps.14.5. 2 Ti.1.7.

s De.5.25. Lu. 8. 37. Mat.8. 34. 1 Ki. 17. 18. Lu.5.8. Ge.25. 34. Ac. 16. 39. Job 21. 14, 15. 1 Co.2.14,15, with ver.7; ch.1.24.

t Lu.8. 38, 39; 23. 42. Ps.116.12; 16. 1; 22. 19-22.

8 See note * below.

u Ps.50.14; 66.16. Jn. 4. 29. Ps. ciii.-cviii. xviii.cxvi.cxlv. Is.63.7 -13;38.9-20. Jonah 2.1-10.

9 A country on the east of the Sea of Galilee.

v Mat.9.1. Lu.8. 40. ch.1.45.Ge.49.10.

x Mat. 9. 18-25. Lu. 8. 41-56; 13. 14. Ac.13. 15.

1 *Of the synagogue* at Capernaum, to which he had now returned. See ch. 2. 1;3.1.—*C.*

y Ps.107.18. Eze.18. 4.Job 30.23.He.9.27.

* The Gadarenes being unwilling to let Christ remain among them, he commissions the demoniac he had healed to be the witness of his power and his mercy. —*Note,* While no man should boast of himself, it is the duty of every sinner whom Jesus has 'plucked as a brand out of the burning,' to attest, and especially to his own friends and countrymen, what God has done for his soul.—*C.*

A.M. cir. 4035. A.D. cir. 31.

z Mat.8.15. Jn.4.47, 49,50.ch.6.5,6.

a With Jn.4.50;11.6, 7.Mat.8.13; 15.28; 4.23 -25;8.1;12.13;15.30.

b Le. 15.19,25. Jn.5. 5.Lu.8.43-48.

c Job 13. 4. Jonah 1. 13. Ps.108.12. Je.30.12, 13.

d Mat.14.36. Ex.15. 26.Ps.147.3. Mal.4.2. 2 Ki. 13.21. ch.6.56. Ac. 5.15;19.12, with Jn. 14. 12.

2 The removal of several acute diseases is often almost instantaneous: but the instantaneous or even speedy cure of a chronic and debilitating disease of twelve years' standing is unprecedented in the annals of medicine. Like the other miraculous cures performed by our Lord, it bears the visible mark of a miracle—an effect beyond human power; and also the spiritual mark—the prophetic faith and announcement of the woman.—*C.*

e Lu.6.19;5.17. Jn.1. 16.

3 *Virtue.* Not moral virtue, but supernatural power.—*C.*

4 *Who touched my clothes?* He so inquired, not because he was ignorant, but because he desired to bear witness to the Father dwelling in him and doing the works; and also to furnish another specimen of the sanative power of faith.—*C.*

g ch. 4. 41. Lu. 8.47. Ps. 89. 7. Jos.7.19. Ps. 119. 120; 60. 16. 103. 2-5; 30.2.

h ch. 10.52. Ac.14.9. Mat.15.28 9.2.. Lu.7. 47-50.17. 19;18.42; 8.48. ch.9.23;10.52.

i 1 Sa. 1. 17; 20.42. 2 Ki.5.19.

j Lu.8.49-56. Mat.9. 23-26. Jn.5.25;11.25.

k Mat.17.20. ver.28, 34;ch.9.23. 2 Ch.20.20. Is. 50. 10. Ro. 4. 17-20. Jn.11.25,40.

l ch. 3.16,17; 9.2; 14. 33.

m 2 Ch. 35. 25. Je. 9. 17. Ac.9.39.

5 To the European, with whom in general grief is a silent feeling that courts retirement and solitude, few things can be more astonishing than the numbers that collect upon occasion of a death in several eastern countries, and the loud wailing in which they indulge.—*C.*

o Jn. 11.4,11-13. Ac. 20.10.

p Ac.17.32.Ge.19.14.

6 *They laughed.* The sudden transition from wailing to laughing, instead of throwing any doubt over the narrative, is an evidence of its truth; inasmuch as the wailing was not the effect of sorrow, but of custom, which could change at will from the one mood of spirit to the other.—*C.*

tombs of the East are often roomy and ornamented caves cut in the faces of rocks, or builded on the surface of the earth with stone. That in ancient times they were often used as dwelling-houses, is recorded in Diogenes Laërtius, ix. 38; and in modern times the subterraneous tombs of Egypt are often so occupied by the Arabs. *C.*

Ver. 4. *Fetters and chains.* In the original the one signifies binding for the feet, the second for the hands. *C.*

REFLECTIONS.—Dreadful is the case of natural men who are filled with and governed by devils. Cruelly they tyrannize over their vassals, and furiously work in them, so that no restraints of human laws, solemn vows, awful or engaging providences, nor even common operations of the Holy Ghost, can in the least avail. But great is the mercy that Christ's compassion is infinitely greater than Satan's implacable malice, and his saving power infinitely superior to all his fury; and when he casts out the unclean spirit, he puts a new heart and a right spirit within us. In the most fearful forms he sometimes punishes worldlings by the hand of their own master, for the manifestation of his own power and grace. And great is their folly and wickedness who prefer their secular interests to Jesus Christ and his salvation, and, from inordinate love to the world, desire him to depart from them. If he take them at their word, how dismal is the consequence! But if some reject him, others will rise up ready to receive him. And no distance, no filthiness, no shame, no fear, no discouragement, no derision, no death, shall hinder their health, their comfort, their life, who apply to him; while vain, and even hurtful, are all other means of relief when used without due subordination to him. Even saints are ready to tremble when they ought to triumph; for Jesus often, by voluntary delays, lets the case, even of his most earnest supplicants, become apparently desperate before he grants relief. And scoffers exclude themselves from the means of their conviction. But if his mighty works must sometimes be only the subjects of private adoration and praise, cheerfully ought we to proclaim them, when it is most seasonable, and subservient to his and his Father's glory, and the benefit of mankind.

CHAPTER VI. REFLECTIONS.—It is strange that sinners should so cavil at, contemn, and rage against the Redeemer, and labour to lay hindrances in

when he had [q]put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, [r]Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

42 And[s] straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were [t]astonished with a great astonishment.

43 And[u] he charged them straitly that no man[7] should know it; and commanded that something should be given her to eat.[8]

CHAPTER VI.

1 *Christ is contemned of his countrymen.* 7 *He giveth the twelve power over unclean spirits.* 14 *Divers opinions of Christ.* 27 *John Baptist is beheaded,* 29 *and buried.* 30 *The apostles return from preaching.* 34 *The miracle of five thousand fed with five loaves and two fishes.* 45 *Christ walketh on the sea:* 53 *and healeth all that touch him.*

AND he[a] went out from thence, and came into his own country;[1] and his disciples follow him.

2 And [b]when the sabbath-day was come, he began to teach in the synagogue: and many, hearing *him,* were astonished, saying, From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?

3 Is [c]not this the carpenter,[2] the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

4 But Jesus said unto them, [d]A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 And[e] he could there do no mighty work,[3] save that he laid his hands upon a few sick folk, and healed *them.*

6 And [g]he marvelled because of their unbelief. [h]And he went round about the villages, teaching.

7 ¶ And[i] he called *unto him* the twelve, and began to send them forth by [j]two and two, and gave them power over unclean spirits;

8 And commanded them that they [k]should take nothing for *their* journey, save a staff only; no scrip, no bread, no money[4] in *their* purse:

9 But *be* [l]shod with sandals;[5] and not put on two coats.[6]

10 And he said unto them, [m]In what place soever ye enter into an house, there abide till ye depart from that place.

11 And[o] whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. [p]Verily I say unto you, It shall be more tolerable for Sodom and[7] Gomorrha in the day of judgment, than for that city.

12 And they went out, and preached [q]that men should repent.

13 And[r] they cast out many devils, and anointed with oil[8] many that were sick, and healed *them.*

14 ¶ And[s] king Herod[9] heard *of him;* (for his name was spread abroad;) and he said, That John the Baptist was risen from the dead, and therefore mighty works do show forth themselves in him.

15 Others[t] said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

16 But[u] when Herod heard *thereof,* he said, It is John, whom I beheaded: he is risen from the dead.

17 ¶ For[v] Herod himself had sent forth and laid hold upon John, and bound him in prison, for Herodias' sake, his brother Philip's wife: for he had married her.

18 For John had said unto Herod, [x]It is not lawful for thee to have thy brother's wife.

19 Therefore [y]Herodias had a quarrel[1] against him, and would have killed him; but she could not.

20 For Herod [z]feared John, knowing that he was a just man and an holy, and observed [2]him; and when he heard him, he did many things, and heard him gladly.[3]

21 And when [a]a convenient day was come, that Herod on his birth-day made a supper to his lords, high captains, and chief *estates* of Galilee;

22 And when [b]the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

23 And he sware unto her, [c]Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, [d]The head of John the Baptist.

25 And she came in straightway [e]with haste unto the king, and asked, saying, I will that thou give me by-and-by, in a charger, the [g]head of John the Baptist.

26 And the king [h]was exceeding sorry; [i]*yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And [j]immediately the king sent an executioner,[4] and commanded his head to be brought: and he went, and beheaded him in the prison,

A.M. cir. 4035.
A.D. cir. 31.

q Mat. 7. 6. 1 Ki. 17. 19. 2 Ki. 4. 33. Ac. 9. 40
r Jn. 6. 63. Ro. 4. 17.
s Mat. 4. 2. Ro. 4. 17. Jn. 5. 21; 6. 63. Ps. 33. 9.
t ch. 1. 27; 4. 41; 16. 5; 17. 37.
u ch. 1. 44; 3. 12; 7. 36 Is. 42. 2. Jn. 5. 41. See Mat. 8. 4; 9. 30; 12. 16–18. Lu. 5. 14.
7 That is, that no man should be made acquainted with the miracle at that time, partly to avoid all appearance of ostentation about so great a work, partly to avoid the danger of any political commotion, and partly lest the people should imagine he was come to interrupt the order of nature, and abolish the power of death, otherwise than by his own death, resurrection, and Spirit.—*C.*
8 A comparison of the narratives of this chapter with the parallels in Matthew and Luke will show, 1. That Mark must have been an eye-witness of the incidents; and 2. That he was a closer observer, and a more minute and graphic delineator of events than the others. The minute accuracy of Mark's details gives a peculiar charm to his Gospel, and constitutes one of its leading characteristics.—*P.*

CHAP. VI.

a Mat. 13. 54–58. Lu. 4. 16–30.
1 *His own country.* Nazareth, the place of his miraculous conception, birth, and education, and where many of his relatives, according to the flesh, dwelt, Lu. 1. 26.—*C.*
b Mat. 7. 28; 13. 54. ch. 1. 22. Lu. 4. 16, 32. Jn. 6. 30, 42; 52; 7. 15.
c Is. 53. 2, 3; 49. 7. Ps. 22. 6. Mat. 11. 6; 13. 55, 56; 12. 46. Lu. 2. 34; 4. 22. Jn. 6. 42, 60. Ga. 1. 19. 1 Co. 1. 23.
2 See note * below.
d Jn. 4. 44. Lu. 4. 24 Mat. 13. 57. Je. 11. 21; 12. 6.
e Mat. 13. 58; 17. 17, 20. ch. 9. 23. Ge. 19. 22. Is. 59. 1, 2. He. 4. 2; 3. 19.
3 This arose not from want of power to do 'mighty works,' but from want of believing subjects upon which to display them.—*C.*
g Is. 59. 16. Je. 2. 12. ch. 3. 5. He. 3. 18, 19.
h Mat. 4. 23; 9. 35. Lu. 4. 31, 44; 13. 22. Ac. 10. 38. Jn. 4. 43. Is. 61. 1–3; 48. 17. Ep. 2. 17.
i Mat. 10. 1–13. ch. 3. 13–19. Lu. 6. 13–16; 9. 1–6; 10. 3.
j Ex. 4. 14. Re. 11. 3. Mat. 18. 16. 2 Co. 13. 1. Ec. 4. 9, 10.
k Mat. 10. 9, 10. Lu. 9. 3; 10. 4; 22. 35. 2 Ti. 2. 4.
4 Gr. *brass money.*
l Ep. 6. 15.
5 Soles buckled on the feet, Ac. 12. 8.
6 The commission of the apostles is related more fully in Mat. x.—*P.*
m Mat. 10. 11–13. Lu. 9. 4.
o Mat. 10. 14, 15. Lu. 9. 5; 10. 10–12. Ac. 13. 51; 18. 16. Ne. 5. 13.
p Eze. 16. 48, 51. Lu. 10. 12–15. Mat. 11. 20–24. Jn. 15. 22–24. He. 6. 4–8; 10. 26–31.
Origen denies that our Lord was a carpenter; and some MSS. represent him in this place but as 'the son of the carpenter.' But all the best MSS., universal tradition, and the consent of the early writers of the church, confirm the authenticity of this statement; for the Jewish law required that every man should learn some handicraft trade; and what more natural than that Joseph, a poor man, should bring up his wonderful yet poor son to his father's trade? And is there anything degrading in trade? Is there anything honourable in idleness? No. Real degradation is idleness that will not, and ignorance that cannot work; with sin, the employment and punishment of both.—*C.*

A.M. cir. 4035.
A.D. cir. 31.

7 Gr. *or.*
q ch. 1. 4, 15. Lu. 24. 47. Ac. 2. 38; 3. 19; 20. 21. Mat. 10. 7, 27. Lu. 9. 2, 6. ver. 30.
r ver. 7. Lu. 10. 17. Ja. 5. 14.
8 The essence of a miracle is not the supernatural work performed, but the prophetic word or prophetic action that precedes it, for 'the testimony of Jesus is the spirit of prophecy.' Hence arose the use of the oil in the apostolic cures. It was the prophetic sign by which they declared their intention to heal—the prophetic symbol of the Spirit of God, and the visible witness and memorial that the work had been done by apostolic agency through divine power.—*C.*
s Mat. 14. 1–12. Lu. 9. 7–9. 1 Th. 1. 8.
A.D. cir. 32.
9 Herod is called *tetrarch* by Matthew (ch. 14. 1) and Luke (ch. 9. 7). Both the words, *tetrarch* and *king,* were employed with some degree of latitude to signify a ruler or governor of a province. The Herod here referred to was Herod Antipas, son of Herod the Great by Malthace; he was ruler of Galilee and Peræa, which provinces were left to him by his father and confirmed by Rome. He was first married to a daughter of Aretas, king of Arabia, but subsequently to Herodias, the wife of his brother Philip. It was for this incestuous connection he was reproved by the Baptist.—*P.*
t Mat. 16. 14; 17. 10. ch. 8. 28. Jn. 1. 21. Lu. 9. 19.
u Lu. 3. 19; 9. 7. Mat. 14. 2. Ps. 14. 5.
A.D. cir. 30.
v Mat. 14. 3–12; 4. 12; 11. 2. Lu. 3. 19, 20.
x Le. 18. 6, 16; 20. 21. He. 13. 4. 1 Co. 6. 9, 10.
y Ge. 49. 23; 39. 12–20.
1 Or, *an inward grudge.*
z Ex. 11. 3. Exe. 2. 5–7. ch. 11. 18. Mat. 14. 5; 21. 26; 13. 20. Lu. 20. 6. 2 Ch. 24. 2; 26. 5. Jn. 5. 35. Eze. 33. 32.
2 Or, *kept him* or *saved him.*
3 Herod furnishes a striking example of that inconsistency of human nature that takes pleasure in the company and discourses of good men, and yet 'do not the things which they say.' Like Balaam, there are many who desire to 'die the death of the righteous,' and would so die, did they not also resolve to live to their covetousness or their pleasure.—*C.*
A.D. cir. 32.
a Ge. 27. 41; 40. 20. Re. 11. 10. Mat. 14. 6. Es. 1. 3; 2. 18. Ac. 12. 21.
b Is. 3. 16. Ge. xxxiv. Nu. xxv. Ju. xix. Ec. 7. 26. Pr. ii. v. vii.
c Es. 5. 3, 6; 7. 2, 3. Mat. 4. 9. Pr. 6. 2. Ec. 5. 6.
d Pr. 1. 16; 4. 16; 12. 20; 27. 4.
e Ro. 3. 15.
g Ps. 37. 12, 14.
h 1 Sa. 15. 30; 26. 21. Mat. 27. 4. 2 Co. 7. 10.
i Lu. 7. 30; 10. 16. Jn. 12. 48. Pr. 29. 1.
j Ro. 3. 15. Pr. 1. 16; 4. 16. Mat. 14. 10.
4 Or, *one of his guard.*

tolerable for Sodom and[7] Gomorrha in the day of judgment, than for that city.

12 And they went out, and preached [q]that men should repent.

13 And[r] they cast out many devils, and anointed with oil[8] many that were sick, and healed *them.*

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22 And when [b]the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

23 And he sware unto her, [c]Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, [d]The head of John the Baptist.

25 And she came in straightway [e]with haste unto the king, and asked, saying, I will that thou give me by-and-by, in a charger, the [g]head of John the Baptist.

26 And the king [h]was exceeding sorry; [i]*yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And [j]immediately the king sent an executioner,[4] and commanded his head to be brought: and he went, and beheaded him in the prison,

the way of their own mercy. And amazing is his grace and patience in sending forth other ministers when those formerly sent have been so basely contemned and persecuted. Men indeed are often astonished and affected by the Word of God who are never savingly changed by it. And while they reverence the preacher and hear him gladly, they yet continue in their sins. But ministers must execute their commission whether men will hear or forbear. And he who sends them on

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard *of it*, [k]they came and took up his corpse, and laid it in a tomb.

30 ¶ And[l] the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, [m]Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, [o]and many knew him,[5] and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 ¶ And[p] Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd; and [q]he began to teach them many things.

35 And[r] when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time *is* far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, [s]Give ye them to eat. And they say unto him, [t]Shall we go and buy two hundred pennyworth[6] of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And [u]he commanded them to make all sit down by companies[7] upon the green grass.

40 And they sat down in ranks[8] by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, [v]he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.

42 And[x] they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

45 ¶ And [y]straightway he constrained his disciples to get into the ship, and to go to the other side before unto[9] Bethsaida,[1] while he sent away the people.

46 And when he had sent them away,[2] he departed [z]into a mountain to pray.

47 And[a] when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them [b]toiling in rowing; for the wind was contrary unto them: and [c]about the fourth watch of the night he cometh unto them, walking upon the sea, and [d]would have passed by them.[3]

49 But when they saw him walking upon the sea, they [e]supposed it had been a spirit, and cried out:

50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, [g]Be of good cheer: it is I; be not afraid.

51 And[h] he went up unto them into the ship; and the wind ceased: and they were [i]sore amazed in themselves beyond measure, and wondered.

52 For[j] they considered not *the miracle* of the loaves: for their heart was hardened.[4]

53 ¶ And[k] when they had passed over, they came into the land of [5]Gennesaret,[6] and drew to the shore.

54 And when they were come out of the ship, straightway they knew him,[7]

55 And [l]ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might [m]touch, if it were but the [o]border of his garment: and as many as touched him[8] were made whole.

CHAPTER VII.

1 *The Pharisees find fault with the disciples for eating with unwashen hands.* 8 *They break the commandments of God by the traditions of men.* 14 *Meat defileth not a man.* 24 *He healeth the Syrophenician woman's daughter of an unclean spirit,* 31 *and one that was deaf, and had an impediment in his speech.*

THEN came[a] together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with defiled,[1] that is to say, with unwashen, hands, [b]they found fault.

3 For the Pharisees, and all the Jews, except they wash *their* hands oft,[2] eat not, [c]holding the tradition of the elders.

4 And *when they come* from the market, except they [d]wash,[3] they eat not. And many other things there be, which they have received

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A.M. cir. 4036. A.D. cir. 32.

k 1 Ki.13.29. Ac.8.2. Mat. 27. 58–61; 14. 12. Is.57.2.

l Lu.9.10:10.17.

m ch. 1. 45; 3. 7, 20. Mat.14.13–21. Jn.6.16. Is.42.2. Lu.9.10–17.

n Ja.1.19. Jn.6.2. ch. 1.45; 2.2; 3.7,20; 4.1; 5. 24; ver. 54 55. Mat. 4. 25; 14.13–21. Lu. 9.10–17.

5 *Many knew him.* Few passages of the New Testament have been the subject of so much critical labour —which the verbal student will find collected and abridged in Bloomfield. One of the chief difficulties is found in the assertion, that 'many knew him,' which suggests the idea of an interpolation, as few could be supposed ignorant of his person where he had resided so long, and had wrought so many miracles. It is with great deference suggested that the difficulty may be better solved by translating 'and many knew *him*'—'and many knew *it*,' that is, the desert place to which our Lord and his disciples were bound (see ver. 31); and so while they doubled some headland in the boat, the people crossed the peninsula, and 'ran thither on foot,' &c.—*C.*

p Mat.9.36:14.14;15. 32. He. 4.15; 5.2; 2.17. Nu. 27. 17. 1 Ki. 22. 17. Je.23.1; 50.6. Eze.34.2. Zec.10.2.

q Is.48.17; 54.13; 61. 1–3.

r Mat.14.15–21. Lu. 9.12–16. Jn.6.5–21.

s 2 Ki.4.42,43. Lu.9. 13. Jn.6.6–10. Mat.6.33.

t Nu. 11.13, 22. 2 Ki. 7.2; 4.43. Mat.15.33. Jn. 6.7.

6 The Roman penny is sevenpence halfpenny: as Mat. 18.28.

u ch.8.6. Mat.15.35. 1 Co.14.33,40. 1 Ki.10. 5.

7 Gr. *banquets, banquets.*

8 *In ranks*, &c. That is, fifty and fifty sitting back to back, or face to face, so as to form an oblong square, like a seed-bed in a garden, as the phrase 'in ranks' signifies in the original. This method was adopted by our Lord to facilitate the distribution—to show his love of order—to exhibit the miracle by manifesting the exact number, and to honour the Mosaic ordinance of the regular marshalling of the people in multiples of ten.—*C.*

v Mat. 14. 19; 15. 36; 26.26. Lu.24.30. 1 Sa.9. 13. De.8.10. 1 Ti.4.4,5. Lu. 9.16. Jn.6.11. Ro. 14.6, with Mat.24.45.

x De. 8. 3. Ps. 37.16; 23.1; 145. 15,16. Pr. 13. 25;6.6. Mat.16.9; 14.20, 21. Lu.9.17. Jn.6.12–14.

y ver. 31. Jn.6.15–21. Mat.14.22–33. Is.42.2.

* *Their heart was hardened* by the superstitious fear (ver. 49) that hindered them from examining the evidence of their senses and recognizing their Lord; by their ambition of worldly honours, that diverted their attention from spiritual things (see ch. 9. 34), and by that 'slowness of heart,' to consider the evidence and end of miraculous power which characterized their fathers from the hour when Moses called them to depart from the slavery and idolatry of Egypt.—*C.*

A.M. cir. 4036. A.D. cir. 32.

9 Or, *over against.*

1 There were two Bethsaidas; one mentioned in Lu. 9. 10, sometimes called Julias, and situated on the east bank of the upper Jordan, not far from the Sea of Galilee: the other situated west of the Jordan, *on the shore* of the Sea of Galilee, near Capernaum and the plain of Gennesaret. The miracle of the loaves and fishes was performed near the former; after the miracle the disciples crossed the lake in a boat towards the latter.—*P.*

2 Rather, 'when he had bid them farewell.'—*C.*

x ch. 1. 35. Jn. 6. 15. Mat. 6. 6; 14. 23. Lu. 6. 12. ch. 3.7,13. Ac.1.12; 10.9.

a Mat.14.23. Jn.6.15, 17. Is.54.11.

b Jonah 1.13.

c Ge. 22.14. Job 9. 8. Ps.46.1;93.4;89.10.

d Lu. 24. 28. Ge. 32. 26.

3 *Would have passed by them.* Not as some interpret 'he went on as if he would have passed by,' but, in reality, 'he would have passed by,' to give them greater and more continued demonstration of his total independence of the laws of matter.—*C.*

e Lu.24.37. Job 4.14, 15. Ps.88.15.

g Is.41.10; 43.1,2. Ps. 46.1–5. Ro.8.31. Ge.22. 11–14. Mat.14.27.

h Ps. 29. 10; 93. 3, 4; 107.28–30. Mat.14.32;8. 26.

i ch.1.27; 2.12; 4.41; 5.42;7.37. Is.8.18.

j ch. 8.17. Mat.16.9, 10. Jn. 6. 26. Lu.24.25. *h.3.5; 8.17; 16.14. He. 3.8,13. Is.63.17.

4 See note * in first column.

k Mat.14.34–36.

5 A city on the west of the Sea of Galilee, Jn.6.24.

6 They landed to the west of Jordan where it enters the lake.—*C.*

7 'They (the people of Gennesaret) knew him.'—*C.*

l Jn. 4. 28. Mat.4.24, 25. ch.2.1–3;3.7–10. Ge. 49.10. Zec.8.20–23. Is. 52.13.

m ch.1.31; 3.10; 5.27–29. Mat.9.20. Lu.6.19. Ac.5.15;19.12.

o Nu.15.38,39.

8 Or, *it.*

CHAP. VII.

a Mat.15.1–9. Lu.5. 17;11.53,54;14.1;15.2.

1 Or, *common.*

b Mat.23.23,24; 7. 3–5.

2 Or, *diligently*, or *with the fist*, or *up to the elbow.*

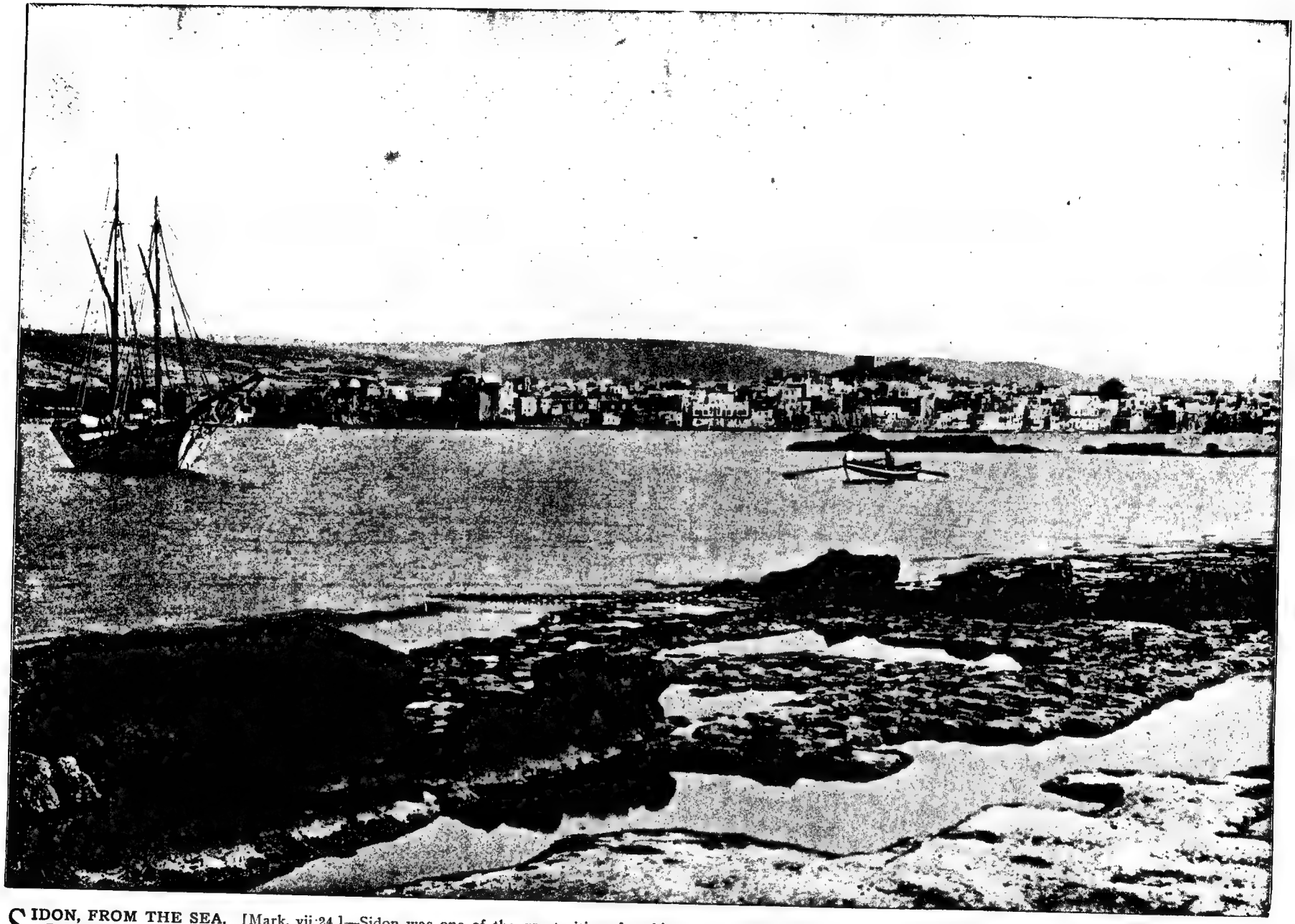
c Ga. 1. 14. Col. 2. 8, 22,23.

d Mat.23.25. Lu.11. 39. Joh 9.30,31.

3 There was a positive law (Le. 15. 11) that the Israelites, on returning from any place of public concourse, should wash their hands before sitting down to eat, lest they should have been ceremonially defiled by touching anything unclean; but, as if they could improve, by adding to the divine law, the Pharisees insisted that none should eat, at any time, without having previously washed their hands. To this they added a multitude of other purifications, upon which they insisted as necessary to righteousness and salvation, and which they superstitiously and impiously elevated above the law of God.—*C.*

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their errand will furnish them for it, own them in it, and make it the duty and inclination of hearers to honour and support them for their work's sake. On him therefore they ought to depend for maintenance and protection, neither entangling themselves with the affairs of this life nor fearing the faces of men. Terrible is their case who hear but reject the gospel. And most deplorable the situation of those who are under the direction of ignorant and unfaithful ministers. Men's lusts will drive them to the most fearful lengths when once they are fully entangled. And none are more base than abandoned women. Yea, carnal pretences to fidelity and honour often plunge men into the most bloody crimes, and at last into the depths of hell. But if men seek Jesus, even with natural seriousness, how great his tender compassion to them, and his concern that neither soul nor body should suffer hurt in his service. He is ready to heal every disease and to



SIDON, FROM THE SEA. [Mark, vii:24.]—Sidon was one of the great cities of Phœnicia. The first journey our Savior ever made outside of Palestine proper was into Phœnicia. It is not known whether He ever entered into Tyre or Sidon. We are told that He went into the borders of Tyre and Sidon and entered into a house, and would have no man know it, but He could not be hid. It was during this excursion into the country of the heathen that He drove the unclean spirit from the daughter of the Syro-Phœnician woman. From what is said of St. Paul in Acts, xxvii:3, we are authorized to conclude that he had friends in Sidon, and that he made a visit to the city during one of the missionary journeys. Silks and fruits are extensively raised in the neighborhood of Sidon to-day.

to hold, *as* the washing of cups, and pots,[4] brazen vessels, and of [5]tables.[6]

5 Then the Pharisees and scribes asked him, Why[t] walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Esaias prophesied of you [u]hypocrites,[7] as it is written, [h]This people honoureth me with *their* lips, but their heart is far from me.

7 Howbeit, in vain do they worship me, teaching *for* doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, [i]Full well ye reject[8] the commandment of God, that ye may keep your own tradition.

10 For Moses said, [j]Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

11 But ye say, If a man shall say to his father or mother, *It is* Corban,[9] that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.*

12 And ye suffer him no more to do ought for his father or his mother;

13 Making[k] the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 ¶ And[l] when he had called all the people *unto him*, he said unto them, Hearken unto me every one *of you*, and understand:

15 There[m] is nothing from without a man that, entering into him, can defile him: but the things which come out of him, those are they that defile the man.

16 If[o] any man have ears to hear, let him hear.

17 And[p] when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, [q]Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him;

A.M. cir. 4036.
A.D. cir. 32.

[4] Sextarius, containing 33 solid inches.

[5] Or, *beds*.—[Rather, 'seats, forms, or benches' on which they sat.—*C.*]

[6] The explanations contained in ver. 2-4 are peculiar to Mark; they are not found in the parallel passage in Mat. xv. The reason is, Matthew wrote for Jews who were familiar with their own traditions and customs; but Mark wrote for Gentiles, who required full information on such matters ere they could comprehend the force and meaning of Christ's rebuke.—*P.*

c Mat. 9. 11, 14; 15. 2; 23. 23, 24. Col. 2. 8, 18. Lu. 11. 42.

d Mat. 23. 13-29.

[7] *Hypocrites.* He that knew the heart of man, could justly apply the title; but to others this will furnish no authority, unless where 'the tree is known by its fruits.'—*C.*

h Is. 29. 13; 1. 11-15. Mat. 15. 8, 9. Eze. 33. 31. Col. 2. 18-22. Tit. 1. 14, 16. 2 Ti. 3. 5. 1 Ti. 1. 6, 7.

i Is. 5. 4. Je. 7. 23; 44. 16, 17. 2 Th. 2. 4. Da. 7. 25. Pr. 1. 25.

[8] Or, *frustrate*, ver. 13.

j Ex. 20. 12; 21. 17. Le. 19. 3; 20. 9. De. 5. 16; 21. 18; 27. 16, 17. Pr. 20. 20; 23. 22; 30. 17.

[9] Mat. 15. 5; 23. 18. Le. xxvii. All that I could spare is dedicated to God, with 1 Ti. 5. 8.

k Pr. 1. 25. Ho. 8. 12. Is. 24. 5. Je. 44. 16, 17. Ga. 1. 14. 1 Ti. 1. 6, 7. Tit. 1. 14.

l Mat. 15. 10-20; 11. 15; 16. 9-11; 22. 29. Ps. 94. 8. ch. 4. 9, 23. Pr. 8. 5. Is. 6. 9. Ac. 8. 30.

m Ac. 10. 14, 15. Ro. 14. 17. 1 Co. 8. 8; 10. 25. 1 Ti. 4. 4. Tit. 1. 15. Ja. 3. 6.

o See ver. 14; ch. 4. 9. Mat. 11. 15.

p Mat. 13. 36; 15. 15. Ac. 8. 30, 31.

q Mat. 15. 16, 17; 16. 9-11. He. 5. 11. 1 Co. 3. 2. De. 29. 29. Is. 28. 9, 10. See ver. 14.

[*] *Covetousness.* Not *covetuousness*, but *covetousnesses*; that is, immoderate desire of wealth, and the sensual gratifications upon which wealth is so often expended.—*Wickedness* is also, in the original, *wickednesses*—ill-will, hatred, malice, with all their brood of evil-speaking, calumny, and false-witness.—*Foolishness*, forwardness, impertinence, self-sufficiency, impudence, and inconsiderate rashness in speaking and acting.—*C.*

† Our Lord's course must have been over the ridge of Lebanon, probably by the old Phœnician road which connected Sidon with the colony at Laish; then by Cæsarea Philippi, which was one of the cities of Decapolis, through the province of Gaulanitis, to the eastern shore of the Sea of Galilee.—*P.*

A.M. cir. 4036.
A.D. cir. 32.

r 1 Co. 6. 13. Col. 2. 21, 22.

s Ja. 3. 6. Mat. 12. 34-37. Ps. 39. 1.

t Ge. 6. 5; 8. 21. Mat. 15. 19; 20. 15. Pr. 6. 14-19. Je. 17. 9; 4. 14; 6. 7. Ga. 5. 19-21. 1 Co. 6. 9, 10. Ro. 13. 13. Ac. 8. 22. Tit. 3. 2, 3. Ja. 4. 11.

1 See note [*] in first column.

u Mat. 15. 21-28. See ch. 3. 8.

v Is. 42. 2. ch. 1. 45; 2. 1; 3. 7; 6. 31-33. Jn. 5. 41; 7. 18.

x Ge. 49. 10. Ps. 45. 12; 87. 4.

[2] Or, *Gentile*. Is. 11. 10; 49. 12; 60. 3, 5, 11.

[3] See note on Mat. 15. 22.—*P.*

y ch. 10. 14. Je. 49. 11. 1 Jn. 3. 8. Mat. 15. 22; 4. 23-25; 8. 16.

z Mat. 7. 6; 10. 5, 6. Ro. 15. 8; 9. 4, with Ep. 2. 12.

a Ro. 15. 8, 9. Ep. 2. 12-14. Mat. 5. 45. Is. 49. 6; 42. 6, 7; 45. 22; 11. 10; 55. 6, 7. Ac. 13. 46. Ro. 1. 16.

b Is. 57. 16; 66. 2. Mat. 15. 28; 8. 10, 13. Jn. 4. 50-52.

c ch. 9. 23. 1 Co. 10. 13. Ep. 3. 20. 1 Jn. 3. 8. Ps. 12. 6. 2 Co. 1. 20.

4 The minute points of difference between this narrative and that in Mat. 15. 21-28 are worthy of note. Our Lord's words, 'I am not sent but unto the lost sheep of the house of Israel,' are not recorded by Mark. They might have been misunderstood by Gentiles, who would have been thereby discouraged from embracing the gospel.—*P.*

d Mat. 15. 29-31.

5 A country of ten cities in east Galilee.

6 See note † in first column.

e Mat. 9. 32. Lu. 11. 14. Mat. 15. 15. ch. 8. 22.

7 A man that was born deaf, could not, by ordinary means, have learned to speak; and, therefore, could not be said to have 'an impediment in his speech;' that is, to be a stammerer. The case seems to indicate one that had been born with the power of hearing, and had learned the use of the organs of speech; but who, having lost his hearing, and whose tongue being also partially affected, retained merely the power of inarticulate and unintelligible sounds—and was therefore, so far as meaning was concerned, absolutely dumb. See ver. 37.—*C.*

g ch. 8. 23; 5. 40. Is. 42. 2. Mat. 7. 6. 1 Ki. 17. 19. 2 Ki. 4. 33. Ac. 9. 40. Jn. 9. 6.

8 The object of these actions, combined with his 'looking up to heaven,' ver. 34, was to unite the bodily and visible presence of Christ on earth, with the invisible and spiritual power of his Father in heaven.—*C.*

h ch. 6. 41. Jn. 11. 33, 38, 41; 17. 1. He. 4. 15.

9 *He sighed* over the imperfections, sufferings, and sorrows of humanity.—*C.*

19 Because[r] it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, [s]That which cometh out of the man, that defileth the man.

21 For[t] from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness,[1] wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

24 ¶ And[u] from thence he arose, and went into the borders of Tyre and Sidon, and [v]entered into an house, and would have no man know *it:* but he could not be hid.

25 For [x]a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 The woman was a Greek,[2] a Syrophenician by nation;[3] and [y]she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, [z]Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs.

28 And she answered and said unto him, Yes, Lord: [a]yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, [b]For this saying go thy way; the devil is gone out of thy daughter.

30 And [c]when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.[4]

31 ¶ And[d] again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of [5]Decapolis.[6]

32 And [e]they bring unto him one that was deaf, and had an impediment in his [7]speech; and they beseech him to put his hand upon him.

33 And he took him [g]aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;[8]

34 And [h]looking up to heaven, he [9]sighed, and saith unto him, Ephphatha, that is, Be opened.

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supply every want. And he can feed them in a wilderness, or walk on floods for their help. If then he manifest his power and his glory in our deliverance, let us never turn again to folly, nor give way to hardness and unbelief.

CHAPTER VII. Ver. 9. *Full well.* This is commonly pronounced an *irony;* but such a figure seems utterly unsuited to the character of Christ. But as no meaning can be fairly extracted from the word καλῶς, except one cognate to 'fairly, justly, properly, full well,' &c., may not the imagined irony be removed by taking the words interrogatively? 'And he said unto them, Do you properly set aside the commandment of God that you may establish your own tradition?' *C.*

REFLECTIONS.—What self-deceivers are human hearts! The most trifling superstitions are often substituted in the place of the substantial duties of religion and morality. But no devotion, which is not commanded by God, and offered up in faith and sincerity, can be acceptable to him or profitable to us. Alas! what an infernal fountain of wickedness is every unregenerate heart! It is ready to burst forth on every occasion. And there is an absolute necessity of God's offering an abiding principle of life, light, faith, and love, in opposition to our natural corruption. His grace indeed makes a wonderful change even in the weakest believer. It gives the highest and most honourable views of Christ; the tenderest compassion to afflicted friends; earnest importunity in prayer for their relief; and great humility and patience under seeming insults and denials of help. And Jesus sometimes tries the faith of his people by great discouragements, even while he secretly upholds and animates it, till at last he crown it with the full enjoyment of all that it can wish. What complicated diseases spring from our complicated lusts and crimes! And it is a great mercy that Jesus Christ has power over all plagues. Let me then, conscious of sinful pollutions and miseries unnumbered, look up to him for relief in his own time and way. No hardened heart, deaf ears, nor stammering tongue, can withstand his healing words of power. Let me listen to his instructions with an obedient ear; and ascribe to him, as he shall direct, the glory due to his name, who is wonderful in counsel, and excellent in working.

CHAPTER VIII. REFLECTIONS.—In following Christ, let me count nothing too hard. Let me trust him with my body as well as my soul: and bread shall be given me, my water shall be sure. Never let my unbelief raise or hesitate at difficulties, as if they were too great for Christ to surmount. And let me never

35 And [a]straightway his ears were opened, and the string of his tongue[1] was loosed, and he spake plain.[2]

36 And [b]he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it;*

37 And[b] were beyond measure astonished, saying, He [b]hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

CHAPTER VIII.

1 *Christ feedeth the people miraculously:* 10 *refuseth to give a sign to the Pharisees:* 14 *admonisheth his disciples to beware of the leaven of the Pharisees, and of the leaven of Herod:* 22 *gireth a blind man his sight:* 27 *acknowledgeth that he is the Christ, who should suffer and rise again:* 34 *and exhorteth to patience in persecution for the profession of the gospel.*

IN those days [c]the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him,* and saith unto them,

2 I[b] have compassion on the multitude, because they have now been with me three days, and have nothing[1] to eat:

3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4 And his disciples answered him, [c]From whence can a man satisfy these *men* with bread here in the wilderness?

5 And he asked them, [d]How many loaves have ye? And they said, Seven.

6 And he commanded the people [e]to sit down on the ground: and he took the seven loaves, and [g]gave thanks, and brake, and gave to his disciples to set before *them;* and they did set *them* before the people.

7 And they had a few small fishes: and he blessed,[h] and commanded to set them also before *them.*

8 So [i]they did eat, and were filled: and they took up of the broken *meat* that was left seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

10 ¶ And[j] straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.[2]

A.M. cir. 4036.
A.D. cir. 32.

i ch.1.27,31,42; 2.12; 3.5,5.30,42; 8.25; 10.52. Mat.8.3,15.Ps.33.9.Is. 35.6.

1 *The string of his tongue.* The lingual nerve was restored to its power and function—his memory of words was restored, and 'he spake plain.' All being intended to show that Jesus is Lord of the flesh, as well as of the spirit. —*C.*

2 This miracle is only found in Mark, though it is doubtless embraced under the general statement in Mat. 15. 30. From the signs and means used by our Lord the miracle appears to have attracted even more than the ordinary attention.—*P.*

j ch.1.45;3.12;5.43;8. 26;10.48. Is.42.2. Jn.5. 41;7.18.

k ch.1.27; 2.12; 4.41; 5.42;6.51.

l Ps. 139. 14. Ac. 14. 11. Ge.1.31. Is.35.5,6. Mat.11.5.Ex.4.10,11.

CHAP. VIII.

a Mat.15.32–39.

b Mat. 9. 36; 14. 14. Ps.103.13; 145. 8, 9, 13, 16; 146.9; 34.10; 23.1, 5. He.4.15; 2.17; 5. 2. Is. 63.7,15.

1 *Have nothing.*—That is, they had fasted at least one whole day, and part of two others—a period quite sufficient to reduce the young and the invalids to a state of debility and suffering.—*C.*

c Mat.15.33. 2 Ki. 4. 42,43;7.2. Nu.11.21,22. ch.6.36,37,52. Jn.6.7–9.

d Nu.11.22. Mat.14. 15;15.34.

e ch.6.39.40.1 Co.14. 33.40. 1 Ki.10.5. Ps.46. 10. Phi.4.19.

g ch.6.41;14.22. Ro. 14.6.1Sa.9.15.De.8.10. 1 Ti.4.4,5. Mat. 26. 26; 24.45.

2 Matthew says (15. 39), 'into the coasts of Magdala.' Dalmanutha is not elsewhere mentioned: but it was probably some obscure village on the shore of the lake near Magdala.—*P.*

* As the former miracle (ch. 7.32) seems to have been wrought upon a man who was not born, but had become, deaf and dumb —so this seems to be wrought on a man who was not born blind, but had become so, probably early in life, by ophthalmia. This seems plain from his capacity of distinguishing between men and trees, which he could not have done had he been born totally blind.—*Note,* Both miracles are intended to exemplify the restorations, and the latter the gradual progress to spiritual vision, frequently exemplified in the children of God.—*C.*

A.M. cir. 4036.
A.D. cir. 32

k Mat.16.1–4; 12.38; 22.23,24. Ac. 5.17,34; 23.6–8. Jn.7.48. Lu.12. 54–57;11.16. Mat.12.38; 19. 3; 22. 18 1 Co.1.22. Jn.4.48;6.30.

l ch. 3.5;9.19.

m Mat. 12. 39, 40: 16. 4. Jonah 1.17.1Co.15.4.

o Ps.81.12. Ho.4.17. Mat.7.6;15.26

p Mat. 16. 5–12. Ps. 37.16.

q Pr. 19. 27. Mat.16. 6. Lu. 12. 1. Ex.12.20. Le.2.11. Co.5.6–8.ch. 12.13. Mat.xxiii.

3 *And of Herod.* Matthew says 'of the Sadducees;' whence it is evident our Lord spake both of the Sadducees and of Herod, either because Herod was a Sadducee, or the Sadducees were the political friends of Herod. Matthew, who wrote for the Jews, mentions the Sadducees. Mark, who wrote for the Romans, mentions Herod, with whom they were historically acquainted. —*C.*

r Mat.16.7.

s Mat.9.4; 12. 15, 25. ch. 2.8. Je.17.10. Jn.2. 24,25. He.4.12,13. Re. 2.23. Ps.139.1–4.

t De. 29. 4. Ps.69.23; 94. 8. Is. 6. 9,10; 42.18–20;44.18; 63.17. ch.3.5; 16.14;6.52;9.19. 2 Pe.1. 12.

u ch. 6. 34–44. Mat. 14. 17–21. Lu. 9.12–17. Jn.6.2–13.

v ver. 1–9. Mat. 15. 34–38. Pr.11.24,25.

x Mat.16.11,12. He. 5.12. Ps.94.8. 1 Co. 3. 2. Jn.14.9.

y Mat. 11. 21. Jn. 1. 44.

4 Our Lord had embarked at, or near, Dalmanutha, and proceeded to the 'other side' of the sea, *i. e.* to the eastern or rather north-eastern side. The Bethsaida here mentioned must therefore be the town sometimes called *Julias,* which was situated on the east bank of the Jordan, about two miles above the lake.—*P.*

z ch. 2. 3; 5. 28,29; 6. 56. Is.35.5,6. Mat.11.5.

5 This miracle is recorded by Mark alone—a clear internal proof that he is not a mere epitomiser of Matthew.—*C.*

a ch.7.32,33.1 Ki.17. 19. 2 Ki.4.33. Is.42.2,6, 7. Jn.5.43;7.18; 9.6. Re. 3.18.

6 This is the only example of a progressive miracle—all others wrought by our Lord, not excepting that at Siloam (Jn. 9.6, 7, were instantaneous. But the miracle, it is evident from ver.26, our Lord did not intend for the public, but for the man himself; therefore this progressive process is adopted the more to arrest his attention.—*C.*

7 See note * in first column.

11 And[k] the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he [l]sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? [m]Verily I say unto you, There shall no sign be given unto this generation.

13 And he [o]left them, and entering into the ship again departed to the other side.

14 ¶ Now[p] *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, [q]Take heed, beware of the leaven of the Pharisees, and *of* the leaven of Herod.[3]

16 And they reasoned among themselves, saying, *It is* [r]because we have no bread.

17 And when Jesus [s]knew *it,* he saith unto them, Why reason ye, because ye have no bread? [t]perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When [u]I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And [v]when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, [x]How is it that ye do not understand?

22 ¶ And he cometh to [y]Bethsaida;[4] and they [z]bring a blind man[5] unto him, and besought him to touch him.

23 And[a] he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.[6]

24 And he looked up, and said, I [b]see men as trees, walking.[7]

25 After that he put *his* hands [c]again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

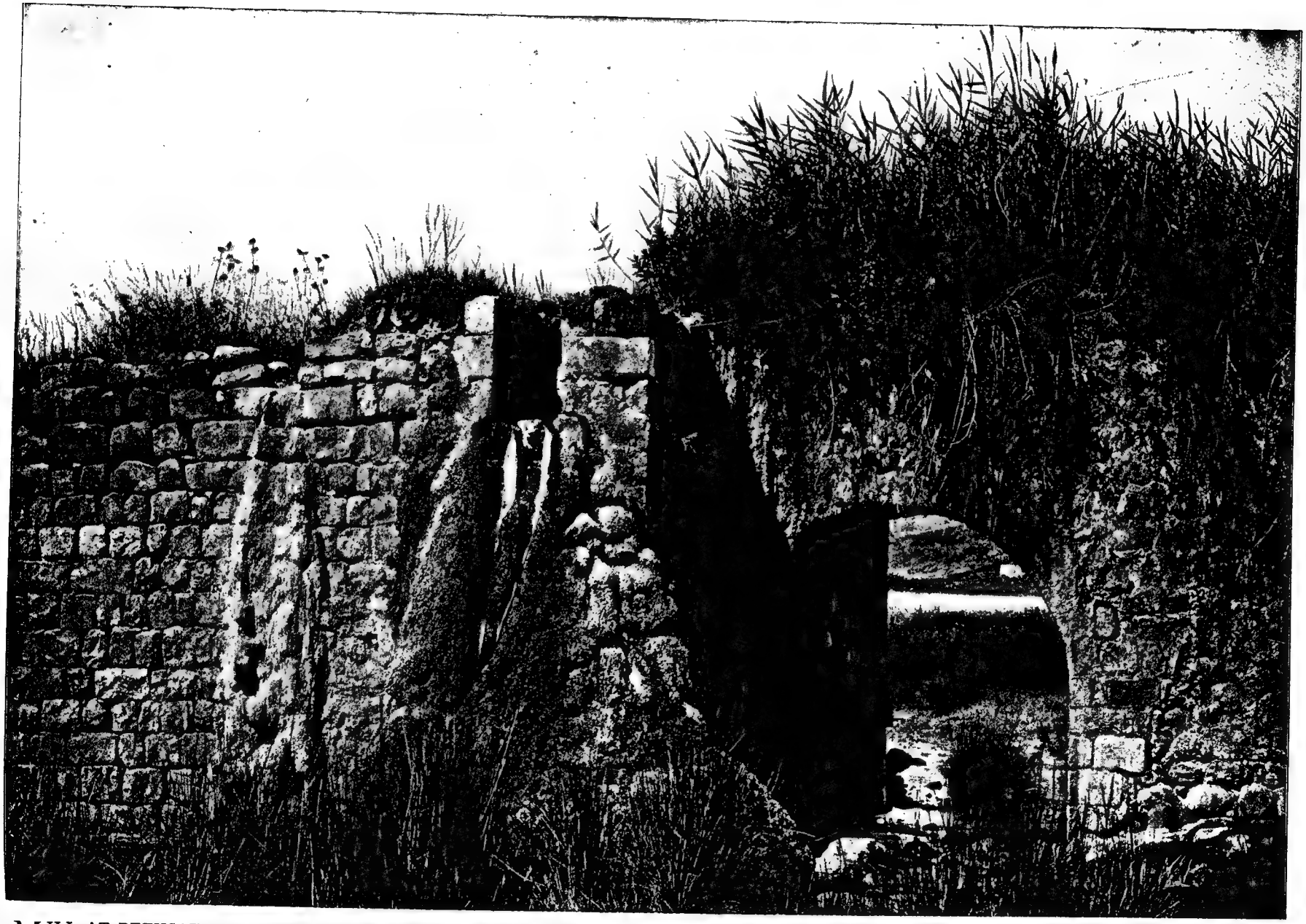
b Ju.9.36. Is.29.18.1 Co.13.11,12. Pr.4.18. Job 17.9.

c Mat.13.12; 25.29. Phi.1.6. Pr.4.18. Is.32.3. 1 Pe.2.9. Job 17.9. 2 Pe.3.18. Da.12.4.

misinterpret his words or providences, nor ever forget his former mighty works. It is highly absurd to reject the most plain and proper evidences which he gives of his dignified character, and insist to be gratified with others, far less useful, merely because they are of our own contriving. Yea, infidelity and impenitent hardness of heart will work the most fearful ruin for those who indulge them. And Jesus will perform no miracles to gratify men's humours; but will abandon those who insist upon them to the heavy judgments which they deserve. But great is his readiness to bear with, help, heal, and save them who, sensible of their wants and maladies, apply to him for relief; and in an instant, or more gradually,—in public or private, as best promotes his glory and their good,—kindly will he bestow it. What mean thoughts men have of Christ! and what carnal views have some real saints of the real glories of his office and work! And never doth Satan more readily cast the saints down than after some signal token of Jesus' regard. Nothing doth Jesus more detest than low thoughts of his sufferings and death; and in nothing does he manifest more true love than in administering sharp rebukes. If we expect glory with him, we must now take up our cross and follow him: for if we be ashamed of him now, we must not expect to be honoured by him in the last judgment. And if in forsaking him we court worldly profits, pleasures, or honours, we shall fall into everlasting perdition. In death or judgment it will little avail us what our external circumstances in life were. And surely our great concern ought to be what shall become of our immortal souls in the eternal state.

CHAPTER IX. Ver. 44—48. The *fire* denotes the eternal torments of hell; and the *never-dying worm* denotes conscience perpetually accusing, upbraiding, and condemning. 49. Every one in hell is preserved incorruptible by the very nature of personality; even as in saints the principle of grace, received in regeneration, secures eternal holiness and happiness.

REFLECTIONS.—O the transcendent glories of our Redeemer! How delightful are the manifestations thereof! Happy are they who are much favoured with them; but happier they who in heaven always behold his face! The ravishing displays of God on earth are indeed quickly passed: but it is enough to hear his Son, when we see him not. He is risen from the dead, and ascended to glory; and will quickly return, without sin, unto our salvation. Let us then exercise ourselves, not in curious questions, but in humble faith and ardent desires. And let all the opposition we receive from devils and men render his return doubly welcome.—Alas! how early Satan enters into men! But when once entered, he holds fast his possession, and cruelly and basely abuses his subjects. And yet, in cases the most alarming, multitudes take his part against Christ and his disciples. Invaluable are the mercies that unbelief defers or deprives men of. And near, though sometimes terribly introduced, is our relief, when unbelief is once made our burden. Yea, often the clearest views of the cause of our miseries come after our deliverance. How Jesus delighted in suffering for men, and yet how ill his sufferings are relished by men under the power of carnal ambition! Many proudly conceal their ignorance till it ruins them; and contend in angry debates till they have lost all sight of the truth. And it is a mercy if Jesus rebuke them, and shame them out of their ambition into peace and humility. It is base for Christians to take it ill that God's work



MILL AT BETHSAIDA—ON SITE OF THE ANCIENT CITY. [Mark, viii: 22-25.]—One of the most picturesque views on the Sea of Galilee is an old mill at Bethsaida. It is hardly to be supposed that this dates from the time of the ancient Bethsaida, but it stands upon the site of the ancient city, and serves to give a pathetic and picturesque impression of one of the great cities that stood upon this sacred sea. It was in Bethsaida that a blind man was brought to our Savior, whom he took by the hand and led out of town and healed him. This whole place is given up now to rank grass and weeds, and utter loneliness and desolation claim a spot where once people thronged, and traded, and passed away. It gives us a striking picture of the vanity of building our hopes upon earthly places and prospects.

26 And he sent him away to his house,[8] saying, [d]Neither go into the town, nor tell *it* to any in the town.

27 ¶ And[e] Jesus went out, and his disciples, into the towns of Cæsarea Philippi:[9] and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, [g]John the Baptist: but some *say*, Elias; and others, One of the prophets.[1]

29 And he saith unto them, But [h]whom say ye that I am? And Peter answereth and saith unto him, [i]Thou art the Christ.[2]

30 And [j]he charged them that they should tell no man of him.

31 ¶ And[k] he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and *of* the chief priests, and scribes, and be killed, and after three days rise again.

32 And he spake that saying [l]openly. And Peter took him, and began to rebuke him.

33 But when he had turned about and looked on his disciples, [m]he rebuked Peter, saying, Get thee behind me, Satan: for thou [o]savourest not the things that be of God, but the things that be of men.

34 ¶ And when he had called the people *unto him* with his disciples also, he said unto them, [p]Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For[q] whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

36 For [r]what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever[s] therefore shall be ashamed of me, and of my words, in [t]this adulterous and sinful generation, of him also shall the [u]Son of man be ashamed, when he [v]cometh in the glory of his Father, with the holy angels.

CHAPTER IX.

2 *Jesus is transfigured.* 11 *He instructeth his disciples concerning the coming of Elias:* 14 *casteth out a dumb and deaf spirit:* 30 *foretelleth his own death and resurrection:* 33 *exhorteth his disciples to humility:* 38 *bidding them to hinder no one from working miracles in his name, and warning them to avoid offences.*

AND he said unto them, [a]Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.[1]

2 ¶ And[b] after six days Jesus taketh *with him* [c]Peter, and James, and John, and leadeth them up into an high mountain [d]apart by themselves: and he was [e]transfigured before them.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And [g]there appeared unto them Elias, with Moses; and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is [h]good for us to be here: and let us make three tabernacles: one for thee, and one for Moses, and one for Elias.

6 For he [i]wist not what to say; for they were sore afraid.

7 And[j] there was a cloud that overshadowed them: and a voice came out of the cloud, saying, [k]This is my beloved Son; [l]hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, [m]he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves,[2] questioning one with another what [o]the rising from the dead[3] should mean.

11 ¶ And they asked him, saying, Why say the scribes that [p]Elias must first come?

12 And he answered and told them, [q]Elias verily cometh first, and restoreth all [r]things; and [s]how it is written of the Son of man, that he must suffer many things, and be [s]set at nought.

13 But I say unto you, [t]That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

14 ¶ And[u] when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed;[5] and running to *him*, saluted him.[6]

16 And he asked the scribes, What [v]question ye with them?[7]

17 And one of the multitude answered and said, Master, [z]I have brought unto thee my son, which hath a dumb spirit:

18 And[y] wheresoever he taketh him, he teareth him;[8] and he foameth, and gnasheth with his teeth, and pineth away; and I spake to thy disciples, that they should cast him out; and [z]they could not.

19 He answereth him, and saith, [a]O faithless generation! how long shall I be with you? how long shall I suffer you? Bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit [b]tare

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A.M. cir. 4036. A.D. cir. 32.

[8] As our Lord sent him to his house, yet prohibited him from going into the village, Bethsaida, it is evident the man was not of that town, and therefore he will not allow him to expend his evidence where he was not known, but to go to his house, where, from the knowledge of his character, every word would tell upon the people.—*C.*

d Mat. 9. 30; 12. 16; 16. 20; 17. 9 & 8. ch. 7. 36. Is. 42. 2. Jn. 5. 41; 7. 18.

e Mat. 16. 13–23. Lu. 9. 18–22.

[9] Cæsarea Philippi stood on the southern slope of Hermon, beside the upper fountain of the Jordan. See note on Mat. 16. 13. In going to it our Lord most probably travelled along the east bank of the Jordan, through the rich and beautiful scenery of western Bashan.—*P.*

g Mat. 14. 2. ch. 6. 14. Mal. 4. 5. Lu. 9. 7–9, 19.

h ch. 4. 11. Jn. 14. 9.

i Jn. 1. 41–49; 6. 69; 11. 27; 4. 42. 1 Jn. 4. 15; 5. 1, 5. Ac. 8. 37; 9. 20.

[2] The omission here of all the favourable circumstances mentioned by Matthew gives strong corroboration to the opinion that Mark wrote under the immediate eye of Peter; who, so far from allowing his own praise to be celebrated, is at pains, as it were, to suppress whatever might seem intended for his personal honour. And intended as his Gospel was for Roman converts, the omission ministers a providential rebuke to the system of despotism in this world, and of assumed power in the world to come, which the Papal power has attempted to establish and maintain by a false interpretation of our Lord's reply to Peter.—*C.*

j ch. 9. 9; ver. 26; ch. 7. 36. Lu. 9. 21, 22. 1 Co. 2. 8.

k Mat. 16. 21; 17. 22, 23; 20. 17, 18. ch. 9. 31; 10. 33. Lu. 9. 22; 18. 31; 24. 7, 26. Is. 53. 2–10. Ps. 118. 22. Jn. 16. 1, 7. 1 Co. 15. 4.

l Jn. 16. 25, 29; 2. 19; 3. 14; 6. 51.

m Ro. 3. 19. 2 Sa. 19. 22. Pr. 29. 27. Jn. 6. 70; 8. 44. Ac. 13. 10. 1 Co. 5. 5.

o Ro. 8. 7, 8. 1 Co. 2. 14. 2 Co. 2. 10. Ja. 3. 15.

p Mat. 16. 24–28. Lu. 9. 23–27; 14. 27. Tit. 2. 12. Mat. 10. 32–39. Ga. 5. 24; 6. 14. Ac. 14. 22. Col. 1. 24. Es. 4. 16. 1 Th. 3. 3. 2 Ti. 3. 12. 1 Co. 3. 18. Phi. 3. 7, 8. He. 11. 24.

q Es. 4. 14. Mat. 10. 39; 16. 25. Lu. 9. 24; 17. 33. Jn. 12. 25. 2 Ti. 2. 11; 4. 6, 8. Ga. 6. 12. Re. 2. 10; 7. 14–17; 12. 11. He. 11. 35.

r Job 2. 4. Mat. 16. 26. Lu. 9. 25; 12. 19, 20. Ps. 49. 7, 8. 1 Pe. 1. 18, 19.

s Mat. 10. 33. Lu. 12. 8, 9. 2 Ti. 2. 12. 1 Jn. 2. 23.

t Mat. 16. 4; 3. 7.

u Da. 7. 13. Ps. 80. 17. Zec. 13. 7. Jn. 1. 14. Mat. 16. 13.

v Mat. 24. 30; 25. 31; 26. 64. Zec. 14. 5. Jude 14. Job 19. 25. Da. 7. 10.

CHAP. IX.

a Mat. 16. 28; 26. 64. Lu. 9. 27; 22. 18. Jn. 8. 52. He. 2. 8, 9; 12. 28.

b Mat. 17. 1–13. Lu. 9. 28–36.

c ch. 5. 37; 14. 33. 2 ch. 6. 31, 32. Ca. 7. 11.

[1] As no power on earth is equal to cope with death, a victory over death is the greatest exhibition of power. In this living power the kingdom of God came at our Lord's resurrection. See Ro. 1. 4. 2 Co. 13. 4. It came again in intellectual power when the Holy Ghost was poured out in tongues upon the day of Pentecost (Ac. 2. 4), and, within that generation, it came in providential and physical power at the capture of Jerusalem and the dissolution of the Jewish polity.—*C.*

e Ex. 34. 29, 35. Is. 33. 17. Jn. 1. 14. 2 Pe. 1. 16, 17. Mat. 28. 3. Da. 7. 9.

g ch. 4. 11. Ac. 10. 43. Ro. 3. 21. Lu. 24. 27, 44. 1 Pe. 1. 10, 11.

h Ps. 30. 6; 63. 2; 84. 10.

i Da. 10. 15. Re. 1. 17.

j 2 Pe. 1. 17. Ex. 40. 34. 1 Ki. 8. 10. Ps. 97. 2. Re. 15. 8.

k 2 Pe. 1. 17. Mat. 17. 5; 3. 17. Is. 42. 1 Ps. 2. 7. Jn. 1. 14; 3. 16; 1. 34. Col. 1. 13.

l Ex. 23. 21. De. 18. 15–18. Ac. 3. 22. He. 2. 3; 1. 2; 12. 25, 26.

m ver. 30; ch. 1. 45; 5. 43; 7. 36; 8. 30. Mat. 17. 29. Lu. 9. 36. Is. 42. 2. Jn. 5. 41; 7. 18.

[2] The construction and meaning of this passage has given rise to much critical discussion. Perhaps it would be rendered more intelligibly thus: 'And upon that word (of Jesus respecting his resurrection from the dead) they laid special hold, questioning among themselves,' &c.—*C.*

o Ac. 17. 18. Jn. 2. 19. ch. 8. 31; ver. 31; ch. 10. 34; xv. Mat. xxviii. Lu. xxiv. Jn. xx.

[3] Not that they questioned the general resurrection, but having learned from the Scriptures that Messiah should live for ever, they cannot comprehend what is meant by *his* rising from the dead. See ver. 32.—*C.*

p Mal. 4. 5. Mat. 17. 10; 11. 14. Is. 40. 3. Mal. 3. 1.

q ch. 1. 2 & 9; 6. 16–29. Mat. iii.; 11. 2–18; 14. 3–12; 21. 24, 25. Lu. i. iii. Jn. 1. 6–36; 3. 23–36; 5. 33–35.

[4] Few verses have caused more perplexity to critical expositors, and few have been subjected to more emendatory violence. May not, however, the whole of this violence be well avoided, and the meaning be clearly educed, merely by supplying the second clause of ver. 12, thus, 'And (he answered and told them) how it is written of the Son of man,' &c., and prefacing ver. 13 thus, (And he answered) 'But I say unto you,' &c., 'as it is written of him;' thus displaying the parallel of prophecy and suffering between the type and the antitype?—*C.*

r Ps. 22. 1–22; 69. 1–21. Is. 50. 5, 6; 52. 14; liii. Da. 9. 24, 26. Zec. 13. 7.

s Ps. 74. 22. Lu. 23. 11. Phi. 2. 7.

t Mat. 11. 14. Lu. 1. 17.

u Mat. 17. 14–21. Lu. 9. 37–42.

[5] Ver. 2, 3. Ex. 34. 30. It seems the lustre of his face still partly continued.

[6] It would seem from the amazement of the people that they must have observed something unusual in the appearance of our Lord. Probably the glory of the transfiguration had not yet altogether departed.—*P.*

w ver. 14; ch. 8. 11. Lu. 11. 53, 54.

[7] Or, *among yourselves.*

x ch. 2. 3; 6. 56; 8. 22; 10. 14; 7. 26. Mat. 12. 22. Lu. 11. 14.

y 1 Pe. 5. 8. Jn. 8. 44. Mat. 15. 22. Lu. 9. 39. Jude 13.

[8] Or, *dasheth him.*

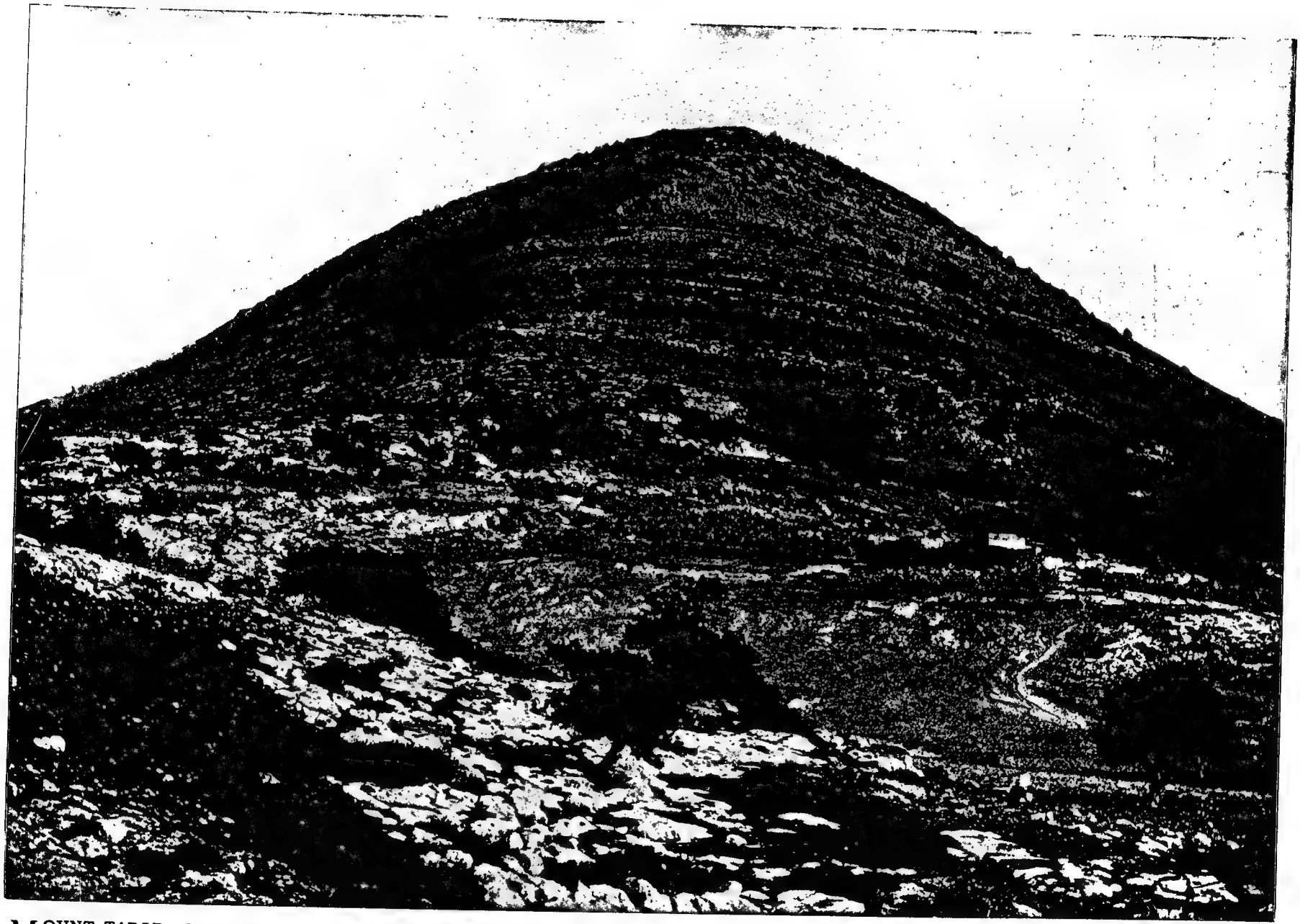
z Lu. 9. 40. ver. 19. 28.

a De. 32. 20. Ps. 78. 8. Mat. 17. 16; 6. 30; 8. 26; 14. 31; 16. 8; 13. 58. He. 3. 10.

b Lu. 9. 42. ch. 1. 26; ver. 18, 22, 26. Re. 12. 12. 1 Pe. 5. 8. Jn. 8. 44.

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prospers in any hands but those of their particular party. And it is very dangerous to oppose that which is ratified by the blessing of God. Yea, if nothing appear contrary to the faith of the gospel, charity requires us to hope the best. God resists the proud, but giveth grace to the humble. The favour which we show to any for Christ's sake he will take as done to himself, and it shall not lose its reward. Better is it to go to heaven through much self-denial, than to hell in a



MOUNT TABOR. [Mark, ix:2.]—Mount Tabor competes with Mount Hermon for the glory of being the place of the Transfiguration of our Savior. It is on the road from Jerusalem to Nazareth, and in sight of the latter city. It is one of the mountains upon which our Savior, in his boyhood, doubtless looked every day. It would not seem strange if this had been the mountain selected for the Transfiguration. It is unique in its features. Upon the top of this mountain there are the ruins of an old church, and all who pass this way make a pilgrimage to its top. One of the most magnificent panoramic views can be obtained from the top of Tabor. It overlooks the plain of Jezreel and Nazareth, and the Sea of Galilee, and the Gadarene country, and Mount Carmel far to the south on the shore of the Mediterranean Sea.

him; and he fell on the ground, and wallowed foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of[c] a child:

22 And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, [d]have compassion on us, and help us.

23 Jesus said unto him, [e]If thou canst believe, all things *are* possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help[g] thou mine unbelief.[9]

25 When Jesus saw that the people came running together, [h]he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And[i] *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But [j]Jesus took him by the hand, and lifted him up; and he arose.

28 And[k] when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, [l]This kind can come forth by nothing but by prayer and fasting.[1]

30 ¶ And[n] they departed thence, and passed through Galilee; [o]and he would not that any man should know *it*.

31 For[p] he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32 But[q] they understood not[2] that saying, and were afraid to ask him.

33 ¶ And[r] he came to Capernaum: and being in the house, he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: [s]for by the way they had disputed among themselves who *should be* the greatest.

35 And he sat down, and called the twelve, and saith unto them, [t]If any man desire to be first, *the same* shall be last of all, and servant of all.

36 And he took [u]a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever[v] shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.[3]

A.M. cir. 4036.
A.D. cir. 32.

c Job 14.1;5-7. Ps. 51. 5. Ju. 9. 1. 20.

d Mat. 15. 22. Ps. 25. 7.

e Mat. 17. 20; 21. 22. ch. 11. 23. Lu. 17. 6. Jn. 11. 40. He. 11. 6. 2 Ch. 20. 20. Ac. 14. 9. Is. 7. 9.

f He. 12. 2. Lu. 17. 5. Phi. 1. 29. 2 Th. 1. 11. Ps. 126. 5.

9 This is a wonderful and cheering narrative. Faith is shown to be omnipotent. It is so because it accepts and appropriates an Omnipotent God. The father's trembling, tearful, and yet faithful confession is very touching. It is accompanied, as such confessions ought always to be, by a prayer for help. The faith which is kindled by the Divine Spirit, must be ever nourished and sustained by him.—*P.*

h Mat. 17. 18. Lu. 9. 42. Mat. 4. 24; 9. 33; 12. 22. Ac. 10. 38. 1 Jn. 3. 8. Ge. 3. 15.

i ch. 1. 26; ver. 18, 20, with Ge. 22. 14. De. 32. 36. Re. 12. 12.

j ch. 3. 10; 5. 41; 7. 33; 8. 23. Mat. 17. 19; 13. 10, 36; 15. 15. Is. 41. 13. Ps. 109. 31.

k Mat. 17. 20, 21. Ep. 6. 18. 2 Co. 12. 7, 8. 1 Ki. 17. 20, 21. 2 Ki. 4. 33, 34.

l Ep. 6. 18. 1 Co. 9. 27. Ps. 50. 15. Is. 45. 11. Mat. 7. 7. Ja. 5. 16.

1 The statement in this verse develops an important principle in the divine government, not confined to the case of miraculous gifts, but extending also to the ordinary administration of divine grace. For as no one can doubt that grace is administered in answer to 'the prayer of faith;' so, that prayer and fasting are habitually and frequently, though not inseparably, united, is the testimony of our Lord, illustrated by the practice of his apostles. See Ja. 5. 15. 2 Co. 12. 8, 9. Mat. 9. 15. Lu. 2. 37. Ac. 13. 3; 14. 23. 1 Co. 7. 5.—*C.*

n Mat. 17. 22. Lu. 9. 44.

o ch. 1. 45; 3. 7; 4. 10, 11; 6. 31, 32; ver. 2, 9.

p Mat. 16. 21; 17. 22, 23; 20. 18, 19, 28; 26. 2; 21. 38, 39. Lu. 9. 44; 18. 31; 24. 26. Jn. 2. 19; 3. 14; 10. 18; 12. 32, 33; 19. 11. Ac. 2. 23; 4. 27, 28. 1 Co. 15. 4. 2 Ti. 2. 8. ch. xiv.-xvi.

q Lu. 2. 50; 18. 34. ver. 10. Jn. 16. 19.

2 They believed Jesus to be the Christ, the Son of the living God. They had learned from 'the law that Christ abideth for ever' (Jn. 12. 34; Is. 9. 7)—(taking the word *law*, as is often done, especially in Ps. xix. cxix. for all Scripture); and being unable to reconcile the doctrine of the death of Messiah with these facts, they were unable understand our Lord's exposition.—*C.*

r Mat. 17. 24; 18. 1-7. Lu. 9. 46-48; 22. 24.

s Pr. 13. 10. Je. 45. 5. ch. 10. 42. Lu. 22. 24-27.

t ch. 10. 43. Mat. 20. 26, 27; 23. 3-12. Lu. 14. 11. Ja. 4. 6.

u ch. 10. 14. Ps. 34. 11; 45. 10. Pr. 8. 17. Ec. 11. 9; 12. 1.

v Mat. 18. 5; 10. 40-42; 25. 40, 45. Lu. 9. 48; 10. 16. Jn. 5. 23; 12. 44; 13. 20; 14. 21. 1 Th. 4. 8.

3 *Not me* (only), *but him that sent me* (also). Comp. Jn. 14. 23.—*C.*

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* *We forbad him*—not because he had failed to cast out the devils (for the casting out seems to be admitted), but *because he followeth not us*. 'Forbid him not,' is the reply of Jesus; for the miracle performed proves he cannot be using my name lightly, either in contempt, or as a mere experiment, or without my authority. This person seems to have been a disciple, who, for some reason not stated, had separated from the company of the apostles, as Paul did from Barnabas in after times. See Ac. 15. 36 41.—*C.*

x Lu. 9. 49, 50; 11. 19. Nu. 11. 26-28. Job 5. 2. Ec. 4. 4. Ga. 5. 26.

4 See note * in first column.

y 1 Co. 12. 3. Lu. 9. 50; 11. 23. Mat. 12. 30. Phi. 1. 18.

z Mat. 10. 42; 25. 40.

a Mat. 18. 6. Lu. 17. 1, 2. Ro. 14. 13, 21. 1 Co. 8. 9-13; 10. 32.

b Ac. 9. 4. Mat. 25. 41-46. 2 Th. 1. 6-9.

c Mat. 5. 29, 30; 18. 8. De. 13. 6, 8. He. 12. 1. 1 Pe. 2. 1. Col. 3. 5. Ro. 8. 13.

5 Or, *cause thee to offend.*

d Is. 66. 24. Je. 7. 20. 2 Th. 1. 9. Mat. 25. 41. Re. 14. 10, 11; 21. 8; 20. 10, 15.

6 Or, *cause thee to offend.*

7 Or, *cause thee to offend.*

e Mat. 18. 9; 5. 29. He. 12. 4. 1 Pe. 2. 1. Ja. 1. 21. Col. 3. 5. Ga. 5. 24. Ro. 8. 13.

g ver. 44, 46. Lu. 16. 24.

h Le. 2. 13. Eze. 43. 24.

8 This is given as a reason for the injunctions and statements contained in ver. 43-48. 'If thy hand offend thee, cut it off. . . . If thine eye offend thee, pluck it out. . . . *For every one shall be salted*,' &c. Fire, like salt, is a symbol. Salt was the symbol of purity. It preserves that to which it is applied untainted. *Fire*—the fire of God's spiritual presence, and wise judgments, purifies the soul. It is the Divine Spirit within who enables us to mortify the members, to chasten our evil desires, to cut off a darling sin. It is thus we are 'salted' or preserved 'with fire.'—*P.*

i Mat. 5. 13. Lu. 14. 34, with Job 6. 6.

9 *Salt*, when applied and absorbed, preserves from corruption, and so becomes an emblem of perpetuity (see Nu. 18. 19). It is grateful to the taste, while it serves, often unknown to him that partakes of it, as an invaluable medicine; and thus it becomes an emblem of that 'meekness of wisdom' with which every 'exhortation, reproof, correction, or instruction' of the Christian should be constantly seasoned, Col. 4. 6.—*C.*

j Col. 4. 6. Ep. 4. 29. Ps. 34. 14. Mat. 5. 9. Ro. 12. 18; 14. 19. Ps. 34. 14. 2 Co. 13. 11. 2 Ti. 2. 22. He. 12. 14.

CHAP. X.

A.D. cir. 33.

a Mat. 19 1-9. Lu. 4. 16. Jn. 3. 22; 10. 40.

1 Literally, 'and having arisen from thence, he cometh to the borders of Judea and beyond Jordan.' See note on Mat. 19. 1. The full narrative of our Lord's teachings and miracles during this journey is given in Lu. xiii. 10.-xviii. 14.—*P.*

b Mat. 4. 23-25; 8. 1, 18; 9. 35; 12. 15; 13. 1; 14. 35; 15. 30; 17. 14. ch. 6. 33; 8. 1.

c ch. 2. 16, 18, 24; 3. 6; 7. 1, 2; 8. 11; 12. 13. Lu. 11. 53, 54.

2 Trying him upon a much disputed point. See note on Mat. 19. 3.—*C.*

d Is. 8. 20. Jn. 5. 39.

38 ¶ And[z] John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him,[4] because he followeth not us.

39 But Jesus said, Forbid him not: [y]for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For he that is not against us, is on our part.

41 For[z] whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 And[a] whosoever shall offend one of *these* little ones that believe in me, [b]it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 And[c] if thy hand offend thee,[5] cut it off: it is better for thee to enter into life maimed, than, having two hands, to go into hell, into the fire that never shall be quenched;

44 Where[d] their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee,[6] cut it off: it is better for thee to enter halt into life, than, having two feet, to be cast into hell, into the fire that never shall be quenched;

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee,[7] pluck[e] it out: it is better for thee to enter into the kingdom of God with one eye, than, having two eyes, to be cast into hell-fire;

48 Where their worm dieth not, and the fire [g]is not quenched.

49 For[h] every one shall be salted with [8]fire, and every sacrifice shall be salted with salt.

50 [i]Salt[9] *is* good: but if the salt have lost his saltness, wherewith will ye season it? [j]Have salt in yourselves, and have peace one with another.

CHAPTER X.

2 Christ disputeth with the Pharisees touching divorcement: 13 blesseth the children that are brought unto him: 17 instructeth a rich man how he may inherit life everlasting: 23 telleth his disciples of the danger of riches: 28 promiseth rewards to them that forsake any thing for the gospel: 32 foretelleth his own death and resurrection: 35 biddeth the two ambitious suitors to think rather of suffering with him: 46 and restoreth to Bartimæus his sight.

AND he[a] arose from thence, and cometh into the coasts of Judea, by the farther side of Jordan:[1] and the [b]people resort unto him again; and, as he was wont, he taught them again.

2 ¶ And[c] the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him.[2]

3 And he answered and said unto them, [d]What did Moses command you?

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course of self-indulgence. Let therefore the terrors and eternity of banishment, heartily believed, be a powerful check to our raging passions. And unless we wish to be through eternity *salted* with God's wrath, as victims of our own folly, let us, as acceptable sacrifices to his mercy and kindness, pray to have our hearts *salted* with grace, and our lives ordered as becometh the gospel.

CHAPTER X. Ver. 21. *Loved him.* The special love of Christ to this inquirer has been matter of difficulty to expositors. Hence they have sought solutions in new translations—such as, 'He accosted him kindly;' 'He felt kindly disposed towards him;' 'He kissed him.' All these have been sought for on the

4 And they said, [e]Moses suffered[3] to write a bill of divorcement, and to put *her* away.

5 And Jesus answered and said unto them, For[f] the hardness of your heart he wrote you this precept:

6 But [h]from the beginning of the creation God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And[i] they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What[j] therefore God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same *matter*.

11 And he saith unto them, [k]Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 ¶ And[l] they brought young children to him, that he should touch them: and *his* disciples [m]rebuked those that brought *them*.

14 But when Jesus saw *it*, he [o]was much displeased, and said unto them, [p]Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.[4]

15 Verily I say unto you, [q]Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And[r] he took them up in his arms, put *his* hands upon them, and blessed them.

17 ¶ And[s] when he was gone forth into the way, there came one running, and kneeled to him, and asked him, [t]Good Master, [u]what shall I do that I may inherit eternal life?

18 And Jesus said unto him, [v]Why callest thou me good? *There is* none good, but one, *that is*, God.[5]

19 Thou[w] knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, [y]all these have I observed from my youth.

21 Then[z] Jesus, beholding him, loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, [a]take up the cross, and follow me.

22 And[b] he was sad at that saying, and went away grieved; for he had great possessions.

23 ¶ And Jesus looked round about, and saith unto his disciples, [c]How hardly shall they that have riches enter into the kingdom of God!

A.M. cir. 4037.
A.D. cir. 33.

[e] De. 24 1. Je. 3. 1. Mat. 5. 31. 19. 7.

[3] *Moses suffered.* The word in Mat. 19. 7. is *commanded*. How then can the difference of statement be reconciled with historical accuracy or verbal inspiration? In the simplest manner possible:—that during a lengthened conference, both phrases were used—while each evangelist chose as he was guided by the Holy Ghost.—*C.*

[f] De. 9. 6; 31. 27. Ac. 7. 51. 13. 18, 14. 16.

[h] Ge. 1. 27; 5. 2. 24. Mal. 2. 14–16, with Je. 6. 16.

[i] Ge. 2. 24. Ep. 5. 31. 1 Co. 6. 16.

[j] Mat 5. 31, 32. Mal. 2. 14–16. Ro. 7. 1–3. 1 Co. 7. 10–13.

[k] Mat. 5. 32. 19. 9. Lu. 16. 18. Ro 7. 1–3. Mal. 2. 14–16. 1 Co. 7. 10–13.

[l] Mat. 19. 13–15. Lu. 18. 15, 16. Ge. 48. 14, 15. Je. 49. 11.

[m] Ch. 9. 38. Mat. 15. 23. 19. 13.

[o] ch. 3. 5; 8. 33; 9. 39. Lu. 9. 54–56. Ep. 4. 26.

[p] Mat. 18. 3, 10. 19. 14. Lu. 18. 16. Ge. 17. 7. De. 29. 11. 1 Co. 14. 20. Re. 14. 5. Pr. 8. 17. 23. 26. Ec. 12. 1. Ps. 34. 11. 145. 10.

[4] Alford remarks on this passage:—'We can hardly read our Lord's solemn saying, without seeing that it reaches farther than the mere then present occasion. It might one day become a question whether the new Christian covenant of repentance and faith could take in the unconscious infant, as the old covenant did:—whether when Jesus was no longer on earth, little children might be brought to him, dedicated to his service, and made partakers of his blessing. . . . Our Lord furnishes the church, by anticipation, with an answer to it for all ages. Not only may the little infants be brought to him; but in order for us who are mature to come to him, we must cast away all that wherein our maturity has caused us to differ from them, and become *like them*. Not only is infant baptism *justified*, but it is (abstractly considered:—not as to *preparation* for it, which from the nature of the case is precluded) the *normal pattern of all baptism*; none can enter God's kingdom except *as* an infant.'—*P.*

[q] Mat. 18. 3; 20. 26. 1 Pe. 2. 1, 2. Jn. 3. 3, 5, 6. Ro. 12. 2. Ep. 4. 24. Col. 3. 10. 2 Co. 5. 17. Ga. 6. 15.

[r] Ge. 48. 14, 49. 26. Lu. 4. 40; 13. 13. Is. 40. 11. Nu. 8. 10.

[s] Mat. 19. 16–22. Lu. 18. 18–23.

[t] Jn. 3. 2; 11. 28.

[u] Jn. 6. 28. Ac. 2. 37. Ex. 19. 8. Ro. 9. 31, 32; 10. 2, 3; 2. 17, 18. Ga. 2. 16; 3. 10, 12.

[v] 1 Sa. 2. 2. Ps. 86. 5; 119. 68. Ja. 1. 17.

[5] See note [v] below.

[x] Ga. 4. 21. Ex. 20. 12–17. De. 5. 16–21. Ro. 13. 9. Ja. 2. 11. Le. xix. Ga. 5. 14.

[y] Phi 3. 6. Tit. 1. 16. 2 Ti. 3. 5. Is. 58. 2. Eze. 33. 31, 32. Mal. 3. 8. Ro. 7. 9. Lu. 18. 11, 12.

[z] ch. 8. 34. Lu. 12. 33; 16. 9. Ja. 2. 10. 1 Ti. 6. 18, 19. Ac. 2. 44; 4. 32, 34. Mat. 6. 19, 20.

[a] ch. 8. 34. Jn. 16. 33. Ac. 14. 22. 2 Ti. 3. 12.

[b] 2 Co. 7. 10. Ju. 18. 24. ch. 4. 19. Phi. 3. 19. Ps. 17. 14. 2 Ti. 4. 10.

[c] Mat. 19. 23–26. Lu. 18. 24–27. Mat. 13. 22. Lu. 21. 34. Job 31. 24. Ps. 62. 10. 1 Co. 1. 26. Ja. 4. 4; 5. 1–3; 2. 5. 1 Ti. 6. 9, 10.

* There is involved in this answer of Christ an evidence of his divinity. The person who addressed him called him 'good,' & yet believed him to be but a man. In that application our Lord repudiates the title. None but God can be 'good.' The man had judged from the words he heard and the acts he saw that Christ was 'good.' He had judged rightly; and now our Lord shows him that the necessary inference was that Christ, whose words and acts proved him to be 'good,' *must be God.*—*P.*

[d] Job 31. 24. Hab. 2. 9. Ps. 52. 7; 62. 10; 17. 14. Pr. 11. 28; 18. 11; 23. 5. 1 Ti. 6. 17. Re. 3. 17.

[e] Mat. 7. 14. Lu. 13. 24. Nu. 24. 23.

[g] Job 10. 13; 42. 2. Ge. 18. 14. Je. 32. 17, 27. Zec. 8. 6. Lu. 1. 37. He. 7. 25. Is. 63. 1.

[h] Mat. 19. 27–30. Lu. 18. 28–30. ch. 1. 20. Phi. 3. 7–9. De. 33. 9–11.

[i] Lu. 22. 28, 29. 2 Co. 6. 8.

[j] Ps. 19. 11. Is. 61. 10. 2 Ch. 25. 9.

6 On recollecting that to our Lord, and, therefore, to his disciples, 'whosoever shall do the will of the Father, was brother, and sister, and mother' (Mat. 12. 49, 50), and on recollecting the unbounded charity and hospitality of the primitive church, there will be no difficulty in receiving this prophecy, even in the most literal sense. —*With persecutions.* Rather, 'After or amidst persecutions.'—*C.*

[k] Mat. 16. 24. Jn. 16. 33. Ac. 14. 22. 2 Ti. 3. 12. Col. 1. 24. He. 12. 6.

7 These precious words recorded by Mark—'now in this time,' show that the rewards of the Christian are not wholly future. He gets much in this world—he gets all that his heavenly Father sees to be for his good. The restricting phrase, 'with persecutions,' limits the promise, and gives it a new meaning. The words are not to be taken literally, but in a higher sense. The loss of kindred is to be supplied by those who are bound to us by closer and holier ties than those of earth—ties which become stronger in times of sorest trial and persecution.—*P.*

[l] Mat. 19. 30; 20. 16; 8. 11, 12; 21. 13. Ac. 13. 46. Lu. 13. 30; 7. 29, 30; 18. 14.

[n] Mat. 20. 17–19. Lu. 18. 31–34. Ps. 40. 8. Is. 53. 7.

8 *They were amazed.* They were smitten with indefinable awe at the majesty that began more and more to appear in his miracles, person, and discourses; as well as with a prophetic presentiment and fear of those impending trials and calamities which he had so frequently and so lately foretold.—*C.*

[o] Jn. 11. 8, 56. ch. 9. 31.

[p] Mat. 11. 25; 13. 11. ch. 4. 34.

[q] Mat. 16. 21; 17. 22, 23; 20. 18, 19. ch. 8. 31; 9. 31. Lu. 9. 22; 18. 31–33; 24. 7, with ch. xiv.–xvi. Jn. xviii. xx. Mat. xxvi.–xxviii. Lu. xxii.–xxiv. Ps. xxii. lxix. Is. liii. Ac. 4. 27, 28; 26. 22.

[r] Mat. 20. 20–28; 4. 21. ch. 1. 19, 35. 37. 9. 2.

[9] 1 Ki. 2. 16. Ro. 8. 26. Ja. 4. 3. Je. 45. 5. They asked by, or along with, their mother.

[1] Be thy chief ministers of state, 1 Ki 2. 19; 22. 19. Ps. 45. 9; 110. 1. Mat. 16. 27; 19. 28.

[s] Ro. 8. 26. Ja. 4. 3.

[t] Jn. 18. 11. Ps. 75. 8. Lu. 12. 50; 22. 42. ch. 14. 36. Mat. xxvi. xxvii. Ps. xxii. lxix.

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them [d]that trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, [e]Who then can be saved?

27 And Jesus, looking upon them, saith, [g]With men *it is* impossible, but not with God: for with God all things are possible.

28 ¶ Then[h] Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, [k]There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

30 But he shall receive [i]an hundredfold now in this time,[6] houses, and brethren, and sisters, and mothers, and children, and lands, [k]with persecutions; and in the world to come eternal [l]life.

31 But[l] many *that are* first shall be last; and the last first.

32 ¶ And[n] they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed;[8] and as they followed, they [o]were afraid. [p]And he took again the twelve, and began to tell them what things should happen unto him,

33 *Saying*, [q]Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles;

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again.

35 ¶ And[r] James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.[9]

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand,[1] in thy glory.

38 But Jesus said unto them, [e]Ye know not what ye ask. Can ye drink of [t]the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they said unto him, [u]We can. And Jesus said unto them, [v]Ye shall indeed drink of

[x] Jn. 11. 16. ch. 14. 31.

[v] ch. 14. 36. Jn. 16. 33; 17. 14. Mat. 10. 17–34; 24. 9. Col. 1. 24. Ac. iv.–xii Re. 1. 9

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principle that the inquirer remaining an absolute lover of the world, any special love towards him was impossible. These difficulties, however, seem made rather than found. (1) Would not Christ have loved an enemy and taught his disciples the same? Not, indeed, with love of approbation or complacency—for that were unnatural, impossible, and sinful—but with love of compassion, benevolence, and forgiveness. Why then might he not feel some special movement of the love of pity and benevolence towards this visitant? (2) Is it certain because this man 'went away grieved' that he therefore never returned? It is by no means certain, and his return is the higher probability. See ver. 27. *C.*

the cup that I drink of: and with the baptism that I am baptized withal, shall ye be baptized:

40 But[x] to sit on my right hand and on my left hand, is not mine to give; but *it shall be given to them* for whom it is prepared.

41 And [y]when the ten heard *it*, they began to be much displeased with James and John.

42 But Jesus called them *to him*, and saith unto them,[1] [z]Ye know that they which are accounted[2] to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But[a] so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For[b] even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.[3]

46 ¶ And[c] they came to Jericho: and as he went out[4] of Jericho with his disciples and a great number of people, blind Bartimæus, the son of Timæus, sat by the highway-side, begging.

47 And when he heard that it was [d]Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* [e]Son of David, have mercy on me.

48 And [g]many charged him that he should hold his peace: but he cried the more a great deal, *Thou* Son of David, have mercy on me.

49 And[h] Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, [i]Be of good comfort, rise; he calleth thee.

50 And[j] he, casting away his garment,[5] rose, and came to Jesus.

51 And Jesus answered and said unto him, What[k] wilt thou that I should do unto thee? The blind man said unto him, Lord,[6] that I might receive my sight.

52 And Jesus said unto him, [l]Go thy way; thy faith hath [7]made thee whole.[8] And[m] immediately he received his sight, and followed Jesus in the way.

CHAPTER XI.

1 *Christ rideth with triumph into Jerusalem:* 12 *curseth a barren fig-tree:* 15 *purgeth the temple:* 20 *exhorteth his disciples to steadfastness of faith, and to forgive their enemies:* 27 *and defendeth the lawfulness of his actions, by the witness of John, who was a man sent of God.*

AND when[a] they came nigh to Jerusalem, unto Bethphage, and Bethany, at [b]the mount of Olives, he sendeth forth two of his disciples,[1]

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*.

3 And if any man say unto you, Why do ye this? say ye that [c]the Lord [d]hath need of him; and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without, in a place where two ways met; and they loose him.[2]

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, [e]and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way; and others cut down branches off the trees, and strawed *them* in the way.

9 And they that went before, and they that followed, [g]cried, saying, Hosanna; Blessed *is* he that cometh in the name of the Lord:

10 Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: [h]Hosanna in the highest.

11 And [i]Jesus entered into Jerusalem, and into the temple: [j]and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

12 ¶ And[k] on the morrow, when they were come from Bethany, he was hungry:

13 And[l] seeing a fig-tree afar off, having leaves,[3] he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not *yet*.

14 And Jesus answered and said unto it, No man[4] eat fruit of thee hereafter for ever. And his disciples heard *it*.[5]

15 ¶ And[n] they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves;

16 And would not suffer that any man should carry *any* vessel through the temple.

A.M. cir. 4037
A.D. cir. 33.

x Is.52.13; 49. 3. Jn. 17.2, 6, 24. Mat. 25. 34. He.11. 16. Ro.8.30,33. 1 Pe.1.3,4.

y Lu.22.24. Mat.20. 24.Pr.13.10.Ja.4.1. Job 5.2.

z Lu.22.25. Mat.20. 25.

[2] Or, *think good.*

a ch. 9. 35. Mat. 20. 26–28; 18. 3, 4; 23.8–13. Lu.9.48; 22. 26, 27; 14. 11; 18. 14. Jn.13.12–17. 1 Co.9.19–23. Ja.4.6,10. 1 Pe.5.5,6.

b Mat. 11. 29; 28. 20; 26.28. Jn.13.14. Phi.2.5 –8. He.5.8. 1 Ti.2.4–6. Tit.2.14. Ga.3.13.2 Co. 5.21. Da.9.24,26. See Mat.20.28. Is.53.10-12. 1 Pe.1.19.

[3] A clear and decisive proof that our Lord did not consider his life a mere example, or his death a mere martyrdom in confirmation of his doctrine; but his death, a true sacrifice for sin; and his rising, the inbringing of 'an everlasting righteousness.'—*C.*

c Mat.20.29–34. Lu. 18. 35–43, with Is. 59. 10.

[4] The solution of the apparent contradictions in this narrative is reserved for note on Lu. 18. 35.—*C.*

d Mat.1.21;2.23. Lu. 4.16. Jn.1.45,49.

e Is.11.1. Je. 23. 5, 6. Mat. 1.1,19,27;12.23; 15. 22; 22. 42,45. Ro.1.3,4. Re.22.16.

g Mat. 20. 31; 19.13; 15. 23. Lu.18.1. Je.29. 13. Ps.62.12.

h He.4.15; 2. 17. Ps. 145.8.86.15;103.10–14.

i Jn.11.28. Is.45.22.

j Ec.9.10. Phi.3.7–9. Ca.1.4. Ps.84.2;42.1,2.

[5] A mark of great anxiety to rid himself of every impediment; and evidently the observation of an eye-witness. The action may also be well considered as emblematic of a sinner coming to, and a believer going after Christ; both 'laying aside every weight, and the sin that doth most easily *entangle* them.'—*C.*

k ver. 36. Mat.7.7,8, with Is.35.5.

[6] Gr. *Rabboni*, Jn. 20,16.

l Mat.8.13; 15.28; 9. 22. Lu.7.50. ch.5.34.

[7] Or, *saved thee.*

[8] The earnestness of this poor blind man surmounted all difficulties. 'Happy he who lets himself be restrained from faith and the cry of faith by nothing under the sun. Things are continually occurring which might have a tendency to turn us in part or wholly away from Christ. What then? So much the more does the blind cry out, and faith believe; and the more it is hindered, the more it is helped.'—*P.*

m Ge.1.3. Ps.33.9. Is. 35.5;42.18. Mat.11.5,9. 29;12.22. ch.8.25.

CHAP. XI.

a Mat. 21. 1–11. Lu. 19.29–40. Jn.12.12–16.

b 2 Sa.15.30. 1 Ki.11. 7. 2 Ki.23.13. Lu.22.39. Ac.1.12. Zec.14.4. ch. 13.3.

A.M. cir. 4037.
A.D. cir. 33.

[1] See note on Mat. 21.1.—*P.*

c Ps. 24. 1; 50. 10, 11. Ac.10.36. He.1.2.

d Ac.17.25.2 Co.8.9. Zec.9.9.

[2] Doddridge has well remarked here, on our Lord's prescience, even to the most minute and apparently fortuitous circumstances. 1. Ye shall find a colt; 2. on which no man ever sat; 3. bound with his mother; 4. where two ways meet; 5. as ye enter into the village; 6. the owner of which will at first seem unwilling that ye loose him; 7. but who, when he hears that I have need of him, will let him go. *C.*—This minuteness and circumstantiality of detail is one of the leading characteristics of Mark's Gospel. He was a close observer of facts.—*P.*

e 2 Ki.9.13. Jn.12.12 –14;1.14. Le.23.40.

g Ps.118.24–26. Mat. 21. 9; 23. 39. Jn. 12. 13. Lu.19.37,38; 2.14; 1.32. Ps. 72. 17–19. Is. 9. 6, 7; 11.2–4; 52.13; 53.12. Je. 33.15.

h Ps.148.1.

i Mat.21.10–17. Lu. 19.45.

j Zep.1.12. Eze.8.9.

k Mat.21.18.

l Mat. 21.19. Lu.13. 6–9; 19.42–44. Phi.3.18, 19. 2 Ti. 3. 5. Tit.1. 16. He. 6. 4–8; 10. 26–31. 2 Pe.2.20–22. Mat.12.43– 45; 21.40–44. Re.3.1. 15. 5-7.

[3] The fig-tree produces its fruit before its leaves, so that the appearance of the leaves was evidence that the fruit should have been ripening; and as 'the time of figs (that is, the time for their being ripe and gathered) was not yet (come),' our Lord had an additional right to expect fruit. But here the infidel asks, Does not this ignorance strangely contrast with, or rather invalidate, the wonderful prophetic wisdom attributed to Jesus in the previous narrative? The answer is obvious. The visit was intended to furnish an emblem of the blighting curse that speedily follows a barren professor of the gospel.—*C.*

[4] But even supposing this tree to have been no man's property, but growing on an absolute common, how could Jesus be justified in destroying it for ever? If this objection be of any force, it will go to arraign the providence of God, and all that are called laws of nature—by which thousands of plants, and shrubs, and trees are annually destroyed by canker, or blight, or storms; and as whatever proves too much, in reality proves nothing,—so an objection that goes too far, is, in reality, no objection where it is applied.—*C.*

[5] See note on Mat. 21.19.—*P.*

n Mat.21.12–16. Lu. 19. 45–48. Jn. 2. 12–16. De.14.25,26.

REFLECTIONS.—What an example of unwearied patience and labour, of wisdom and prudence, of humility and condescension, of tenderness and compassion, has Jesus set before us in himself! and under what an excellent dispensation of purity, light, and grace, do we now live in the gospel period! Its various truths are set forth in the most evident light, and all its precepts recommended by the strongest arguments. The laws of marriage are plainly settled, for preventing confusion, and for promoting conjugal faithfulness and affection. And the privileges of believers' children are clearly established, and themselves made emblems of the true heirs of God, and joint heirs with Christ. But self-confidence, proud ambition, and a worldly spirit are great hindrances to real religion and happiness. And God's grace rarely recovers men from their influence, or teaches them that the only use of riches is to do good with them. Alas! how many have several amiable qualities, and yet, for want of indwelling grace, **land at last in eternal sorrow! but rich are the rewards of self-denial and multiplied losses for Christ's sake. And yet it is only believing views of his sufferings that will make us to delight in them. It is shameful for the disciples of a crucified Redeemer repeatedly to contend about the imaginary trifles of worldly grandeur. And great is his compassion in bearing with the infirmities, ignorance, and frowardness of his people. Yea, he is ready to heal such as apply to him for relief in the firm faith of his infinite ability and willingness to save. No meanness, no distemper, can stop the egress of his great love. And if he welcome, no matter how many thousands wickedly discourage me. And if he succour, supply, save, and enlighten my soul or body, cheerfully should I follow him in my way to eternal rest.**

CHAPTER XI. REFLECTIONS.—The divine sove-



SITE OF THE TEMPLE. [Mark, xi:27.]—This view gives us the best representation of the premises upon which the temple was situated to be possibly obtained from a photograph. It was taken from the top of a house in the neighborhood, and we are enabled to see the Mosque of Omar and the Mosque of El Aksa, with gates, tombs, pulpits and arches that belong to this wonderful spot. We are able to form a very satisfactory idea of the area on which stood the temple of Solomon a thousand years before Christ, and on which stood the temple of Herod, into which our Savior entered at the time of the royal reception which the multitude gave him. What memories crowd upon us as we look at these sacred precincts! It was here that Abraham offered Isaac, and the scene calls up the illustrious names of Jewish and of Christian history.

17 And he taught, saying unto them, Is it not written, [o]My house shall be called of all nations the house of prayer?[6] but ye have made it a den of thieves.

18 And[p] the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

19 And[q] when even was come, he went out of the city.

20 ¶ And[r] in the morning, as they passed by, they saw the fig-tree dried up from the roots.

21 And Peter, calling to remembrance, saith unto him, Master, behold, the fig-tree which thou cursedst is withered away!

22 And Jesus, answering, saith unto them, Have faith in God.[7]

23 For[s] verily, I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass;[8] he shall have whatsoever he saith.

24 Therefore I say unto you, [t]What things soever ye desire when ye pray, believe that ye receive *them*, and ye shall have *them*.

25 And[u] when ye stand[9] praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses.

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.[1]

27 ¶ And[v] they come again to Jerusalem: and as he was walking [x]in the temple, there come to him [y]the chief priests, and the scribes, and the elders,

28 And say unto him, [z]By what authority doest thou these things? and who gave thee this authority to do these things?

29 And [a]Jesus answered and said unto them, I will also ask of you one question,[2] and answer me, and I will tell you by what authority I do these things.

30 The[b] baptism of John, was *it* from heaven, or of men? Answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not [c]believe him?

32 But[d] if we shall say, Of men; they feared the people: for all *men* counted John, that he was a prophet indeed.

A.M. cir. 4037.
A.D. cir. 33.

o Is.56.7.60.7.Zec.2. 11; 8. 20–23, with Je.7. 11. Ho.12.7. Lu.19.46. Mat.21.13.

6 Or, *an house of prayer for all nations.*

p Mat. 7. 28; 21. 15. Lu. 4. 32; 19.47,48. Jn. 12.19. Ac.4.2; 13.45. Is. 26.11. Ec.4.4. Job 5. 2. ch.1.22;6.2.

q ver. 11; ch.13.1. Jn. 12.36. Lu.21.37.

r Mat. 21. 19, 20; 24. 42, 44, 50; 25. 6, 13. Job xviii. xx. Is. 30. 13, 14. He.6.8;10.26,27.

7 Or, *Have the faith of God*, 2 Ch.20.20. Is. 7.9. Pr.3.5. Ps.62.8. ch. 5.36.9.23.

s Mat. 17. 20; 21. 21. Lu.17.6. Ja.1.5,6. Ro. 14.19,20.1 Co.13.2.

8 This description does not warrant an enthusiast to expect the fulfilment either of his desires or predictions, but the man who desires and foretells upon the direct warrant and promise of God.—*C.*

t Mat. 7. 7,11; 18.19; 21.22. Lu.11.9; 18.1. Jn. 14.13; 15.7; 16.24. Ja.1. 5, 6; 5.16–18. 1 Jn.3.22; 5.14. Is.45.11. Ge.32.26. Ps. 118. 5; 123. 2. 2 Co. 12.8. He.4.16.

u Mat. 6. 14; 18. 23–35. Ep. 4. 32. Col.3.13. Mat.7.1,2. Ja.2.13.

9 Standing is one among the various attitudes of prayer exemplified in Scripture: see Zec.3.1. Lu. 18. 11, 13. Re. 11. 4); wherefore, upon account of their customary attitude, Christians should neither despise nor condemn one another.—*C.*

1 These words are found in Mark only. They were probably added by our Lord to prevent any wrong impression that might have been made on the minds of men by the cursing of the fig-tree. We are not warranted by that miracle in praying for judicial sentence upon our enemy. Forgiveness and love are the feelings we are commanded to cherish toward our fellowmen.—*P.*

v Mat.21.23–32. Lu. 20.1–8.

x Mal.3.1. Hag.2.7, 9.

y Ps.2.1–5; 22.12,16. Is.53.3. Ac.4.27,28.

z Nu.16.3. Ex. 2. 14. Ac.7.27,14.7. Mat.7.29.

a Is.52.13. Am.5.13. Mat. 10. 16. Ep. 5. 15. Jn.5.13.

2 Or, *thing.*

b ch.1.1–11. Mat.iii. Lu.i.iii. Jn.1.6–36;3.22, 36; 5.32–36. Lu.7.29,30. ch.9.13.

c Jn.1.26,29–36;3.28–36;5.32,33.

d Mat.3.5,6; 11.9;14. 5. Jn 1.25; 5.35. ch.6.20. Lu.7.26–30.

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* How wonderful are the ways of God! By the favour and fear of 'the people' he restrains the priests and scribes and elders till the work of our Lord is completed; and by the versatility, and inconsistency, and heartlessness, and cruelty of that same 'people' he delivers our Lord to his enemies, to judgment, and crucifixion! Thus bringing to pass 'his determinate purpose and counsel' by the most indeterminate, and, apparently, uncertain agency!—*C.*

A.M. cir. 4037.
A.D. cir. 33.

e Is.1.3;29.14. Je.8.7. Ho.4.6. Ro.1.18,21,22, 28. 2 Co. 2. 15; 4. 3, 4. 2 Th.2.9,10. Is.6.9,10.

f Lu.10.21,22. Pr.26. 4. Job 5.13.

CHAP. XII.

a Mat.21.33–46. Lu. 20.9–19. Is.5.1–4. Je.2. 21. Ps.80.8–15. Ca.8.11, 12. Ex xxxv.–xl. Le.i. –xxv. 1 Ki.vi.–viii. Nu. iii. iv. viii. De.1.15; 16. 18.1 Ch.xxii.–xxvii.

b Ps 1.3. Ca.8.11,12.

c 2 Ki.17.13.2 Ch.36. 15. Je. 44. 4. Zec. 7. 7. Ne.9.29. He.1.1.

d Mi.7.1. Lu.12. 48. Jn.15.1–8.

e 1 Ki.22.24.2 Ch.16. 10; 23. 19, 21; 36. 16. Je. xx. xxvi. xxxvii. xxxviii. 1 Th. 2. 15. Mat. 23. 34–37. Ac. 7. 52,59. He.11.36,37.

g Ne.9.30. Je.7.25.

h He.1.1,2. Jn. 3.16. Ro. 8.3. Ga. 4. 4. Jn.1. 14. Lu. i. ii. iv., &c. Mat.i.–xxv. ch.i.–xiii. Jn.i.–xvi.

1 The word 'well-beloved' is emphatic. A closer relationship —a relationship differing in kind from that existing between the Lord and the other messengers, is here intimated. Sonship implies unity of nature. Christ is the only-begotten Son.—*P.*

i Ac.2.23,36; 3.15. 1 Co.2.8. 1 Th. 2.15. Ps. 22.6–21;69.1–21. Mat.2. 3–20;12.14; 21.46; xxvi. xxvii. ch. 3. 6; xiv. xv. Lu. 4. 28, 29; 11. 53, 54; xxii.xxiii. Jn.v.vii.–xii. xviii.xix. He.13.12.

j He.1.2. Ps.82.8; 2. 8,9,12.

k Mat. 21. 41, 43, 44; 8.11,12;12.43–45;23.35–38; 22.7; 3.12; 24. 2–34. ch. xiii. Lu. 19. 27, 42–44; 20. 15,16; 17. 22–37; 21.6–33. Jn.9.39–41. Pr. 1.21–32. Is.5.5–7. Da.9. 26. Je.17.3. Ac. 28. 23–28. Le. xxvi. De.4.26, 27; xxviii.–xxxii. Ro. xi. Ac.13.46,47.

l Ps. 118.22. Ac.4.11, 12. Ro.9.33. 1 Pe.2.7,8. Is. 28. 16. Ep. 2.14–22; 1. 19–23. Phi. 2. 6–11. Mat. 16.18.

2 See note on Mat. 21.42.—*P.*

m 1 Ti 3. 16. Ro. 16. 26,27. Col.1.25–27. Ep. 3.3–9.1 Co.2.7.

o ch. 11. 18, 32. Mat. 21. 26, 46. Lu. 20. 6, 19. Jn.7.19,30.

3 See note * in first column.

p Mat.22.15–22. Lu. 20. 20–26; 11.53,54. Ps. 2. 2. Je. 18. 18. Ec.4.4. Job 5.2. Is.29.21.

q ch.8.15. Mat.16.6.

4 The Herodians were those Jews who were attached to the family and policy of the Herods. They were less exclusive than the Pharisees, and they were inclined to make such a compromise between the Jewish law and Roman polity as might save to some extent the independence of the nation under the rule of the Herodian family. On questions of Jewish law our Lord had completely silenced the charges and cavils of the Pharisees; in the hope, therefore, of entrapping him politically, and thus bringing upon him the judicial power of the civil governor of Galilee, the Herodians assailed him.—*P.*

33 And they answered and said unto Jesus, [e]We cannot tell. And Jesus answering, saith unto them, [g]Neither do I tell you by what authority I do these things.

CHAPTER XII.

1 In a parable of the vineyard let out to wicked husbandmen, Christ foretelleth the reprobation of the Jews, and the calling of the Gentiles. 13 He avoideth the snare of the Pharisees and Herodians about paying tribute to Cæsar: 18 confuteth the error of the Sadducees, who denied the resurrection: 28 resolveth the scribe, who questioned of the first commandment: 35 refuteth the opinion that the scribes held of Christ: 38 bidding the people to beware of their ambition and hypocrisy: 41 and commendeth the poor widow for her two mites, above all the gifts of the rich.

AND he[a] began to speak unto them by parables. A *certain* man planted a vineyard, and set an hedge about *it*, and digged *a place for* the wine-fat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And [b]at the season he sent to the husbandmen [c]a servant, that he might receive from the husbandmen of the [d]fruit of the vineyard.

3 And[e] they caught *him*, and beat him, and sent *him* away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

5 And again he sent another; and him they killed, [f]and many others; beating some, and killing some.

6 Having[h] yet therefore one son, his well-beloved,[1] he sent him also last unto them, saying, They will reverence my son.

7 But[i] those husbandmen said among themselves, This is the [j]heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed *him*, and cast *him* out of the vineyard.

9 What shall therefore the lord of the vineyard do? [k]He will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this scripture; [l]The stone which the builders rejected is become the head of the corner:[2]

11 This was the Lord's doing, and it [m]is marvellous in our eyes?

12 And[o] they sought to lay hold on him, but feared the people:[3] for they knew that he had spoken the parable against them: and they left him, and went their way.

13 ¶ And[p] they send unto him certain of the Pharisees and of the [q]Herodians,[4] to catch him in *his* words.

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holiness, the omniscience, and almighty power of our Redeemer, was clearly manifest even in his deepest humiliation; and his meek and lowly triumph proclaimed the spiritual nature of his kingdom. Every one's property ought therefore to be ready at his call, and every mouth opened to publish his praise. Notwithstanding the fairest pretences to the contrary, every ordinance should be inviolably observed according to his law. Yea, it is the great design of Christ and his gospel to reform the worship of God and the hearts and manners of men. And he acts with great majesty and power whenever he takes his work in hand. Christ will do great things for such as believe firmly, pray earnestly, and forgive injuries heartily. But, alas! how many prayers are lost for want of faith and a charitable frame towards others! Infinite is the danger of living fruitless under the means of salvation, and of being by rejecting Christ cast into endless perdition! But the more he displays his glory, holiness, and power, in his word or work, the more ungodly sinners, and especially hypocrites, set themselves against him. Yea, by every art, evasion, and wicked or wilful untruth, they labour to oppose him and his interests in the world. But none of their projects are hid from or can prevail against him.

CHAPTER XII. REFLECTIONS.—Great is the kindness of God in planting a church among men, and astonishing his patience towards obstinate and rebellious sinners. Thousands of the most shocking affronts to himself, his messengers, and messages, he endures before he executes his wrath upon them. Yea, marvellous above all is his grace in sending his Son to

14 And when they were come, they say unto him, [r]Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: [s]Is it lawful to give tribute to Cæsar,[5] or not?

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why[t] tempt ye me? Bring me a penny,[6] that I may see *it*.

16 And they brought *it*. And he saith unto them, Whose *is* this image and superscription? And they said unto him, Cæsar's.

17 And Jesus, answering, said unto them, Render[u] to Cæsar the things that are Cæsar's, and to God the things that are God's. [v]And they marvelled at him.

18 ¶ Then[w] come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

19 Master, Moses wrote unto us, [x]If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his [y]brother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying, left no seed.

21 And the second took her, and died; neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering said unto them, Do ye not therefore err, because [a]ye know not the scriptures,[b] neither [c]the power of God?

25 For when they shall rise from the dead, they neither marry nor are given in marriage; but are [d]as the angels which are in heaven.

26 And as touching the dead, that they rise; have ye not read in the book of Moses, [e]how in the bush[7] God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?[8]

27 He is not the God of the dead, but the God of the living: [g]ye therefore do greatly err.

28 ¶ And[h] one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments *is*, [i]Hear,[9] O Israel; the Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This *is* the first commandment.

31 And the second *is* like, *namely* this, [j]Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for [k]there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, [l]is more than all whole burnt-offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, [m]Thou art not [1]far from the kingdom of God.[2] And[o] no man after that durst ask him *any question*.

35 ¶ And[p] Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?

36 For David himself said [q]by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.[3]

37 David therefore himself calleth him Lord; and [r]whence is he *then* his son? And the common people heard him gladly.[4]

38 ¶ And he said unto them in his doctrine, [s]Beware of the scribes, which love to go in long clothing, and *love* salutations in the marketplaces,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts;

40 Which[t] devour widows' houses, and for a pretence make long prayers: [u]these shall receive greater damnation.

41 ¶ And[v] Jesus sat over against the treasury,[5] and beheld how the people cast [6]money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two mites,[7] [w]which make a farthing.

43 And he called *unto him* his disciples, and saith unto them, [x]Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

A.M. cir. 4037. A.D. cir. 33.

[r] ch.14.45. Ps. 12. 2; 55.21, with 2 Co.2.17. 1 Th. 2. 4. Ga. 1. 10. Ac. 10.34,35.

[s] Ezr.4.13. Ac.5.37. Mat. 17. 25 Je. 42. 2,3, 20.

[5] *i.e.* the Roman emperor.

[t] ch. 3.2;8.11. Lu.11. 16,53,54.

[6] Sevenpence halfpenny, as Mat. 18. 28; 20.2:22.19.

[u] Mat. 17. 25–27; 22. 21. Lu.20.25. Ro.13.7. Pr.24.21.1 Pe 2.17. Ec. 5.4,5. Mal.1.6.

[v] 1 Co.14.19,20. Job 5.12,13. Mat. 22. 22,33, 46. Lu.20.26.

[w] Mat.22.23–33. Lu. 20.27–39. Ac.23.8.1 Co. 15.12,2 Ti.2.17.

[x] Ge.38.8. De.25.5,6

[y] Ru.1.11,13.

[a] Is.8.20;27.11; 28.9, 10. Ho.4.6; 8.12 Jn.20. 9,31. Ro.15.4. 2 Ti.3.15 –17. Jn.5.39. Ac.17.11.

[b] Job 19.25. Eze.37. 5–10. Da.12.2.

[c] Ge. 17. 1; 18.14. Je. 32. 17. Ch.10.27. Lu.1. 37. Ep. 1. 19,20. Phl.3. 21.

[d] Mat.22.30. Lu.20. 36. 1 Co.15.42–53; 7.29, 30.1 Jn.3.2.

[e] Ex.3.6,16. Ac.7.32. Ge. 17. 7; 28. 21; 32. 9. Le. 26. 12. He. 11. 16, with Ro.4.17. Jn.5.21.

[7] *How in the bush.* The construction of the Greek seems to give 'the bush' as a mark of the place in 'the book of Moses,' from which our Lord quoted, rather than as the place whence God spoke: a mode of quotation and reference natural, if not necessary, before the introduction of the artificial form of chapters and verses. See Ro.11.2.—*C.*

[8] It is important in these days of scepticism to observe that our Lord brings his proof of the doctrine of the resurrection from the Pentateuch, which he ascribes to Moses as author, and whose authority he appeals to as unquestionable, because divine.—*P.*

[f] ver.24.

[h] Mat.22.35–40. Lu. 10.25–28.

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[1] Most probably not from any sincere approval of his doctrine, but as having no personal interests injuriously affected by his success—as pleased with his exposure of the hypocrisy and covetousness of the Pharisees and scribes; as having been more frequently the witnesses or recipients of his benefits, and having many undefined hopes of advantage from that change of government which they endeavoured to effect by compelling him to become their king. Jn. 6. 15. Besides, it is probable that among 'the common people' there were many sincere believers; for experience proves that the humbling doctrines of the gospel are generally more welcome to the poor than to the rich; yet, thanks be to God, while 'not many mighty, not many noble, are called,' there are 'still some who, like Joseph of Arimathea, the Roman centurion, or the dignified Ethiopian, are as the salt of their various orders—demonstrating how God can be remembered amidst the profusion of riches, the bustle of a camp, or the splendour of a court.—*C.*

[i] De.6.4,5; 10.12; 30. 6. Ps.73.26. Mat.22.37. Lu. 10. 27. 1 Co.xiii. 1 Ti.1.5.

[9] The difference between the quotation in Matthew (ch. 22. 35 and Mark is very instructive. Matthew wrote for the Jews, who knew the whole passage, and he therefore, for the sake of brevity, quotes but a part, to suggest the remainder. Mark, who wrote for the Gentiles, who previously knew nothing of the passage, quotes the whole; and as his record would speedily pass into the hands of polytheists, he specially introduces the Mosaic testimony to the unity of God —*C.*

[j] Le. 19.18. Ro.13.9. Ga.5.14 1 Ti.1.5. Ja. 2. 8. 1 Jn. 3. 18. 1 Co.xiii. Mat.7.12;22.39. Lu.10. 27,36,37.

[k] De.6.4;5.7;4.39. Is. 45.5,6,14,22;40.9. 1 Co. 8.4–6.

[l] 1 Sa.15.22. Is.1.11–17;58.5–7;66.3. Je.6.20; 7.22,23. Ho.6.6. Am.5. 21–24. Mi.6.6–8.

[m] Ac.26.28. ch.4.26; 1.14,15.

[1] An approval of the doctrine of the scribe, as placing him far in advance of his brethren, and probably a prophecy that he would soon embrace the whole doctrine of Christ.—*C.*

[2] 'This man had hold of that principle in which the law and the gospel are one; he stood as it were *at the door* of the kingdom of God. He only wanted repentance and faith to be within it' (*Alford*).—*P.*

[o] Mat.22.46 Lu. 14. 6;20.40.

[p] Mat.22.41–45. Lu. 20.41–44.

[q] 2 Sa.23.2. 2 Ti.3.16. 2 Pe.1.21. Ps.110.1. Ac. 1. 16; 2. 30,34. 1 Co.15. 25. He.1.3,13; 4.14; 8.1; 10.12.

[3] We have proof here of the doctrine of inspiration. David's words, as recorded in the book of Psalms, are affirmed to have been uttered 'by (*i.e.* by the inspiration of) the Holy Ghost.'—*P.*

[r] Ro.1.3,4;9.5. Mat. 1.1;15.22. Re.22.16.

[4] See note [1] in first column.

[s] ch.4.2. Mat. 23.1,5 –7. Lu. 11.43; 20.45–47; 14.7,3 Jn.9.

[t] Mat. 23. 14. Lu.20. 47. Eze.22.25. Mi.3.11. 2 Ti. 3. 5, 6. Tit. 1. 11. Mat.6.5,7.

[u] Mat. 11.22,24. Lu. 12.47,48.

[v] Lu.21.1–4. 2 Ki.12. 9.

[5] In the 'court of the women' were thirteen chests for receiving the offerings of the people as they passed in and out of the temple. To the place where these stood the name 'Treasury' appears to have been given. —*P.*

[6] A piece of brass money. See Mat. 10. 29

[7] It is the seventh part of one piece of that brass money. Two mites are not quite the fifth part of a farthing.

[w] 2 Co.8.2,12.

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seek and save such sinners, and call them to repentance! And just and unavoidable their ruin who reject him! But if some will tread on the Redeemer, God will make others to receive him, and bring forth fruits answerable to their privileges. And, in spite of all the rage of his enemies, Jesus shall be honoured, and his kingdom established—to the astonishment and joy of all those who have experienced his power and the influence of his grace in their hearts. But if any remain unconcerned, no wonder that at last they become exasperated against his message and ministers.—They who heartily hate one another more heartily unite against him and his cause. Nor are their designs ever more malignant than when they profess most kindness. Yet nothing can conceal their wickedness from God. Men often pretend a regard to the Scriptures that they may undermine their credit. And there is no error so extravagant but they who live ignorant of the Scriptures and the power of God may affirm. The word of revelation sets the just bounds to civil and religious concerns. It gives the clearest certainty of a general resurrection, makes the plainest discoveries of the eternal state, and honourably and delightfully connects our duties to God and to men. They who improve the light which God gives them bid fair to be rendered more knowing, or even led into all truth. Yea, babes in Christ understand more of the mystery of godliness than the graceless learned. Alas! that many are never more than *almost Christians!* An inordinate desire of human respect marks their carnal and unmortified heart. But the greater men's hypocrisy and wickedness the more terrible will be their condemnation.

CHAPTER XIII. REFLECTIONS.—If external privileges be abused they but aggravate our guilt and hasten our ruin, and national sins will bring on national

44 For [y]all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* [z]all her living.

CHAPTER XIII.

1 *Christ foretelleth the destruction of the temple:* 9 *the persecutions for the gospel:* 10 *that the gospel must be preached to all nations:* 14 *that great calamities shall happen to the Jews:* 24 *and the manner of his coming to judgment:* 32 *the hour whereof being known to none, every man is to watch and pray, that we be not found unprovided, when he cometh to each one particularly by death.*

AND as[a] he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here!*

2 And Jesus, answering, said unto him, Seest thou these great buildings? [b]there shall not be left one stone upon another, that shall not be thrown down.

3 ¶ And as he sat upon the mount of Olives, over against the temple, [c]Peter and James and John and Andrew asked him [d]privately,[1]

4 Tell[e] us, when shall these things be? and what *shall be* the sign[2] when all these things shall be fulfilled?

5 And Jesus, answering them, began to say, Take[g] heed lest any *man* deceive you:

6 For[h] many shall come in my name, saying, I am *Christ;* and shall deceive many.

7 And[i] when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be; but [j]the end *shall* not *be* yet.

8 For[k] nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of sorrows.[3]

9 But[l] take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten;[4] and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And[n] the gospel must first be published among all nations.

11 But[o] when they shall lead *you,* and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

12 Now[p] the brother shall betray the brother to death, and the father the son: and children shall rise up against *their* parents, and shall cause them to be put to death.

13 And [q]ye shall be hated of all *men* for my name's sake: [r]but he that shall endure unto the end, the same shall be saved.

14 But[s] when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing [t]where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains:[5]

15 And[u] let him that is on the house-top not go down into the house, neither enter *therein,* to take any thing out of his house.[6]

16 And let him that is in the field not turn back again for to take up his garment.

17 But[v] woe to them that are with child, and to them that give suck in those days!

18 And pray ye that your flight be not in the winter.

19 For[x] *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

20 And[y] except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

21 And[z] then if any man shall say to you, Lo, here *is* Christ; or, Lo, *he is* there: believe *him* not:

22 For[a] false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, [b]if *it were* possible, even the elect.

23 But[c] take ye heed; behold, I have foretold you all things.

24 ¶ But[d] in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And[e] then shall they see the Son of man coming in the clouds, with great power and glory.

27 And[g] then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth, to the uttermost part of heaven.

28 Now learn a parable of the fig-tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, [h]know that it is nigh, *even* at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be [7]done.

31 Heaven[i] and earth shall pass away: but my words shall not pass away.

32 ¶ But[j] of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.[8]

33 Take[k] ye heed, watch and pray: for ye know not when the time is.

A.M. cir. 4037. A.D. cir. 33.

y 1 Ch.29.3,17. 2 Ch. 24.10.
z De.24.6.

CHAP. XIII.

a Mat.24.1–8. Lu.21. 5–11. Jn.2.20. Eze.7.20; 24.21,25.
b Lu.21.6; 19.44. Je. 5.10; 26.18. Mi.3.12. 1 Ki. 9.7. Eze. 7. 20–22; 24.21,25.
c ch.1.16,19; 6.3; 9.2; 10.35; 14.33.
d Mat.13.10,36.

1 Mark's characteristic minuteness of detail leads him to give the names of the disciples who questioned our Lord. Peter stood, as usual, in the front.—*P.*

e Mat.24.3. Lu.21.7. Da. 12.6, 8. Jn. 21. 21. Ac.1.6.

2 The apparent discrepancy between the questions in this place, and those given by Matthew (ch. 24. 3) is to be accounted for, not by any defect in the recollection of Mark, but by that guidance of Spirit whereby he was led to select such points as would be most intelligible to his Roman readers. See ch.12.29. Besides, it is not to be imagined when four persons put the questions, that all should employ exactly the same words. The Spirit, therefore, would direct the evangelist to choose, not the words Matthew had been directed to choose, but the words of any other of the four apostles more suited to the comprehension of the readers for whom the Gospel was first intended, as well as for the future edification of the church.—*C.*

g Je. 29. 8. Ep. 5. 6. Col. 2.8. *i* Th.2.3. Re. 20.7,8. *i* Jn.4.1; 3.7. Ga. 6.7. 1 Co.6.9; 15.33.
h Ac.5.36–39. Je.14. 14; 23. 21, 25. Jn. 5. 43. ver.22.
i Je.4.19; 5.10,11; 51. 46, with Ps.46.1–3; 27. 1–3; 112.7. Pr.3.25. Jn. 14.1,27. Is.8.12.
j Je.4.27; 5.10,18.
k Is.19.2. Hag.2.22. Zec. 14.13. He. 12. 27. Da. 2. 44. Ac. 11. 28. Mat.24.8.

3 Or, *the pains of a woman in travail,* Is.37.3; 66.7,8. Ps.48.6.

l Mat. 24. 9–14. Lu. 21. 12–19. Mat. 10. 17–22; 23.34,37; 22.6; 13.21; 11.6. Jn.15.20; 16.2. Ac. ii–xxvi. Re.2.10. Phi. 1.28.2 Th.1.5.

4 Courts of judgment were held in the synagogues, where they punished offenders by scourging. This has been the custom in later times, and in some countries those suspected of a preference to Christianity have been secretly put to death in the synagogues.—*I.*

n Mat. 24. 14; 26.13; 28.18–20. ch.16.15. Re. 14.6. Ro.1.8; 10.18; 15. 19. Col.1.6,23. Ac. ii.–xix.
o Mat.10.19,20. Ex. 4.12. 2 Sa.23.2. Je.1.6–9. Lu. 12. 11,12; 21. 14, 15. Ac.2.4,17; 4.8,31; 6. 10,15. Da. 3.16,17.
p Mat.10.21. Eze.38. 21. Mi.7.4–6. Jn.15.18–25; 16.1–3.
q Lu.6.22. Jn.17.14.
r Re. 2. 7, 10; 3. 10. Mat.10.22; 24.13. He.3. 6,14; 10.39. Ga.6.9. 2 Ti. 4.7,8. 1 Pe.4.16,18. Da. 12.12,13.
s Mat.24.15–28. Lu. 21.20–24; 19. 43. Da. 9. 27; 12.11.

A.M. cir. 4037. A.D. cir. 33.

t La.1.10. Eze.44.9. De.23 3.

5 See note on Mat. 24.16.—*P.*

u Job 2.4. Mat.6.25. Pr.22.3. He.11.7. Ac. 7.18,19. Lu.17.31,33.

6 The deputation that was sent on a mission of inquiry to the Jews from the Church of Scotland, in speaking of a pious but eccentric Englishman, settled in Jerusalem, say (*Narrative of their Mission,* p. 147): 'He told us that his own house has a staircase from the flat roof down into the street, by which he could descend and escape without passing through the house, if danger called for it. This explains the command of our Lord, 'Let him that is on the house-top not go down into the house, neither enter therein to take any thing out of the house.' In reference to that passage, he remarked that he could fully understand it, for he felt himself to be in the position of the disciples in the days before Jerusalem was destroyed.—*I.*

v Lu. 21. 23; 23. 29. Ho.13.16. De.28.56,57.
x Le. 26. 14–39. De. 28.15–68; 29. 18–28; 31. 17,18; 32.21–31. Pr.1.24 –32. Ps.21.8–12; 69.22–28. Is.65.12–15. See on Mat. 24. 21. Joel 2. 2. Da.12.1.
y Zec.13.8,9. Is.1.9; 6.13 65.8.
z Mat.24.23. Lu.17. 23; 21. 8. De. 13. 1–3. 2 Th.2.11.
a ver.6.2 Th.2 9–11. De.13.1,2. Re.13.3,13. Jn.5.43. Mat.7.15.2 Pe. 2.13.17.
b Jn. 6. 37; 10. 20, 28, 29. Ro.8.28–39. 1 Pe.1. 5.2 Ti.2.19.1 Jn.2.19.
c ver. 5. Lu. 21.8,34 Mat. 7. 15. 2 Pe. 3. 17. Jn.16.1. Is. 44. 7, 8; 46. 10; 48.5,6.
d Mat.24.29–41. Lu. 21.25–33. Joel 2. 30, 31. Ac. 2. 19, 20. Da. 12. 1. Zep. 1. 14–18. Am. 5. 20, with Is. 13. 10; 24. 20, 23; Je. 4. 28. 2 Pe. 3 10, 12. Eze. 32. 7. Re. 6. 12–17; 20. 11.
e Da.7.9–14. ch.8.38; 14.62. Mat. 16. 27, 28, 26. 64; 24. 30. Re. 1. 7. Zec. 14. 5. Ac. 1. 11. 1 Th. 4. 16. 2 Th. 1. 7–10. Mat. 25. 10, 31.
g Pr. 9. 1–5. Ps. 22. 27–31. xlv. lxxii. lxxxvii. Is. 2. 2–5; liv. lx. xlix. Zec. 2. 11; 8. 20–23. Jn. 10. 16. ch. 16 15, 16. Mat. 28. 18–20. Ac. i.–xx., or 1 Co. 15. 52. 1 Th. 4. 16. Mat. 25. 31; 13. 41.
h Lu. 21. 29–33. Mat. 24. 32–35. Ja. 5. 9. 1 Pe. 4. 17, 18. He. 10. 37. Mat. 16. 28; 23. 36. Eze. 7. 2–13; 12. 22–28.

7 See note on Mat. 24.31—*P.*

i Mat. 24. 35; 5. 18. 2 Pe. 3. 10. Is. 40. 8; 51. 6. He. 1. 11. 1 Pe. 1. 25. Re. 20. 11.
j Mat. 24. 36–51. Lu. 17. 26–36. Mat. 25. 10, 19, 31. Jn. 5. 28. Ac. 1. 7; 17. 31. 1 Th. 5. 2. 2 Pe. 3. 10.

8 To the thoughtful student of Scripture such a passage as this presents no difficulty. Christ was *man* as well as *God. As man* he was neither omniscient nor omnipotent. As man he hungered, and slept, and prayed;—he increased in wisdom and stature;—he suffered and died.—*P.*

k Lu. 21. 34–36; 12. 40. Mat. 24. 42–44; 25. 13; 26. 41. Ro. 13. 11, 12. 1 Co. 16. 13. 1 Th. 5. 6. 1 Pe. 5. 8. Re. 16. 15.

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judgments. God is administering the universe in Jesus Christ. And great is his kindness in warning men before their contempt of himself and his gospel bring on them those temporal miseries which presage their eternal destruction. Kindly he chastens his people that they may be kept in mind of their own weakness; and graciously he warns them of their danger, and directs them how to conduct themselves for his honour and their own security. Safely he preserves through the worst times those who cling to him and walk in him. And many who abhor and persecute them owe their temporal preservation to them and their prayers.—If men bear his image they must expect hatred from the world, even from their nearest carnal relations. The enmity between the seed of the woman and the seed of the serpent shall never cease. But let them do their worst, God will cause his gospel to spread through the world, and will support his



MOUNTAINS OF JUDEA—SHOWING BIRTHPLACE OF JOHN THE BAPTIST. [Mark, xiii:14.]—In this view we have an excellent picture of the Judean mountains. We get an idea of the sweep of the hills, of the terraces of the mountains. About the center of the picture we see the olive groves, and then in the far distance, rising up from the side of the hill, we see a little village which, according to tradition, was the birthplace of John the Baptist. It was to this village that Mary went to see her cousin Elizabeth, remaining with her six months. Here John the Baptist grew up, and there is a church in his memory there today, called the Church of St. John in the Desert. The character of the place where John the Baptist was born and brought up is in line with the character of that great preacher of repentance. It is solemn and lonely and severe.



BETHANY. [MARK, xiv: 3.]—There is no village in the world outside of Bethlehem, where our Savior was born, more attractive than the village of Bethany, where He so often sojourned with His friends, Lazarus and Mary and Martha. Here Jesus came to rest after the toil and conflicts of the day in Jerusalem. Here He found friends who understood Him and sympathized with Him; and His connection with this little village has endeared it to the hearts of the human race. Here took place the incident of the woman having the alabaster box of ointment, giving rise to an immortal lesson. There is nothing in its present appearance to win consideration for it. Because it was so often the home and resting-place of the Lord Jesus Christ is it so much loved and so often visited to-day. It is two miles from Jerusalem and on the road to Jericho.

34 *For the Son of man is* [t]as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch[u] ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning;

36 Lest coming suddenly, he find you [v]sleeping.

37 And what I say unto you, I say unto all, Watch.[p]

CHAPTER XIV.

1 A conspiracy against Christ. 3 Precious ointment is poured on his head by a woman. 10 Judas selleth his Master for money. 12 Christ himself foretelleth how he shall be betrayed by one of his disciples: 22 after the passover prepared, and eaten, instituteth his last supper: 26 declareth aforehand the flight of all his disciples, and Peter's denial of him. 43 Judas betrayeth him with a kiss. 46 He is apprehended in the garden, 53 falsely accused, and impiously condemned of the Jews' council; 65 shamefully abused by them. 66 Peter's denial, and repentance.

AFTER two[a] days was *the feast of* the passover, and of unleavened bread:[1] and the chief priests and the scribes sought how they might take him by craft, and put *him* to death.

2 But[b] they said, Not on the feast-*day*, lest there be an uproar of the people.

3 ¶ And[c] being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster-box of ointment of spikenard,[2] very precious; and she brake the box,[3] and poured *it* on his head.[4]

4 And[d] there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence,[5] and [e]have been given to the poor. And they murmured against her.

6 And Jesus said, [f]Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For[h] ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

8 She hath done what she could:[6] she is come aforehand [i]to anoint my body to the burying.

9 Verily I say unto you, [j]Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

10 ¶ And[k] Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.[7]

11 And when they heard *it*, they were glad, and promised to [l]give him money. And he sought how he might conveniently betray him.

12 ¶ And[n] the first day of unleavened bread, when they killed[8] the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, [o]Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the good-man of the house, [p]The Master saith, Where is the guest-chamber, where [q]I shall eat the passover with my disciples?

15 And he will show you a large [r]upper room furnished[9] *and* prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and [s]found as he had said unto them: and [t]they made ready the passover.[1]

17 And [u]in the evening he cometh with the twelve.

18 And[v] as they sat and did eat, Jesus said, Verily I say unto you, [x]One of you which eateth with me shall betray me.

19 And they began to be [y]sorrowful, and to say unto him one by one, *Is* it I? and another *said, Is* it I?

20 And he answered and said unto them, *It is* one of the twelve, that [z]dippeth with me in the dish.[2]

21 The Son of man indeed goeth, [a]as it is written of him: but [b]woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

22 ¶ And[c] as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat;[3] this is[4] my body.

23 And he took the cup; and when he had given thanks, he gave *it* to them: and they all drank of it.

24 And he said unto them, [d]This is my blood of the new testament,[5] which is shed for many.

25 Verily I say unto you, I will drink no more of the [e]fruit of the vine, until that day that I [g]drink it new in the kingdom of God.[6]

26 ¶ And when they had sung an [7]hymn, they [h]went out into the mount of Olives.

27 And[i] Jesus saith unto them, All ye shall be offended because of me this night: for it is written, [j]I will smite the shepherd, and the sheep shall be scattered.

28 But after that I am risen, [k]I will go before you into Galilee.

29 But[l] Peter said unto him, Although all shall be offended, yet *will* not I.

30 And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me [8]thrice.

A.M. cir. 4037. A.D. cir. 33.

t Mat.25.44-51; 25.1-30. Lu.19.12-27.
u Mat.25.13. Lu.12.39,40; 21.34. Ro.13.11. 1 Co.15.34. Ep.5.14. 2 Pe.3.10,13. Re.3.3; 16.15. Mat.24.42;25.13.
v Ca.3.1;5.2. Mat.25.5. Lu.21.34. 1 Th.5.6,7. Ep.5.14. Ro.13.11-13. Pr.6.9-11;24.33,34.
p ver.33,35.

CHAP. XIV.

a Mat.26.2-5. Lu.22.1,2. Ps.2.1-5; 22.12,16. Jn.11.47,53; 13.18. Ac.4.26-28.
1 The two are put together because the time for eating the paschal feast was the commencement of the seven days during which unleavened bread alone was to be eaten, Ex.12.15.—*P.*
b Jn. 7. 12, 40; 13. 1. Lu. 20. 6. ch. 11. 18, 32, with Pr.19.21;21.30.
c Mat.26.6-13. Lu.7. 37. Jn.11.2;12.1-9.
2 Or, *pure nard* or *liquid nard.*
3 *She brake the box.* The word translated *brake*, signifies 'to rub together, to crush, to break in pieces.' Some take it here to signify 'to snake up'—translating 'very precious' by 'liquid,' as on the margin. The breaking can scarcely be spoken of the box itself; but, most probably, is spoken of the envelope or case in which the box was inclosed, or the seal or cement by which it was secured. The idea of shaking being necessary to 'bring it into a proper state of liquidity,' as some suppose, proceeds upon inattention to the low temperature at which such oils are perfectly liquefied, and the advanced state of the year in the warm climate of Palestine.—*C.*
4 See note on Jn. 12.3.—*P.*
d Ec. 4. 4. Job 5. 2. Mat.26.8. Jn.12.4-6.
5 About £9. 7s. sterling. Mat.18.28.
e Ps.12.2; 55.21; 78. 36-37. Jn.12.6;13.29.
f Ps.109.31. Job 42. 7,8. 2 Co.10.18.
h De.15.11. Mat.26. 11. Jn.12.8; 13.33; 16.5, 28; 17.11. Ac.3.21, with Mat.18.20;28.20;14.19.
6 This is one of those minute and delicate details which I have often noted as characteristic of Mark. It completes the picture. Mary had pondered, probably long and anxiously, how she could most palpably show her esteem and devotion to Jesus. She procured this precious ointment — perhaps spending her all upon it, and poured it upon her beloved Lord. She may have had some dim foresight of his death; and her act may have been one of faith as well as devotion. However this may be, she did all in her power to testify her supreme love and honour for the Messiah; so he understood and appreciated it; and so he has proclaimed it to all generations in these striking words recorded by Mark:—'She hath done what she could.'—*P.*
i Mat. 27.57-60. ch. 15.42-47. Lu.23.50-56. Jn.19.38-42.
j ch. 16.15. Mat. 26. 13; 28.19. Ro.1.8; 10.18; 15.19. Col.1.6,23. Is. xxxv. xliii. xliv. lv. lx. Ps. lxvi. lxvii. lxxii. lxxvii. Ac.1.—xix.
k Mat. 26.14-16. Lu. 22.3-6. Ps.41.9; 55.12-14. Jn.6.70,71;13.2.
7 The rebuke administered to **Judas** by Christ in connection with the anointing, doubtless contributed to stir up his angry feelings, and to lead him to carry out at once the base design he had for some time contemplated.—*P.*

A.M. cir. 4037. A.D. cir. 33.

l Ex.12.6-11. Le.23. 5. Nu.9.3-5. De.16.1-4. Re.3.20.
n Mat.26.17-29. Lu.22.7-8 Or, *sacrificed.*
o ch.11.2,3. He.4.13.
p Mat.8.25; 21.3; 23. 8-10. Jn.11.8,28; 20.16; 13.13. Ac.10. 36. Mat. 20.18. ch.11.3; 10.17.
q Ex.12.6-11. Le.23. 5. Nu.9.3-5. De.16.1-4. Re.3.20.
r Ac.1.13; 9.39; 20.8.
9 *Furnished.* The Greek signifies *carpeted*, and includes the covering of the floor and the couches upon which they reclined at meals.—*C.*
s Jn. 16. 4. Ps. 33. 9. Nu.23.19.
t 1 Sa. 15. 22. Ex.23. 21. Jn.15.14. De.11.32.
1 As, at the feast of the passover, many strangers assembled at Jerusalem, it was customary for the residents in the city to have chambers *all prepared* for the paschal feast. It was such an one the disciples were led to as they followed out the instructions of Christ. Mark, with his customary minuteness, indicates alike the custom and the fact, by describing the chamber as not only furnished, but 'prepared.'—*P.*
u Ex.12.6. Le.23.5. De.16.1.
v Mat.26.20-25. Lu. 22.14-18. Jn.13.21-30.
x Jn.6.70,71. Mat.26. 2,21. Ps.41.9; 55.12-14.
y Mat. 9. 15. 2 Ki. 8. 13. 2 Sa.3.8.
z Jn.13.18,26. Lu.22. 21,22. See on ver.18.
2 See note n Mat. 26.23.—*P.*
a Ge. 3. 15. Ps.22.1-21; 69.1-21. Is.52.14; 53. 1-12; 50. 5, 6. Da. 9.24, 26. Zec.13.7.
b Ps.55.15-23; 109.1-20. Mat. 27. 3-5. Ac.1. 16-20. Mat.18.6,7.
c Mat.26.26-29. Lu. 22. 19, 20. Jn.6.48-58. 1 Co.11.23-29; 10.16,17.
3 *Take, eat.* This command, coming immediately after the paschal supper, clearly showed that the eating was not for bodily refreshment, but for a spiritual purpose.—*C.*
4 *Represents*, Ge. 41.26,27. 1 Co.10.4. Ex. 12.11,12.
d Ex.24.8. Zec.9.11. Mat.20.28. 1 Co.10.16. Jn. 6. 53. He. 9.14-17. Ro. 5.10,11,15-21. He. 13.20. Je.31.33.
5 'This is my blood of the *new covenant*,' referring to the words of Ex.24.8. The blood of the paschal lamb is called 'the blood of the covenant,' because it was sprinkled on the door-posts, and was the sign to the destroying angel that the inmates had fulfilled the conditions, and were therefore saved from death. The blood of Christ, of which in the sacrament we by faith *spiritually* partake, is *the blood of the new covenant*, and is the sign and seal of our salvation.—*P.*
e Lu. 22. 16. Ps. 104. 15. Ac.10.41.
g Mat.3.2; 4.17. 1 Co. 15.24, 28. Lu.22.29,30. Joel 3.18. Am.9.13,14.
6 See note on Mat. 26.29.—*P.*
7 Or, *psalm*, *i.e.* Ps. cxiii.-cxviii.
h Mat.26.30-35. Lu. 22.39. Jn.18.1-4.
i Mat. 26. 31. Jn.16. 32. Je.10.23.
j Zec. 13. 7. Is.53.2-10. Da. 9. 26. Ge. 3.15. Ro.8.32. Mat.16.21.
k Mat. 26. 32; 28. 10, 16. ch.16.7.
l Mat.26.33-35. Lu.22.31-34. Jn.13.36-39, with ver.66-72. Mat.26.69-75. Lu.22.54-62. 1 Co.10.12.
8 See note on ch.14.72.—*P.*

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faithful servants and followers; guide them by his counsel while here, and afterwards receive them to glory. And nothing is more proper to preserve us steady and faithful in evil times than constant watchfulness and fervent prayer. In so doing we shall be able, at Jesus' tribunal, to give our account with joy, and not with grief.

CHAPTER XIV. REFLECTIONS.—Redeeming **love accepted in the heart inflames it with the strongest gratitude. Nothing is thought too costly to manifest** regard to the Redeemer. And they that honour him shall be sufficiently vindicated and honoured; wherever the fame of Jesus goes, thither shall theirs go at last. And in whatever point we have his orders, we may go forth depending on his providence for success.—Never is the church on earth altogether free from treacherous hypocrites; and they who are most so are the most backward to suspect themselves. But O how astonishing is the love of Jesus, who put an end to the



GARDEN OF GETHSEMANE. [Mark, xiv:32.]—Between Jerusalem and the Mount of Olives, in the valley of the Kedron, there is a place that no one ever fails to visit while in Palestine—it is the Garden of Gethsemane. There is about an acre of ground enclosed by a fence, and an old olive tree that is said to date from the time of Christ himself, and flowers of all varieties beautifully cultivated and kept by the faithful and devoted monks. Here it was that our Savior met his disciples for the last conference and prayer before the crucifixion. One cannot enter and return from this garden without being a tenderer and better man—something here appeals to the highest and deepest sentiments within the human heart. The flowers which grow in this sacred enclosure are cut by the monks and given in small bouquets to the tourists.

31 But[n] he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. [o]Likewise also said they all.

32 ¶ And[p] they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I [q]shall pray.

33 And he taketh with him [r]Peter and James and John, and began to be [s]sore amazed, and to be very heavy;

34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.[t]

35 And he went forward a little, and [u]fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36 And[v] he said, Abba,[g] Father, [w]all things *are* possible unto thee; [v]take away this cup from me: nevertheless, not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest[x] not thou watch one hour?

38 Watch[a] ye, and pray, lest ye enter into temptation. [b]The spirit truly *is* ready, but the flesh *is* weak.

39 And [c]again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep[d] again, (for their eyes were heavy,) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, [e]Sleep on now, and take *your* rest: it[z] is enough, the hour is come: behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

43 ¶ And[h] immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

44 And he that betrayed him had given them a token, saying, Whomsoever [i]I shall kiss, that same is he: take him, and lead *him* away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master,[1] Master;[2] and kissed him.

46 And[j] they laid their hands on him, and took him.

47 And[k] one of them that stood by drew a sword, and smote a servant of the high-priest, and cut off his ear.

48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me?

49 I[l] was daily with you in the temple, teaching, and ye took me not: but the scriptures must be fulfilled.

50 And[m] they all forsook him, and fled.

51 And there followed him a certain young man,[3] having a linen cloth cast about *his* naked *body;* and the young men laid hold on him:

52 And [o]he left the linen cloth, and fled from them naked.[4]

53 ¶ And[p] they led Jesus away to the high-priest: and with him were assembled all the chief priests and the elders and the scribes.

54 And[q] Peter followed him afar off, even into the palace of the high-priest: and he sat with the servants, and warmed himself at the fire.

55 And[r] the chief priests and all the council sought for witness against Jesus to put him to death; and [s]found none.

56 For many bare false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, [t]I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 And [u]the high-priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? What *is it which* these witness against thee?

61 But[v] he held his peace, and answered nothing. Again the high-priest asked him, and said unto him, Art thou [x]the Christ, the Son of the Blessed?[5]

62 And Jesus said, I am: [v]and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high-priest [y]rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard [z]the blasphemy: what think ye? And they all condemned him to be guilty of death.

65 And[b] some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

66 ¶ And[c] as Peter was beneath in the palace, there cometh one of [d]the maids of the high-priest:

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus [e]of Nazareth.

A.M. cir. 4037. A.D. cir. 33.

[n] Ps.30.6. [o] Ki.8.13. Pr.16.18;29.23. [o] Ex.19.8. De.5.27. [p] Mat.20.36-46. Lu. 22.39-46. Jn.18.1-4. [q] Ps.22.2;109.4. He. 5.7. ver.36,39. [r] ch.1.16,19;5.37;9.2. [s] Is.53.3,4,10. Jn.12. 27. Ga.3.13. He.5.7. Ps. 116.3;69.1,2;22.14. [t] ver.38: ch.13.33,35, 37. 1 Pe. 5.8. Ep.6.18, 19. [u] Nu.14.5;16.22. De. 9.18. 2 Ch. 21.16. Mat. 26.39. He.5.7. [v] Mat. 6. 9. Ga. 4.6. Ro.8.15. [g] *Abba*, in the Syriac, signifies *father;* and was the title given to a father by those who were born Jews and were free. Hence it was not allowed for a child born of a slave or proselyte of the gate, and a Jew, to call his father *abba;* because, among the Jews, the condition of the children depending either upon the real or adopted mother, none were reputed Jews unless born of a Jewish mother or proselyte of the covenant. Neither were children free if their mother was a slave. Ga. 4. 24. But though on coming into the world Christ took upon him 'the form of a servant,' yet being still 'God's dear Son,' he here addresses him by the title peculiar to one 'free born,' and cries to him, in the hours of agony inexpressible, 'Abba, the Father!'—*C.* [w] Ge.18.14. Je.32.17, 27. [v] Lu. 22. 42. Jn. 12. 27. He. 5. 7, 8. Phi.2.8. Ps. 40. 8. Jn.4.34; 5.30; 6.38,39; 18.11. Mat.20. 22. [x] ver.29,31,34. Mat. 25.5. Je.10.23. Jn.15.5. [a] ch. 13.33-37. Mat. 24.42;25.13. 1 Co.16.13. 1 Pe.5.8. Ep.6.18. [b] Ro. 7.18-25. Ga.5. 17. [c] Ps.109.4;22.2. 2 Co. 12.8. He.5.7. Lu.18.1. [d] Ca. 5.2. Mat.25.5. ver.34,37,38. [e] 1 Ki.18.27. Ec.11.9. Ju.10.14. [z] ver. 18. Jn.7.30; 8. 20; 13. 1. ch. 8. 31; 9.31; 10.32. [h] Mat.26.47-56. Lu. 22.47-53. Jn. 18. 3-11. Ac.1.16. Ps.3.1,3;22.1,2; 22.12,16. [i] Jn.18.3,12. 2 Sa.20. 9. Ps. 28. 3; 12.2; 55.21. Pr.27.6. [1] Gr. *Rabbi, Rabbi*, ch. 10. 51. Lu.6.46. Jn.20.16. Mat.23.8-10; 26.49. [j] La. 4. 20. Ac.2.23. Ps.22.12,16. [k] Jn. 18. 10. Mat. 26. 51, 52. Lu. 22. 49-51. [l] Mat. 26.54-56. Lu. 22. 52, 53. Ps. 22. 1-12; 69. 10. Is. 53.2-11. Lu. 24.25,27,44. [2] *Master, Master.* But Matthew says his words were 'Hail, Master.' Is there not, therefore, either a contradiction between the two, or an error in the one or the other? or at least is there not here a clear proof that the inspiration was not verbal; for verbal inspiration would require perfect agreement? The answer to this plausible objection is easy. Verbal inspiration does not require perfect agreement between two or more narratives of the same event—it merely requires perfect truth in each. Judas must have repeated his salutation—'Hail, Master'—a thing most natural. Matthew records the one address, Hail, Master; Mark omits the 'Hail,' and records not all Judas said, but repeats 'Master, Master,' which he actually did say. Why the Holy Spirit directed these different selections of words we cannot positively tell. The reason, most probably, lay in the suitableness of the one address to the customs of the Jews, and of the other to those of the Romans.—*C.* [m] ver. 27. Jn. 16. 32. Job 19. 13, 14. Ps.88.8, 18;38.11. Is.63.3. 2 Ti.1. 15;4.10. [3] *And there followed him a certain young man.* Who this was, or why at all introduced, does not appear. Conjecture is, at all times, a doubtful guide, and seldom to be followed: yet here, where it cannot do an injury, and may afford a pleasing reflection, we would venture to suggest the possibility at least that this may have been that 'young man' whom Jesus loved, Mat. 19. 20; ch. 10. 21, and who, repenting of his worldly sorrow (ch. 10. 22), had so far complied with our Lord's direction as to have reduced himself to the mere loose garment he wore, and who now literally and absolutely fulfils the injunction by gladly parting with the last remnant of the property which he once so dearly loved. But whoever he was, he shows by his example what a man will give up for the safety of his body. What, then, should we not renounce for the salvation of our souls?—*C.* [o] Ge.39. 12. Job 2. 4. See ch.13.14-16. [4] This incident is recorded by Mark only. It shows that his narrative is that of an eye-witness, and that in writing it he was not merely giving an abridgment of Matthew.—*P.* [p] Mat.26.57-68. Lu. 22.54,66-71. Jn.18.12-14, 19-24. Ac. 8.32. Is. 53.7. Ps.22.12,16. [q] ver.29,31. Jn.8.15, 17. Pr.9.6;13.20. ch.13. 33-37; ver.38. [r] Mat. 26.59-62. Jn. 18.19-23. Ps.27.12; 35. 11. Ac.xiii.1 Ki.21.10. [s] Da.6.4. 1 Pe.3.16. [t] Jn.2.19. Mat.27.40; 26.61. ch. 15. 29. Ac.6. 13. [u] Mat.26.62, &c. [v] Ps. 39. 9. Is. 53. 7. Ac.8.32. Ps. 38. 13, 14. ch.15.3,5. Jn.19.9. 1 Pe. 2 23. Mat.11.29. [x] Mat.11.4,5; 16. 16. Jn.1.49-51; 6.69; 10.30, 36. Is.9.6,7. Zec.13.7. [5] *Son of the Blessed.* The apparent discrepancy between this question, and the consequent objection either to the historic accuracy of the evangelist, or the verbal inspiration of this Gospel, will be solved and answered as in the case of ver. 45. In this case an additional answer to the objection presents itself. The high-priest spoke, most probably, in a dialect of the Syriac, the evangelists translated into Greek, a language rich in words; and, for wise reasons, the Spirit of God may have directed each evangelist to a different, but equivalent translation of the same word.—*C.* [y] Mat. 24. 30; 25. 31; 16.27; 26.64. Lu.22.69. ch.8.38; 13. 26. Ps.110. 1. Da.7.13,14. Jn.6.62. Ac.1.11; 17.31. Ro.14. 10. 2 Th. 1. 7-10. Re.1. 7;20.11. [y] Mat. 24. 30; 25. 31; 16.27; 26.64. Lu.22.69. ch.8.38; 13. 26. Ps.110. 1. Da.7.13,14. Jn.6.62. Ac.1.11; 17.31. Ro.14. 10. 2 Th. 1. 7-10. Re.1. 7;20.11. [z] Le.21.10. Is.36.22; 37.1. [a] Le.24.16. Ac.6.13. Jn.19.7. [b] Is.50.6; 52.14; 53.3-5. ch.15.19,29-32. Jn.19.3. Lu.22.63. Mi.5.1. [c] Mat.26.58,69-75. Lu.22.54-62. Jn.18. 15-18,25-27, with ver.29,31. Jn.13.36-38. [d] Ge.3.13;16.2. [e] Mat.1.21;2.23. Lu. 4.16. Jn.1.45,46. [f] ch.10.47. Ac.10.38.

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passover by being sacrificed himself; and instituted his supper, in which we might remember and feast on his pardoning and heaven-securing death! Great was his love in warning his disciples of their danger, in reproving and pitying their weakness, and in submitting to such sufferings in soul, in body, and in reputation, for the sake of his enemies; and good the confession which he boldly witnessed before many witnesses!—But how amazing is the wickedness of men! Jewish rulers plot to murder the Messiah, on whom hangs the life, the eternal salvation, of millions unnumbered; for a paltry bribe Judas deliberately betrays him; upon a small temptation Peter repeatedly and most awfully denies him; and through an ill-grounded fear of man the other disciples shamefully desert him in his suffering condition! What then must sin be, that can make men such monsters, and the divine Saviour so miserable!—There is great need

68 But he denied, saying, [g]I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69 And[h] a maid saw him again, and began to say to them that stood by, This is *one* of them.

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them; for thou art [i]a Galilean, and thy speech agreeth *thereto*.

71 But[j] he began to curse and to swear, *saying*, I know not this man of whom ye speak.

72 And[k] the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And [6]when he thought thereon, he wept.[7]

CHAPTER XV.

1 *Jesus is brought bound, and accused before Pilate.* 15 *Upon the clamours of the common people, the murderer Barabbas is loosed, and Jesus delivered up to be crucified.* 17 *He is crowned with thorns,* 19 *spit on, and mocked:* 21 *fainteth in bearing his cross:* 27 *hangeth between two thieves:* 29 *suffereth the triumphing reproaches of the Jews:* 39 *but confessed by the centurion to be the Son of God:* 43 *and is honourably buried by Joseph.*

AND straightway[a] in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate.

2 And[b] Pilate asked him, Art thou the King of the Jews? And he, answering, said unto him, Thou sayest *it*.

3 And[c] the chief priests accused him of many things: but he answered nothing.[1]

4 And[d] Pilate asked him again, saying, Answerest thou nothing? Behold how many things they witness against thee.

5 But Jesus yet answered nothing;[2] so that Pilate marvelled.

6 ¶ Now[e] at *that* feast he released unto them one prisoner, whomsoever they desired.

7 And[g] there was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude, crying aloud, began to desire *him to do* as he had ever done unto them.[3]

9 But Pilate answered them, saying, [h]Will ye that I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered him [i]for envy.

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[g] 2 Ti.2.12,13.
[h] Mat.26.71. Lu.22.58. Jn.18.25. See ver. 66,67.
[i] ch. 1. 16. Lu. 13. 1. Jn.1.43,44. Ac.2.7. Ju. 12,6.
[j] ver.29,31. Mat. 26. 74. Lu.22.60. Jn.18.26, 27. Ps.144.3.1Co.10.12.
[k] Mat.26.34,75. ver. 30,68. Jn.13.38. Lu.22. 61,62.
[6] Or, *he wept abundantly*, or *he began to weep*. Ps.119.59,60. Eze. 7. 16. Zec. 12. 10. Je.31.18. 2Co. 7.10,11. 2Sa.24.10.
[7] See note * below.

CHAP. XV.

[a] Mat.27. 1-23. Lu. 22.66;23. 1-28. Jn.18.38 -40;19. 1-15. Ps.2.2. Ac. 3.13.14.26-28; 2.23. Lu. 18.32.
[b] Mat.27.11. Lu.23. 3. Jn.18.33-37. 1 Ti. 6. 13.
[c] Lu. 23. 2, 5. Jn. 18. 30; 19.7,12. Mat.27.12. 1s.53.7.
[1] *But he answered nothing.* This clause is not given in Bloomfield's or Valpy's editions of the Greek Testament: but seems to be required by the following verse.—*C.*
[d] ch.14. 61. Mat.26. 62;27.13,14. Jn.19.9,10. Is.53.7.
[2] This and the clause noticed in ver. 3 seems at variance with the answer given in ver.2. To obviate the apparent contradiction, Campbell and others translate the words, 'he answered no more.' But a simpler solution presents itself in the fact, that he answered Pilate (ver.2), but to the accusations of the chief priests (ver. 3) he answered nothing.—*C.*
[e] Mat.26. 2, 5; 27.15. Lu.23.17. Jn.2.23; 4.45; 18.39.
[g] Lu.23.18,19,25. Jn. 18.40. Mat.27.16.
[3] The additional information given by Mark in ver. 7 and 8 serves to show more fully the guilt of the people. Barabbas was a rebel and a murderer; he was apparently the leader of a notorious gang; yet the people of their own accord demanded that he should be released, and that Jesus should be crucified.—*P.*
[h] Jos.24.15. 1 Ki.18. 21. Mat.27.17, 21. Lu 23.13-21. Jn.18.39; 19. 12.
[i] Ac.7.9; 13.45. Tit. 3.3. Jn.9.22; 12.42. Ec. 4.4. Job 5. 2. Pr. 27. 4. Lu.12.47. Ja.4.17. 1 Jn. 3.12.
* An oriental palace consists of at least two courts, with chambers ranged round, and opening into them. The outer court is usually the place of reception, and of hearing and judging cases. In this court our Lord was examined, and in it a fire was kindled, round which stood the servants and soldiers with Peter among them. An entry or passage, here called 'the porch,' opened from the court on the street. "Peter's *first* denial took place at the fire in the middle of the court, on his being questioned by the female porter. Peter then retreats into the passage leading to the street, where he is again questioned, and makes his *second* denial. The evangelists differ as to the person who questioned him. Mark says, 'the same maid;' Matthew, 'another maid;' Luke, 'another' person; John, 'they said.' The truth is, several persons interrogated him, as was very natural under the circumstances. The *third* denial took place an hour after, within the court, when our Lord and Peter could see each other. Here Matthew and Mark speak of several interrogators: Luke has 'some other man;' John specifies the servant of the high-priest." All are correct. Each evangelist records what struck himself. Mark says the cock crowed *twice*; the other evangelists only speak of *once*. There is no discrepancy. Mark records with greater minuteness of detail.—*P.*

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[f] Mat.27.20. Lu.23. 18. Jn. 18. 40. Ac.3.14, 15. Ho.5.1. Eze.22.26.
[k] Mat.2.2. Ac.5.31. Ps.2.6. Is.9.6,7. Je.23. 5, 6; 30. 21; 33. 15, 16. Mi.5.2.
[l] Is.53.9.
[m] Fr. 27. 4. Is. 53. 3. Jn.15. 18, 24,25. Ps.35. 19;69.5. Lu.23.23.
[o] Mat.27.24-53. Lu. 23.24-46. Jn.19.13-30.
[p] Mat.27.27,31. Lu. 23.11. Jn.18.28,33;19.1 -5,9. Ge.3.18. Ps.22.16. Fr.29.12.
[4] *The Pratorium.* So called from being the judgment-hall of a Roman magistrate called *prator*.—*C.*
[q] ch. 14. 65. Mi. 5. 1. Is. 50. 6; 52.14; 53.3-5. Ps.22.6,7,12-21; 69.7,8, 19.
[r] ch.1.40; 10.17. Ge. 41.43.
[s] ch.10.34. Job 13.9. Ps. 35. 16. Mat. 20. 19. Lu.22.63;23.11,36.
[t] ch. 12.8. He.13.12.
[u] Mat.27.32. Lu.23. 26. Ro. 16.13.
[5] These were doubtless persons well known in the Christian church at the time the evangelist wrote. Two bearing these names are honourably mentioned, Ac.19.33. Ro.16.13.—*C.*
[v] Nu.15.35. 1 Ki.21. 15. Ac.7.58. He.13.12. Mat.27. 33. Lu. 23. 33. Jn.19.17.
[x] Ps.69.21. Jn.19.28. Mat.27.34. Lu.23.36.
[y] Ps.22.18. Jn.19.23, 24. Mat.27.35. Lu. 23. 34.
[z] Jn.19.14. Lu.23.44. Mat.27.45. ver.33.
[6] About nine o'clock in the morning. See note on Jn.19.16.—*P.*
[a] Mat.27.37. Lu.23 38. Jn.19.19-22. De.23. 5.
[b] Mat.27.38. Lu.23. 32,33. Jn.19.18.
[c] Is. 53.12, with Nu. 23.19. Tit.1.2. He.6.18.
[7] This verse is wanting in some of the best ancient MSS. It may perhaps have been placed upon the margin of some ancient codex, and then incorporated in the text by a later copyist.—*P.*
[d] Ps.22.7,8; 69.7, 20; 109. 25. La.2.15. Mat. 27.39-43. Lu.23.35-38. ch.14.58. Jn.2.19.

11 But[j] the chief priests moved the people, that he should rather release Barabbas unto them.

12 And Pilate answered, and said again unto them, What will ye then that I shall do *unto him* whom ye call the [k]King of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, [l]Why, what evil hath he done? [m]And they cried out the more exceedingly, Crucify him.

15 And[o] *so* Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

16 ¶ And[p] the soldiers led him away into the hall called Prætorium;[4] and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head*;

18 And began to salute him, Hail, King of the Jews!

19 And[q] they smote him on the head with a reed, and did spit upon him, and [r]bowing *their* knees, worshipped him.

20 And [s]when they had mocked him, they took off the purple from him, and put his own clothes on him, and [t]led him out to crucify him.

21 And[u] they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus,[5] to bear his cross.

22 And they bring him [v]unto the place Golgotha, which is, being interpreted, The place of a skull.

23 And they gave him to drink [x]wine mingled with myrrh: but he received *it* not.

24 ¶ And when they had crucified him, [y]they parted his garments, casting lots upon them, what every man should take.

25 And it was the [z]third hour; and they crucified him.[6]

26 And[a] the superscription of his accusation was written over, THE KING OF THE JEWS.

27 And[b] with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the [c]scripture was fulfilled, which saith, And he was numbered with the transgressors.[7]

29 ¶ And[d] they that passed by railed on him,

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of fervent and frequent prayer in a time of trouble. Nothing is worse than slothfulness therein. And none are more active instruments of hell than apostates from Christ. No fall of eminent professors ought to make us stumble at the ways of Christ. Nor need we think it strange though, notwithstanding our innocence, we should be treated as the vilest miscreants; or though our nearest relations and most intimate friends should desert us, or turn our inveterate opposers. Let us, in silent patience, possess our souls. If God be glorified, if the Scripture be fulfilled, if the church be edified, and if God at last rise up to vindicate us, it is enough; and if, through self-confidence, we have denied our Redeemer, let us without delay think thereon, and weep.

CHAPTER XV. REFLECTIONS.—What shocking wickedness is it for men, for the professed people of God, to calumniate, to persecute, to deride, to murder the meek, the innocent, the divine Jesus, the Saviour of mankind! It was strange that the HOSANNAS of the mob should be so quickly turned into murderous clamours and cruel derisions!—That, contrary to reason, contrary to proof, contrary to convictions, almost every one should concur to abuse our gracious **Redeemer! Inexpressible were his sufferings from men, from devils, and from every other source! Alas!** how vilified was his character, how tormented his body, while his soul was deserted and distressed. And yet with astonishing and silent resignation he bore all for the salvation of his betrayers and murderers. What honourable attestations Providence procured for him in the deepest debasement! Prodigies attended his death: Pilate, his judge, repeatedly declared him innocent, and the Jewish Messiah; and the centurion acknowledged him to be the Son of God. Joseph of Arimathea boldly begged and honourably buried his

wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests, mocking, said among themselves with the scribes, He saved others; himself he cannot save.

32 Let Christ the King of Israel descend now from the cross, [e]that we may see, and believe. [f]And they that were crucified with him reviled him.

33 ¶ And [h]when the sixth hour was come, there was darkness over the whole land[8] until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, [i]Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard *it*, said, [j]Behold, he calleth Elias.

36 And one ran and filled a sponge full of vinegar,[k] and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And [l]Jesus cried with a loud voice, and gave up the ghost.

38 ¶ And[n] the vail of the temple was rent in twain, from the top to the bottom.

39 ¶ And[o] when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, [p]Truly this man was the Son of God.

40 There[q] were also women looking on afar off;[9] among whom was Mary Magdalene, and Mary the mother of James the less, and of Joses, and Salome;

41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

42 ¶ And[r] now when the even was come, because it was the Preparation, that is, the day before the sabbath,

43 Joseph[s] of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.[1]

44 And[t] Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead.

45 And when [u]he knew *it* of the centurion, he gave the body to Joseph.

46 And[v] he bought fine linen, and took him down, and wrapped him in the linen, and [z]laid him in a sepulchre which was hewn out of a rock, and [y]rolled a stone unto the door of the sepulchre.

47 And[z] Mary Magdalene and Mary *the mother* of Joses beheld where he was laid.

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e Ro.3.3-7 Ti.2.13.
g Mat. 27. 44. But one afterwards repented, Lu.23.39-43.
h Am. 8. 9. Is. 50. 3. Mat. 27. 45-53. Lu.23. 44-46.
8 Or, *earth.*
i Mat.27.46. Ps.22.1 -21; 69. 1 21; 109.4 42 9; 71. 11. La. 1.12. Hc. 5.7.
j Ps.56.5. Mat.11.14; 17.11-13.ch.9.11 13.
k ver. 23. Ps. 69. 21. Mat. 27. 34, 48. Lu.23. 36. Jn.19.29.
l Mat. 27. 50 Lu.23. 46. Jn. 19. 30. 10. 11,15, 18. Is. 53. 10. Da. 9.26. He.5.7. Ps. 22.15.
n Ex. 26. 31. 2 Ch.3. 14. Mat. 27. 51. Lu.23. 45. He.6.19; 10.19. Ep. 2.14,18.
o Mat.27.54-56. Lu. 23.47 49.
p Mat.3.17; 8.27; 14. 33; 16.16. Jn.1.49; 6.69. Ac.8.37.
q Lu.8.2,3; 23.48,49; 7. 37-50. Mat.27.55,56; 20. 20, 21; 13.55. Jn.19. 25;20. 1-18. Ps.38.11.
9 *Women looking on afar off.* In Jn.xix. it is said that Mary Magdalene, &c.; 'stood by the cross.' This, however, is not a contradiction of statement, but a mere difference as to time. The women stood by the cross till Jesus died; and when the unfeeling soldiers came to 'break the legs' of the sufferers (Jn. 19. 32), they then removed and 'stood looking on afar off.' —*C.*
r Mat.27.57-61. Lu. 23.50-56. Jn.19.38-42.
s Ps. 22. 29. Is.53.9. Lu.2.25,38.
1 See note on Mat. 27.57.—*P.*
t Jn.19.33,30.ver.37.
u Jn. 19.31-34. Mat. 27.58.
v Mat.27.59,60. Lu. 23.52,53. Jn.19.40-42.
x Is. 53. 9. Ps. 22.15. Ho. 13. 14. 1 Co. 15. 4. Mat.12.40.

* The whole structure of the passage here seems to show that the purchase of the spices was made after the close of the Sabbath, on the same evening—the Sabbath terminating at sunset. Luke, however, says in connection with the narrative of the burial of our Lord and the women following the body to the tomb, that 'they returned and prepared spices and ointments, and rested the Sabbath-day according to the commandment.' Luke is not so minute in his details as Mark; he here states the general facts without regard to the order in which they took place.—*P.*

† Peter, it is most likely, would now consider himself unworthy the name of disciple, seeing he had done what none of the rest (nay, what not even Judas) had done—first denied positively—then denied contemptuously—and, lastly, forsworn his Master! He is, therefore, specially mentioned, to afford him the earliest assurance of his Lord's compassion and pardon, and of his speedy restoration to the apostolic office, he had justly forfeited by his instability.—*C.*

‡ *Another form.* Another dress, and with a different manner — circumstances that will often so change the appearance as to render recognition very difficult, even to the most observant; and still more so to those whose hearts are too much absorbed by their own sorrows to allow them to attend to the appearance or concerns of others.—*C.*

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y ch.10.3,4.
z Mat.27 61. Lu.23. 55,56. Mat.28.1.ch.10. 1.

CHAP. XVI.

a Mat.28.1 8.Lu.23. 56;24.1-12. Jn.20.1-18.
1 See note * in first column.
b Lu. 24. 1. Jn. 20.1. Mat.28.1.
2 *At*—rather, about —*the rising of the sun.*—*C.*
c Ps. 14. 5. ch. 5. 36. Mat.6.34.
3 'Who shall roll us away the stone from the door of the sepulchre? (And when they looked they saw that the stone was rolled away;) for it was very great.' This parenthetical arrangement renders the meaning of the inquiry quite palpable.—*C.*
d ch. 15. 46. Mat.27. 60,66;28.2. Lu.24.2.
e Jn. 20.11, 12. Mat. 28.6. Da.10.4,5. Re.18. 1. Lu.1.12,19. Da.8.17, 27;10.8,16,17.
4 The various questions attending the history and evidences of the resurrection of Jesus will be examined when (if the Lord so will) we arrive at the last narrative, Jn.20.12.—*C.*
5 See note on Lu. 24.4.—*P.*
g Mat.28.4. Lu.24.5. Is. 41. 10, 14. Re. 1.17, 18.ch.5.36.
h Jn.2.19. Mat.12.40; 16.21;17.23;20.19.1 Co. 15.4. Ps. 16.10;71.20.
6 See note † in first column.
i Mat.26.32;28.10,16. ch.14.28. Jn.20.19;21.1. Ac. 1. 3; 10.41; 13.31. 1 Co.15.5.
j Mat.28.8. Lu.24.9. Jn.20.18. Ec.9.10.
7 Mark's narrative of the resurrection breaks off abruptly at this place. No reason can be assigned for it. The evangelist is not so minute in this part of his history as we find him in the earlier portions. Had we no other information, it would appear as if the women never delivered Christ's message; the fact is, however, that they communicated with the disciples almost immediately. It is by combining the four Gospels we get a clear and full view of the incidents of the resurrection.—*P.*
k Jn.20.14,16. Lu.8. 2;7.37,50. ch.15.40,47.
8 It will appear even to a cursory reader that this last section of the Gospel is a fragment unconnected with what precedes, and wanting in that definiteness which elsewhere characterizes Mark. It is not found in some ancient MSS., and hence a few critics have pronounced it spurious. The weight of evidence is unquestionably in its favour, and I have no hesitation in regarding it as genuine. The probability is that Mark added it to his Gospel at a later period. —*P.*
l Lu.24.10,17. Jn.20. 17, 18; 16.20. Mat.9.15; 5.4. Je.31.18-20. Eze.7. 16. Is.66.2.
n Ex. 6.9. ver.13,17. Lu.24.11,25;16.31.
9 See note ‡ in first column.
o Lu. 24.13-35, with 16.31.
p Lu.24.34,35;21.25; 16.31.
q Lu.24.36-46. Jn.20. 19-20.1 Co.15.5,7.
1 Or, *together.*
r Lu.24.25.

CHAPTER XVI.

1 *An angel declareth the resurrection of Christ to three women.* 9 *Christ himself appeareth to Mary Magdalene:* 12 *to two of his disciples going into the country:* 14 *then to the apostles,* 15 *whom he sendeth forth to preach the gospel:* 19 *and ascendeth into heaven.*

AND when[a] the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.[1]

2 And[b] very early in the morning, the first *day* of the week, they came unto the sepulchre at[2] the rising of the sun.

3 And they said among themselves, [c]Who shall roll us away the stone from the door of the sepulchre?[3]

4 And when they looked, they saw that [d]the stone was rolled away: for it was very great.

5 And[e] entering into the sepulchre, they saw a young man[4] sitting on the right side, clothed in a long white garment; and they were affrighted.[5]

6 And he saith unto them, [g]Be not affrighted: ye seek Jesus of Nazareth, which was crucified: [h]he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter[6] that he goeth before you into Galilee: [i]there shall ye see him, as he said unto you.

8 And[j] they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any *man;* for they were afraid.[7]

9 ¶ Now when *Jesus* was risen early the first *day* of the week, [k]he appeared first to Mary Magdalene, out of whom he had cast seven devils.[8]

10 *And*[l] she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, [m]believed not.

12 ¶ After that he appeared in another [g]form [o]unto two of them, as they walked, and went into the country.

13 And[p] they went and told *it* unto the residue; neither believed they them.

14 ¶ Afterward[q] he appeared unto the eleven as they sat at meat,[1] and [r]upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

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corpse. The women attended in order to embalm him. And shall not my soul love and honour him who so loved me and gave himself for me!

CHAPTER XVI. Ver. 6. *Ye seek Jesus of* NAZARETH. A pious mind—which is always the same with a truly philosophical mind—will feel pleasure in observing that an angel from heaven is well acquainted with the name of a humble and despised town upon earth, of which he makes special and honourable mention, as the birthplace of Jesus. And let every humble, though, it may be, despised believer, remember that the contrite heart receives from the Saviour the honour of being recorded not only as his birthplace, but his home. See Ga. 4. 19; Jn. 14. 23; Re. 3. 20. *C.*

REFLECTIONS.—Saints, in love, sometimes prepare that for Christ which he will never need. And they often fear where there is matter of joy in a risen Redeemer. The weaker sex, over which Satan at first triumphed, sometimes appear the veriest heroes in the cause of Christ. Apprehending diffi-

15 And[s] he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He[t] that believeth, and is baptized, shall be saved;[2] but he that believeth not shall be damned.

17 And[u] these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues;

18 They[v] shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 ¶ So then, after the Lord had [w]spoken unto them, he was [y]received up into heaven, and sat on the right hand of God.

20 And [z]they went forth and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.

A.M. cir. 4037. A.D. cir. 33.

s Mat. 28.19. Lu. 24. 47. Ac. 1.8. Is. 2.2,3; 52. 10. Jn. 20.21; 15.16. Ro. 10.18. Col. 1.6,23. Is. 45. 22.

t Jn. 3. 3, 5, 16, 18, 36; 12.48. 2 Th. 2.12. Ac. 2. 38; 8.37; 10.31–33. 1 Pe. 3.21. Ro. 10.9.

2. He that believeth and is baptized shall be saved. The essential thing in salvation is belief or faith. 'He that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him.' Without faith it is impossible to please God.' The high place Abraham holds all through the scriptures is due to his faith. It is of Abraham alone that God ever said, 'Thou art the seed of Abraham, my friend.' Abraham is the only man of all history whom God is represented in the Bible as calling friend.

u Lu. 10.17. Ac. 2.4; 5.16; 8.7; 10.46; 19.6, 12. 1 Co. 12. 10, 28. Ac. 10. 18.

v Ac. 5.15, 16; 28.5, 8. Lu. 10. 19. Ja. 5. 14, 15. Jn. 14. 12.

w Jn. 20.20–22; 21.15–22. Mat. 28. 18–20.

y Lu. 24.50, 51. Ps. 110.1. 1 Pe. 3.22. Ac. 1.2, 3, 9; 3.21; 7.56. He. 1.3; 4.14; 8.1; 10.12 Re. 3.21; 5.6. Jn. 16.5, 28; 17.5, 13.

z Ac. ii.–xix., 1.4, 14.3. Ro. 10.18; 15.19. 1 Co. 3.6, 9; 15.10. 2 Co. 6. 1 He. 2.4.

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culties which they know not how to surmount, they go forward depending on God, and find them removed; and readily, amidst fear and confusion, they obey the heavenly direction.—Happy are they who have a risen Redeemer as theirs, with all mercy in his heart and all power in his hand! How marvellous his love in appearing first to Mary Magdalene, who had been lately so notorious a sinner; and so early to disciples, who had so shamefully deserted him! How careful was he to establish the truth of his resurrection by repeated appearances to his incredulous followers! He conquered their unreasonable diffidence, and shamed them out of their unbelief. But great was his grace in granting his apostles an unlimited commission to preach the gospel in all the world, and miraculous powers to attest it. And astonishing is his glory in heaven, and the blessed effects of it in the descent of his Spirit.—Let me now then believe the gospel to the saving of my soul. Let my faith and hope be in God through him. Let me rejoice in my risen, my ascended Saviour; and eagerly ask, and abundantly receive, the gifts which he received for men, even for the rebellious. And let my affections be set on things above, where Jesus is at the right hand of God.

CONCLUDING REMARKS ON THE BOOK OF MARK.

Biography is, certainly, one of the most efficient modes of instruction; for by gratifying curiosity, it lightens study, and excites attention, while it conveys and fixes precept by the visible power of example. In the biographies, however, composed by worldly men—nay, sometimes in those composed by religious men—minute and trivial details are often so extended as to beget a fear that the idolatry of friendship has rather attempted to set up an object of admiration and worship, than to record important facts either for warning against error and sin, or instruction in truth and righteousness.

Among the numerous internal evidences of the divine origin of the Scriptures, their biographies hold a conspicuous place; their chief characteristics being truth, concerning good or evil, and brevity. Had the life of our Lord been 'a cunningly devised fable,' it contains materials for many volumes, which literary vanity never could have compressed into four brief tracts, such as the Gospels literally are. This observation applies in a particular manner to the Gospel by Mark, which reduces the whole ministerial life of the most remarkable character that ever appeared on earth to sixteen chapters! Mark was not himself, so far as appears, a constant companion of our Lord, and so must have received several of his narratives, and especially whatever he records of our Lord's private discourses, from one of the twelve apostles, who is believed to have been Peter. That the style and contents of his Gospel are somewhat similar to those of Matthew, is certain; yet are there differences, both of omission and addition, to prove that he was no copyist; and especially there are some marks of style that prove the distinct originality of Mark, —the Spirit of God making use of the various styles of men—the words being his own—just as in nature God manifests a continued variety, though that boundless variety unites in one witness to his wisdom, power, and goodness.

As an example of Mark's peculiarity of style, one word may be selected, the word *εὐθέως, immediately;* which occurs in Matthew 15 times, in Luke 8 times, in John 4 times, in Acts 9 times, and in Mark no less than 39 times! A peculiarity so striking that were it certain that the evangelist was that John Mark who was servant to Paul and Barnabas (Ac. 15. 37–39), his so frequent use of the word might be looked upon as a result and memorial of that ready and habitual attention with which he was accustomed to reply to their directions.

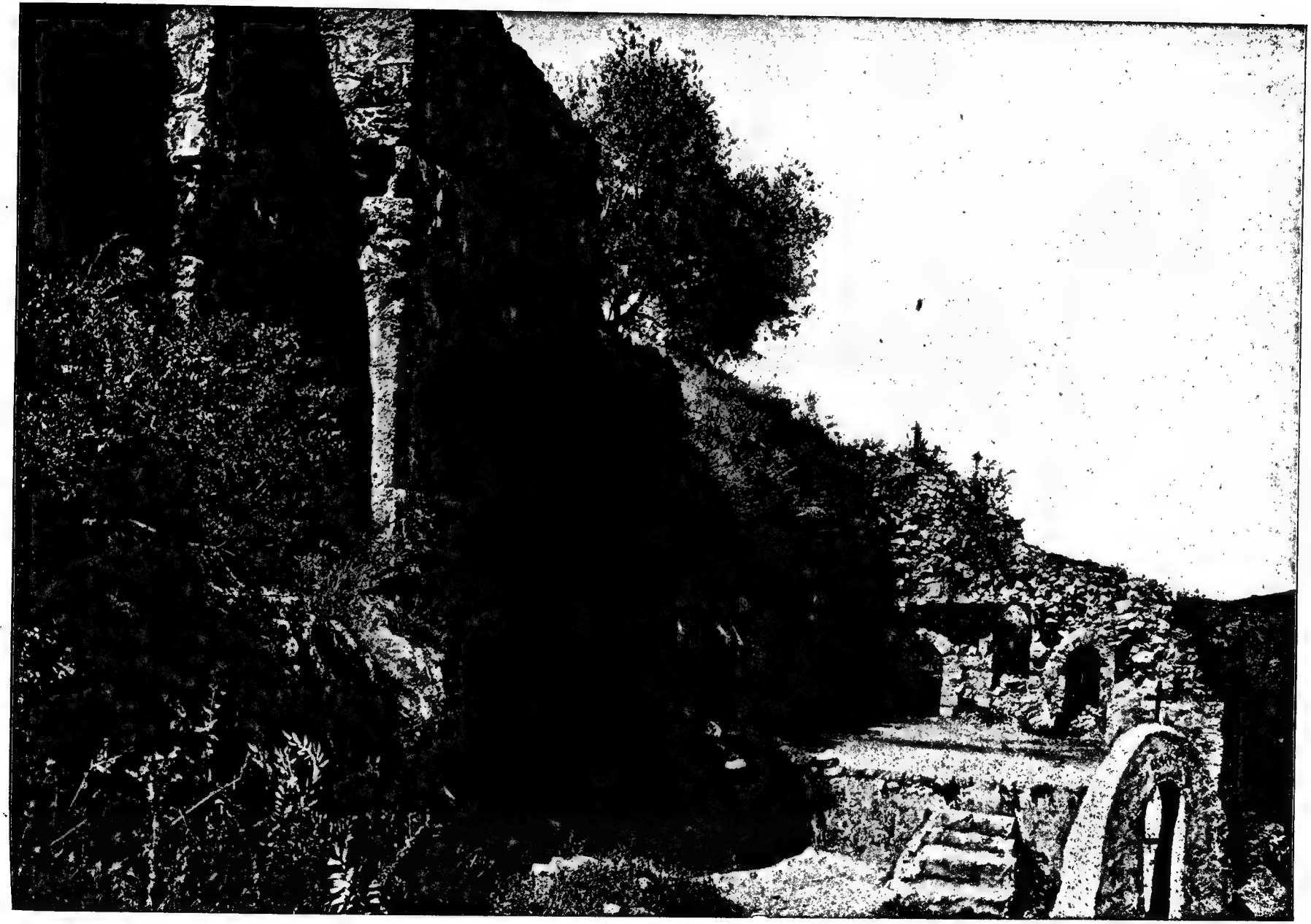
That he wrote for Gentile strangers is obvious from the following, among other evidences. 1. When he mentions the Jordan (ch. 1. 5), the appellation river is added. 2. As the Romans could not understand the Jewish phrase 'defiled' hands, he adds, parenthetically, the description 'unwashen' (ch. 7. 2). 3. When he uses the word 'corban' (ch. 7. 11), he immediately subjoins the interpretation, 'that is, gift.' 4. In speaking of our Lord he never styles him 'Son of man,' which the Jews could interpret from Daniel (ch. 7. 13), but 'Son of God,' by which the Gentiles might comprehend his deity.

THE GOSPEL ACCORDING TO SAINT LUKE.

Luke was a physician, Col. 4. 14: and attended Paul about seventeen years after his coming into Macedonia, Ac. 16. 10: probably till his death, 2 Ti. 4. 11. He wrote this history of the life of Christ, perhaps about twenty-two, or rather thirty years after his ascension; and includes therein a multitude of things, not mentioned by Matthew nor Mark, concerning the birth and private life of John the Baptist and Jesus Christ, ch. i. ii.; Christ's genealogy, ch. iii.; his preaching and persecution at Nazareth, ch. iv.; his sermon on the plain, ch. vi.; his raising the widow's son, and parable of the debtors, ch. vii.; his mission of the *seventy;* direction of the lawyer as to the way of eternal life; parable of the *Samaritan,* and reproof of Martha, ch. x.; his directions to pray; parable of the *importunate friend,* ch. xi.; and of the *rich fool,* ch. xii.; his alarm to repentance, &c.; his parable of the *barren fig-tree;* his healing the deformed woman, ch. xiii.; his cure of the dropsy; parables of the *supper, builder,* and *king* intending to make war, ch. xiv.; his parables of the *lost sheep, piece of silver, younger son, unjust steward,* and of Lazarus, ch. xv. xvi.; his parable of the *servant;* his healing ten lepers; his warning as to the awful manner of setting up his kingdom, ch. xvii.; his parable of the *importunate widow,* and of the *Pharisee and publican,* ch. xviii.; the conversion of Zaccheus; parable of the *pounds;* mournful prediction of Jerusalem's ruin, ch. xix.; his abuse by Herod, ch. xxiii.; and conversation with the disciples going to Emmaus; and with the eleven, &c., ch. xxiv.

[The references of Luke to the Old Testament are Ge. 7. 27; 18. 19; 19. 26; Ex. 23. 15-17; Le. 19. 18; De. 6. 5–13; 16. 1–16; 2 Sa. 7. 11, 12; 1 Ki. 10. 1; 17. 9; 2 Ki. 5. 14; 1 Ch. 24. 10–19; 2 Ch. 8. 14; 24. 20, 21; Ps. 91. 11; 118. 22, 26; 132. 11; Is. 8. 14; 9. 2; 35. 5; 46. 3; 50. 6; 52. 10; 53. 1, 2; Da. 9. 26, 27; Mi. 3. 12. *C.*

The origin and object of Luke's Gospel are stated by himself. Others had taken in hand to draw up narratives of our Lord's life and labours, he resolved to write a more complete history. The other narratives to which he refers were not the canonical Gospels; they appear to have been fragmentary biographies written without divine authority, and consequently imperfect, and probably erroneous. Luke, with these before him, undertook in the interests of the church, and under the guidance of the Holy Spirit, to draw up a full and authentic narrative. He was not himself an eye-witness of Christ's labours; but he received his information from



CHURCH OF ST. JOHN IN THE DESERT. [Luke, i:5.]—The Church of St. John is built over the exact spot where it is supposed once stood the house in which lived Zachariah and Elizabeth. This is at Ain Karim. We have a distant view of this village from the Jerusalem road lying indistinct in the midst of the Judean mountains. Now we are on the very spot that is sacred to the memory of Elizabeth and Zachariah and John the Baptist. This church was built by the affection and piety of the saints of the early ages. For hundreds of years monks and priests and unworldly Christians found pleasure in living in the neighborhood of this sacred place. It is about nine miles from Jerusalem. Here Mary came from Nazareth and spent six months with her cousin Elizabeth.

those who were; he arranged his materials and constructed his narrative with philosophic skill; and his Gospel is in some respects historically more complete than any of the others. It gives details of the events preceding and accompanying the birth of our Lord which we do not find elsewhere, and which were probably obtained from the Virgin Mary. It unfolds more fully some of Christ's discourses and parables; it enlarges upon the great facts of the resurrection: and it supplies the only account we possess in the Gospels of the last earthly interview between Christ and the apostles at the ascension. Luke attached himself specially to Paul; joining him at Troas on the eve of his entrance into Greece, he remained with him during the greater number of his later missionary journeys. He accompanied him to Jerusalem, where he was seized by the Jews; he remained with him at Cæsarea; he went with him to Rome, and was his companion during a long imprisonment. The character of Paul's oral teachings, the varied nationalities of the churches he founded, his logical acumen and burning eloquence—all contributed more or less to give this Gospel its distinctive form, and to make it equally applicable and acceptable to Jewish and Gentile converts. *P.*]

CHAPTER I.

1 *The preface of Luke to his whole Gospel.* 5 *The conception of John the Baptist,* 26 *and of Christ.* 39 *The prophecy of Elisabeth, and of Mary, concerning Christ.* 57 *The nativity and circumcision of John.* 67 *The prophecy of Zacharias, both of Christ,* 76 *and of John.*

FORASMUCH as many[1] have taken in hand to set forth in order a declaration of [a]those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were [b]eye-witnesses, and ministers[c] of the word;

3 It[d] seemed good to me also, having had perfect understanding of all things from the very first,[2] to [e]write unto thee in [f]order, [g]most excellent Theophilus,

4 That[h] thou mightest know the certainty of those things wherein thou hast been instructed.

5 ¶ THERE was, [i]in the days of Herod the king of Judea, a certain priest named Zacharias, [j]of the course of Abia:[3] and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.

6 And[k] they were both righteous before God,[4] walking in all the commandments and ordinances of the Lord,[5] blameless.[6]

7 And[l] they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years.

8 And it came to pass, that while [m]he executed the priest's office before God in the order of his course,

9 According[o] to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.[7]

10 And[p] the whole multitude of the people were praying without, at the time of incense.

11 And[q] there appeared unto him an angel of the Lord, standing on the right side of [r]the altar of incense.

12 And when Zacharias saw *him*, [s]he was troubled, and fear fell upon him.

13 But the angel said unto him, [t]Fear not, Zacharias: [u]for thy prayer[8] is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And [v]thou shalt have joy and gladness; and many shall rejoice at his birth.[9]

15 For he shall be [x]great in the sight of the Lord, and shall drink neither wine nor strong drink;[1] and he shall be filled with the Holy Ghost, even from his mother's womb.

16 And[y] many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient [2]to the [z]wisdom of the just;[3] to make ready a people prepared for [a]the Lord.

18 ¶ And Zacharias said unto the angel, [b]Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel, answering, said unto him, [c]I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings.

20 And, behold, [d]thou shalt be dumb, and not able to speak, until the day that these things shall be performed, [e]because thou believest not my words, which shall be fulfilled in their season.[4]

21 And the people [5]waited[6] for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple; for he beckoned unto them, and remained speechless.

23 And it came to pass, that, as soon as the [g]days of his ministration were accomplished, he departed to his own house.

24 ¶ And after those days, his wife Elisabeth [h]conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me, in the days wherein [i]he looked on *me*, to take away my reproach among men.

26 ¶ And in the [j]sixth month the angel Gabriel was sent from God, unto [k]a city of Galilee, named Nazareth,

27 To[l] a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary.

A.M. cir. 4000.

CHAP. I.

1 See note * below.
a Jn.1.14. 1 Ti. 3.16 Ac.1.1–3.21,22; 4.20. 1 Jn.1.1–3. 2 Pe.1.10 18
b ch.24.48. Ac.1.3,8, 21;4.20;10.41. Jn.15.27. He.2.3. 1 Pe.5.1. 2 Pe.1.16. 1 Jn.1.1–3.
c Ro.15.16. Ep.3.7,8. 1 Ti.1.12.
d Ac.15.19, 25, 28. 1 Co.7.40. He.2.3. 1 Th. 1.5;2.13.

2 By this phrase Luke intends not so much divine guidance and inspiration (though these are not necessarily excluded), as personal research, and thorough examination of all trustworthy sources. This is important, for it illustrates a principle in the publication of the divine Word. It is this: that wherever knowledge can be gained by human means, supernatural revelation is not employed.—*P.*

e Ac.11.4.
f Ac.1.1,3 Sa.2.30.
g Jn.20.31. 1 Pe.1.10. 2 Pe.1.15,19. 1 Th.1.5; 2.13.

Before the common account called *Anno Domini* the 4th year.

i Mat.2.1.
j 1 Ch. 24. 5, 10, 19. Ne.12.4,17.

3 Zacharias was an ordinary priest, and his class or 'course' was one of the twenty-four instituted by king David for the temple service. Each class performed the duties during a week.—*P.*

k Ge.6.9;8.24;17.1;7. 1 Job 1.1;81.2. Ps.119. 6. 1 Ki.9.4. 2 Ki.20.3. 1 Co. 11. 2. Phi.3.6. Ac. 24.16. 2 Co.1.12.

4 *Righteous before God*—simply because they were sincere believers in Messiah who was to come—'the LORD their righteousness,' Ro.3. 10,20–23,28.—*C.*

In all the commandments and ordinances of the Lord—that led sinners to Christ, 'the end of the law for righteousness to all them that believe.'—*C.*

6 *Blameless*—that is, before the church and the world.—*C.*

l Ge.18.11,12; 25.21. Ju.13.3. Jos.13.1. 1 Ki. 1.1.
m 2 Ch.24.19. He. 9. 6.
o Ex.30.7,8. 1 Ch. 6. 49;28.21. He.9.6.

7 The Greek word here translated 'temple,' signifies not the whole of the sacred inclosure, but the *shrine*. The burning of incense was the highest office connected with the service, and required the priest to enter the holy place where the altar of incense stood.—*P.*

p Ex.30.7. Le.16.17.
q He.1.14. Da.8.16; 9.21. Zec.2.1; 3.1. ver. 19,26; ch.2.10.
r See Ex.30. 1. Re. 8.3,4.
s ver.29. Ju.13.20,22. Da.10.8. Mar.16.5.
t Ju.6.23. Da. 10. 12; 13.23. Re.1.17. ver.30; ch.2.10. Mar.16.6.

* It is evident from this word that *many* accounts had already been published in Luke's time, of the life and labours of Christ. It seems also to me, from ver. 4 that none of these were satisfactory, and consequently Luke cannot here refer to the canonical Gospels. It is questionable whether he ever saw, or even heard of, any of the other Gospels before writing his own. None of the narratives referred to by Luke have come down to us. The works known as apocryphal, and which profess to give histories of our Lord, are of a much later date.—*P.*

v Ge.17. 19. ver. 58. Jn.5.35. Pr.15.20.

9 *Many* (when they know him as the forerunner of Messiah) *shall rejoice at his birth.*—*C.*

x ch.7.28. Mat.11.9, 18. Nu. 6. 3. Ju.13.4,5. Le.10.9. Je.1.5. Ga.1. 15. ver. 16,17.

1 *Wine — strong drink.* Any fermented and intoxicating liquor.—*C.*

y Mal.2.1; 4.5,6. Is. 40.3–5. Mat.iii.ch.3.1–23. Jn.1.6–30; 3. 23–36; 5. 33–35. Mat. 11. 14. Mar. 9. 12, 13. ver.76–79.

2 Or, *by.*
z Ps.111.10.

3 *The wisdom of the just.* To the knowledge of Jesus Christ, 'the wisdom of God,' upon whom 'the just shall live by faith.'—*C.*

a Mat.3.3. Is.40.3,9–11; 9. 6,7. Jn.1. 14, 29. Ro.9.5. 1 Ti.3.16. Tit. 2.13. 1 Pe.2.9.
b Ge.15.8; 17.17. Ju. 6.36–40; 13.19. Is.7.11; 38.22.
c Da. 9. 21–26; 8. 16. ver.26. Mat.18.10. He. 1.14.
d Eze.3.26;24.27.
e Ge. 18. 10, 12, 13. Nu.20.12. Is.7.9. Ro.3. 3. Nu.23.19. He. 6.18. Tit.1.2.

4 Zacharias asked a sign. The request implied want of faith. To believe the promise doubtless required strong faith, for he was an old man; but the whole scene and circumstances—the angel, the temple, the smoking incense, ought to have been enough for him. The sign he asked was yet given; but it was in itself a punishment.—*P.*

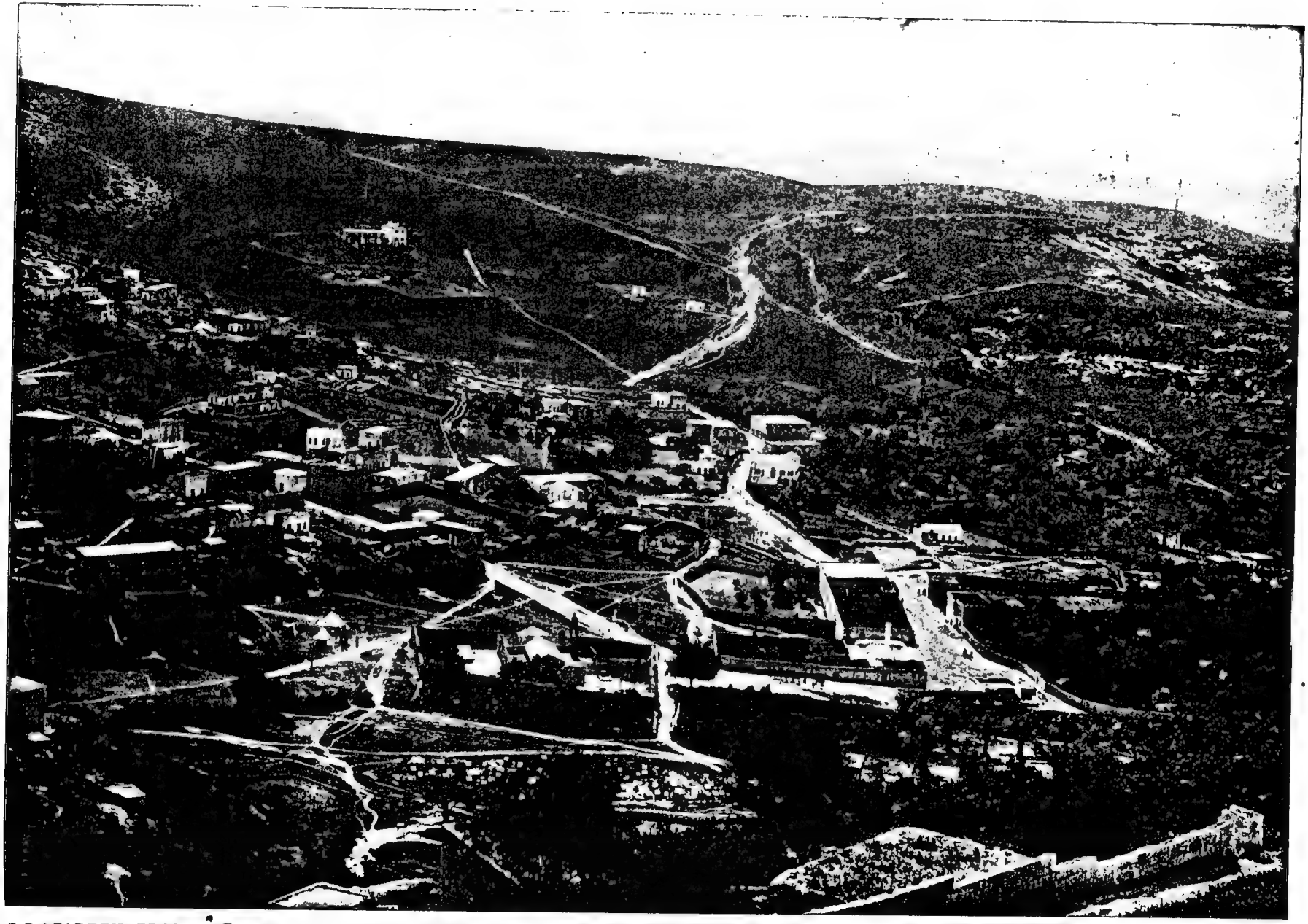
5 For the blessing. Nu.6.23–26.

6 *The people waited* that they might receive his blessing. Nu.6.23–26.—*C.*

g 2 Ki. 11. 5. 2 Ch.9. 25. He.9.6;5.1.
h Ge.21. 1, 2; 25. 21; 30.22,23. 1 Sa.1.19, 20. Ju.13.5.
i Ge.21.1,2; 30.23. 1 Sa.1.6. Is.4.1; 54.1,4.
j ver.24,30.
k Jn. 7. 41, 52; 1. 46. Mat.2.23.
l Is. 7. 14. Je. 31. 22. Ge.3.15. Mat.1.18. ch. 2.4,5.

CHAPTER I. Ver. 16, 17. By his doctrine and example he shall be a happy instrument, in the hand of the Spirit, of turning many from their iniquities and false opinions to the Messiah. In his coarse and severe manner of life, and by his plentiful endowment with the Holy Spirit, he shall resemble the ancient Elijah; and shall be the means of reconciling men one to another, even Jews to Gentiles; yea, he shall make the most stubborn sinners wise unto salvation, and, by conviction of sin, prepare them to receive the divine Saviour. 51–53. He has marvellously exerted his power in helping and showing mercy to all people, in casting down self-righteous and self-sufficient sinners, and in putting high honours upon the poor and debased. He has granted the desire of such as were earnestly inquiring after a Saviour, and enriched them with his favour; but has denied the blessings of his kingdom to such as are rich in this world, or abound in self-confidence and self-conceit. 68. Let all praise, honour, and blessing be ascribed to that God who, after a long apparent neglect of his people, is now, in infinite kindness, sending his Son to save and redeem them, and who is now raising up his long-promised Messiah to exalt and protect his pious ones, and to cast down their

u Ge.25.21. 1 Sa.1.19 ver.24,57–69. 8 *Thy prayer* (for a son, and the speedy coming of Messiah to deliver his people) *is heard.*—*C.*



NAZARETH, FROM THE LATIN MOUNT. [Luke, i:26.]—We have here an excellent view of Nazareth. From the Latin Mount we see the roads and camel paths and hills about the city, with the olive trees and residences at the lower part of the city, and get a beautiful view of one of the loveliest spots under the sun. A view all the more attractive because we know, in addition to the natural features which make it lovely, the eyes of our Savior often beheld it. Perhaps there is not a hill or valley or spot about this, the city of His boyhood, that He did not pass over time and again. The tents that look so small, above the Greek Church of the Annunciation, were the tents of the tourists who passed through Palestine to get the pictures which illustrate this New Testament.

28 And the angel came in unto her, and said, [n]Hail,[7] *thou that art* highly [8]favoured, [o]the Lord *is* with thee: [p]blessed *art* thou among women.

29 And when she saw *him*, [q]she was troubled[9] at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, [r]Fear not, Mary: for thou hast found favour with God.

31 And, [s]behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He[t] shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him [u]the throne of his father David:[1]

33 And[v] he shall reign over the house of Jacob[x] for ever; and of his kingdom there shall be no end.

34 Then said Mary unto the angel, [y]How shall this be, seeing I know not a man?[2]

35 And the angel answered and said unto her, [z]The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called [a]the Son of God.

36 And,[b] behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her who was called barren.

37 For [c]with God nothing shall be impossible.

38 And Mary said, [d]Behold the handmaid of the Lord; be it unto me according to thy word.[3] And the angel departed from her.

39 ¶ And Mary arose in those days, and went into the [e]hill country with haste, into a city of [4]Judah;[5]

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the [g]babe leaped in her womb; and Elisabeth was [h]filled with the Holy Ghost:

42 And she spake out with a loud voice, and said, [i]Blessed *art* thou among women, and blessed[j] *is* the fruit of thy womb.

A.M. cir. 4000.

n ver. 30, 42. Da. 9. 23. Ju. 5. 24, 26. Ru. 2. 4, 13. 1o. Pr. 11. 16. Ep. 1. 6.

7 *Hail.* In Greek, Χαῖρε, *Rejoice.*—*C.*

8 Or, *graciously accepted*, or *much graced*. See ver. 30.

o Ge. 18. 15. Is. 41. 10, 14. Ro. 8. 31. 2 Ti. 4. 22.

p Ju. 5. 24. ch. 11. 27, 28.

q See ver. 12.

9 *Troubled.* Perplexed.—*C.*

r See ver. 13. Is. 41. 10, 14. Re. 1. 17. ch. 2. 10; 9. 50. Mat. 28. 5.

s Is. 7. 14. Mat. 1. 21. Ge. 3. 15. Je. 31. 22. Ga. 4. 4. ch. 2. 21.

t Is. 9. 6, 7. Mat. 12. 42; 28. 18. Tit. 2. 13. Phi. 2. 9–11. He. 1. 2–8.

u 2 Sa. 7. 11, 12. Ps. 132. 11. Is. 16. 5.

1 From ver. 27 it is clear that Joseph was a descendant of David: and from this verse, whatever may be said of the genealogy in this Gospel, it is clear that Mary also sprung from the same royal house.—*P.*

v Da. 7. 14, 27; 2. 44. Mi. 4. 7. Ps. 72. 8; 89. 36, 37. Is. 9. 6, 7; 54. 5. Am. 9. 11. 1 Ti. 6. 15. 1 Pe. 1. 11. 1 Co. 15. 24. Jn. 12. 34. He. 1. 8; 12. 28. Ob. 21. Ep. 1. 22.

x Ga. 6. 16. Ro. 9. 6.

y Mat. 13. 36.

2 See note * below.

z Ge. 3. 15. Is. 7. 14. Da. 2. 34. Je. 31. 22. Mat. 1. 20. Da. 9. 24.

a Mar. 1. 1. Is. 7. 14; 9. 6. Ro. 1. 3, 4; 9. 5; 8. 3. Ga. 4. 4. Jn. 1. 14, 34; 3. 16; 10. 30. Ga. 2. 20.

b ver. 24–26. Mal. 3. 1. Is. 40. 3.

c Ge. 17. 1; 18. 14. Je. 32. 17, 27. Zec. 8. 6. ch. 18. 27. Mat. 19. 26. Job 9. 10; 42. 2. Ro. 4. 21; 8. 31.

d Ps. 116. 16; 119. 38. 2 Sa. 7. 25, 29. Mar. 9. 24. 2 Ch. 20. 20. Je. 11. 5. Mat. 15. 28.

3 The glorious truth revealed to Mary, and the unparalleled dignity conferred upon her, gave rise to no feelings of vanity. She seems never to have thought of self. Her meekness and humility were, if possible, greater after than before the annunciation. The honours since heaped upon her memory and her name, and the homage paid at her ten thousand shrines, would have been as repugnant to the humble Virgin of Nazareth, as they are opposed to the revealed will of God.—*P.*

e Jos. 15. 48–59.

4 Probably Hebron, Jos. 15. 54; 21. 9–11.

5 The words translated 'city of Juda,' may mean 'the city of Juttah,' which was situated in the mountains near Hebron.—*P.*

f Je. 1. 5. Ps. 22. 10.

g Re. 1. 10. Ac. 6. 3.

h ver. 28. Ju. 5. 24.

i Ge. 12. 3; 22. 17, 18. Ps. 21. 6; 45. 2; 72. 17, 19. Ro. 9. 5. 1 Ti. 6. 15.

* This wonderful annunciation—the most wonderful ever made to mortal, was received by Mary with that meek humility and faith which constituted the chief characteristics of her nature. Unlike Zacharias, she never questioned the truth of the announcement. Still it was too mysterious, too profound, for her intellect. It even seemed to be impossible as well as incomprehensible. Hence Mary asked, not in unbelief, but for information, 'How shall this be?' She believes that it will be, because God's angel said it. She only inquires how.—*P.*

k Ju. 6. 15. Ru. 2. 10. 2 Sa. 9. 8.

l Jn. 13. 13; 20. 28. Phi. 3. 8, 9. Ga. 2. 20.

m ch. 11. 28. Jn. 20. 29. 2 Ch. 20. 20. 1 Pe. 1. 8.

6 Or, *which believed that there.*

o Ps. 103. 1–6; 34. 2, 3; 35. 9, 10. 1 Sa. 2. 1. Is. 24. 16; 45. 25; 61. 10. Hab. 3. 17, 18. 2 Co. 2. 14. Ro. 5. 11. Phi. 3. 3, 4. 1 Ti. 1. 1. Tit. 2. 13.

7 If 'God our Saviour' be 'God manifest in the flesh,' as certainly he is—then is the Popish figment of the 'immaculate conception,' or total absence of original sin in Mary, no longer tenable; for if her spirit did rejoice in 'God her Saviour,' she must have been a *sinner* in order to be *saved*.—*C.*

p 1 Sa. 2. 8. Ps. 113. 6, 7; 138. 6. 2 Ki. 14. 26. Ps. 25. 18; 102. 17.

8 Or, *lowliness*, Is. 66. 2. 1 Pe. 5. 5. Ps. 136. 23.

q Ge. 30, 13. ch. 11. 27. Mal. 3. 12. Ju. 5. 24.

r Ge. 17. 1. Ps. 77. 19, 21; 111. 9; 126. 2, 3. Ep. 3. 20.

s Ge. 17. 7. Ex. 20. 6. Ps. 103. 17; cxxxvi. cxiv.

t Is. 59. 1; 51. 9; 52. 10; 40. 10; 63. 5. Ps. 89. 13; 98. 1; 99. 1.

u Ps. 33. 10; 89. 10. Is. 29. 16. Ex. 15. 9. Es. 6. 6. 1 Sa. 2. 9. Da. 4. 34, 37. ch. 12. 19, 20. 1 Pe. 5. 5.

w ch. 18. 14. Job 12. 19, 21. 2 Sa. 2. 6–8. Job 5. 11. Ps. 113. 6, 7. Is. 66. 2.

x 1 Sa. 2. 5. Ps. 34. 10. 1 Co. 1. 26.

y Is. 41. 8, 10; 46. 4; 30. 18; 63. 7. Je. 31. 3, 20. Ps. 98. 3. Mi. 7. 18–20.

z Ge. 17. 9, 10, 19; 22. 18. Ps. 132. 11. Ro. 11. 28, 29. Ps. 103. 17.

a ver. 13. Nu. 23. 19.

b ver. 25, 76–79. Mal. 4. 5. Ps. 113. 9.

c ver. 14. Ro. 12. 15. Ge. 21. 6. Is. 66. 10.

d Ge. 17. 9–14. Le. 12. 3. Phi. 3. 5. Col. 2. 11. Jn. 7. 22.

e ver. 13. Ge. 21. 3. Mat. 1. 21, 25. Ge. 17. 21. Le. 12. 3. ch. 2. 21. Ge. 18. 10. Is. 8. 3. Ho. 1. 4–9. 2 Sa. 12. 25.

43 And[k] whence *is* this to me, that the mother of [l]my Lord should come to me?

44 For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And[m] blessed *is* she that believed: for there[6] shall be a performance of those things which were told her from the Lord.

46 ¶ And Mary said, [o]My soul doth magnify the Lord,

47 And my spirit hath rejoiced in God my Saviour.[7]

48 For[p] he hath regarded the low estate[8] of his handmaiden: for, behold, from henceforth all generations [q]shall call me blessed.

49 For[r] he that is mighty hath done to me great things; and holy *is* his name.

50 And[s] his mercy *is* on them that fear him, from generation to generation.

51 He[t] hath showed strength with his arm; [u]he hath scattered the proud in the imagination of their hearts.

52 He[v] hath put down the mighty from *their* seats, and exalted them of low degree.

53 He[w] hath filled the hungry with good things, and the rich he hath sent empty away.

54 He[y] hath holpen his servant Israel, in remembrance of *his* mercy;

55 As[z] he spake to our fathers, to Abraham, and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

57 ¶ Now Elisabeth's full time came, that she should be delivered; and [a]she brought forth a son.

58 And her neighbours and her cousins heard how the Lord had showed [b]great mercy upon her; and [c]they rejoiced with her.

59 And it came to pass, that [d]on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, Not *so*; [e]but he shall be called John.

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enemies, spiritual or temporal; 74, 75, that being, by **his love, power, and grace, redeemed from sin, Satan,** and the world, we may, while we live, constantly serve God, without slavish fear of him, or tormenting fear of our enemies, in all the duties of piety, righteousness, and sobriety, as in his sight, and depending on him for assistance and gracious reward. 76–79. Thou shalt be the prophetic forerunner of the incarnate God the Messiah, to publish his appearance, and to direct and excite men to receive him; to show them that they must be saved, not by their own legal righteousness, but by the remission of their sins through Jesus' blood, according to the loving, tender and compassionate **kindness** of God, by which Christ, the heavenly Sun of Righteousness, comes into our world, to enlighten, revive, and save, not only us Jews, but also the Gentiles, who have been long destitute of the means of grace, and enveloped with ignorance, error, and wickedness; and to direct us to the true methods of enjoying peace with God, with our own consciences, and our neighbours, till we arrive at perfect and everlasting happiness.

Ver. 3. *Theophilus.* Who this person was does not appear: and historic celebrity is neither essential nor important to the children of God. That he was a real and not a fictitious personage is, however, apparent: because no man 'speaking by the Spirit of God' could call an imaginary character to receive or patronize, as it were, a real history. *C.*

Ver. 15. *And he shall be filled*, &c. A beautiful and blessed example of the work of the Spirit being contemporaneous with the moment, not merely of birth, but of living existence, as the original signifies. We once knew a philosopher to say, 'That he had known but one who had led him to question the doctrine of original sin.' The observation was striking and candid, but not just. The beauty of a personal holiness, that he could not deny, should have led him not to doubt original sin, but to admire the early, and wonderful, and effectual working of the Spirit of God. *C.*

Ver. 19. *That stand in the presence of God.* This is not a description borrowed, as Bloomfield imagines, 'from the custom of oriental courts,' but a declaration of the fact that where Gabriel stands there is 'the presence (the manifestation) of the LORD.' *C.*

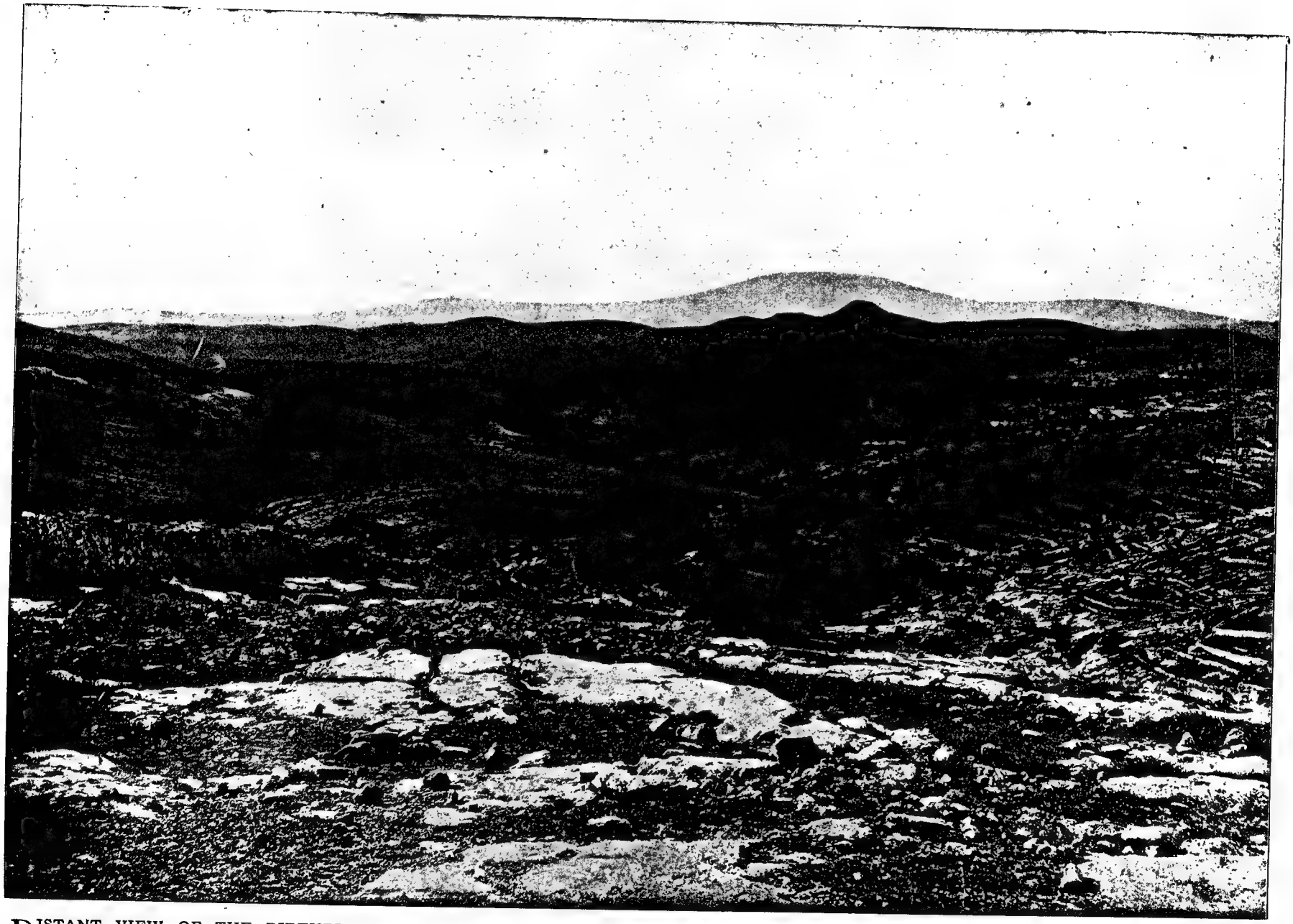
Ver. 24. *Hid herself.* Not to avoid, as Bloomfield supposes, 'the raileries and gazings of the vulgar'—for such conduct the Jewish feelings and manners would never have tolerated (see ver. 58); but to give herself to meditation and prayer, upon an announcement and occasion so extraordinary.—*Note*, 'Children are God's heritage;' and blessed is that wife who, if the Lord deny her children, bows submissively to his holy will; and who, if the Lord grant her children, receives the gift as a subject and excitement to thanksgiving and prayer. *C.*

Ver. 32. Surely when a demand is made for a single verse that combines the divine and human nature of Christ, this might suffice, in which he is called the 'Son of the Highest,' yet exalted by promise to 'the throne of his father David!' *C.*

Ver. 35. *The Holy Ghost shall come upon thee*, is one act representing the preparation of the body of Jesus, ver. 31.—*And the power of the Highest shall overshadow thee*, is another, representing the personal act of the WORD, uniting himself with the humanity which was 'born not of blood, nor of the will of the flesh, nor of the will of man, but of God'—even of God the Holy Spirit.—The conclusion in the word *therefore*, clearly demonstrates that JESUS was called 'the Son of God,' because, according to his humanity, he was conceived of the Holy Ghost. But his being named 'the Son of God' upon this account does not preclude his being also named 'the Son of God' upon another account—namely, upon account of his being 'that eternal life which was with the Father, and was manifested to us,' 1 Jn. 1. 1. For surely if he was '*eternal life* with the FATHER,' he must have been the SON; for the FATHER could not have been the FATHER unless the WORD had been his SON! *C.*

Ver. 39. *A city of Juda.* The particular city is unnamed, and conjecture is useless. But it is worth remark, that from Nazareth to the nearest city in the 'hill country of Judea' (ver. 6) could not be less than several score miles, through mountains intersected with ravines and rivers; and that the undertaking of such a journey is a striking mark of the devotedness and decision of the personal character of Mary. *C.*

Ver. 42–55. It is impossible to read these pious effusions of Elisabeth and Mary without admiring the rich treasury of prayer and praise which the Scriptures furnish for all occasions. To



DISTANT VIEW OF THE BIRTHPLACE OF JOHN THE BAPTIST. [Luke, i:57.]—The birthplace of John the Baptist which we have shown in another view of the Judean mountains, is so indistinct and vague that it can hardly be discerned. It is toward the right of the picture. The view helps us to get an idea of the Judean mountains, the folds of the hills, and the general topographical features of the country. This view is typical of the character of John the Baptist. He was a gloomy and severe and lonely man. So the country, represented in the picture before us, is gloomy and lonely and severe. A man in a region like this would be very apt to grow into a contemplative and thoughtful man. There is nothing here to divide the attention and nothing of a worldly nature to tempt anyone. Here are lonely hills and skies and lakes and olive trees, and nothing else.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing-table, and wrote, saying, His name [g]is John.[9] And they marvelled all.

64 And[h] his mouth was opened immediately, and his tongue *loosed*, and he spake, and praised God.

65 And[i] fear came on all[1] that dwelt round about them: and all these sayings[2] were noised abroad throughout all the hill country of Judea:

66 And all they that heard *them* [j]laid *them* up in their hearts, saying, [k]What manner of child shall this be! [l]And the hand of the Lord was with him.

67 ¶ And his father Zacharias was [m]filled with the Holy Ghost, and prophesied, saying,

68 Blessed[o] *be* the Lord God of Israel; for he hath [p]visited and redeemed his people,

69 And[q] hath raised up an horn of salvation for us, in the house of his servant David;

70 As[r] he spake by the mouth of his holy prophets, which have been since the world began:

71 That[s] we should be saved from our enemies, and from the hand of all that hate us;

72 To[t] perform the mercy *promised* to our fathers, and [u]to remember his holy covenant;

73 The oath which he sware to our father Abraham,

74 That he would grant unto us, [v]that we, being delivered out of the hand of our enemies, might serve him without fear,

75 In[x] holiness[3] and righteousness[4] before him, [y]all the days of our life.

A.M. cir. 4000.

g ver. 13.
9 John, 'gracious,' because he introduced 'the grace of our Lord Jesus Christ.'—*C.*
h ver. 20. Ps. 51. 15; 103.1–6;116.12–18; 145. 21.
i Mat.9.33;15.31. Ac. 5.5,11.
1 *Fear* (religious awe) *came upon all.*—*C.*
2 Or, *things.*
j ch.2.19,51;9.44.
k ch.2.25–38. Ge.21. 6.
l ver. 80, Ps. 80. 17. 1 Ki. 18.46. Ju. 13. 24,25. Je.1.5.Is.41.10.
m Nu.11.25. 2 Sa.23. 2. 2 Ch. 20.14. Re.1.10. 2 Pe.1.21.
n Ge.9.27.1 Ch.29.10. Ps. 72. 17–19; 106. 48; cvii.
o Ex.3.16,17;4.31.ch. 7.16. Mat.1.21. Ep.1.7.
p Ps.111.19;132.17,18. Je. 23.5,6. Eze. 17. 22, 23; 34.23,29. Ac.2.30. 1 Sa.2.10.
q Je.23.5,6;33.15,16; 30.9,21. Ge.3.15; 49.10. Is. 7. 13, 14; 11.1–5. Ps. 72. 1–9. Da. 9. 24, 26. Zec.9.9.
r Ps.106.10,47. Is.45. 17, 22; 49. 24–26; 53. 10, 11; 54.7–17; 55.7. Je.30. 10, 11. Mat.1.21. Ga.1. 4. 1 Ju. 3.8.
s Ex.20.6. Le.26.42. Mi.7.18–20. Mat. 10.6; 15.24. ver.54. Ac.3.25, 26. Ro.11.28.
t Ge.12.3;17.4,7; 22. 16–18. Ps. 105. 8–10. Eze.16.60. Je.31.3. He. 6.13–18.
u Ge.22.17,18. Le.25. 18. De. 12.10,18. Is.45. 17. Je.23.6. Ro.6.18,22; 8.15. He.2.15; 9.14; 12. 28,29.
x Je.32.39,40. Ep. 4. 24.1 Pe.1.14,15. Tit. 2. 11,12.
3 *In holiness.* An entire separation, not from the world, but the love of the world, and an entire dedication of all our body and spirit to God's service and glory.—*C.*
4 *In righteousness*—in that righteousness which is of God by faith of Jesus Christ, whom the church of old possessed in types and promises, but now in the body and fulfilment.—*C.*
y Re.2.10.

* 'The deserts,' or 'wilderness of Judea,' was a mountainous region extending from the western shore of the Dead Sea to Bethlehem, Tekoah, and Juttah. It was a parched district, with only a very few

A.M. cir. 4000.

patches of cultivation, but having pasturage for sheep and goats. It was here John dwelt, perhaps, like king David in his youth, acting as a shepherd.—*P.*
z ver.15 17. Is.40.3. Mal.3.1;4.5,6. Mat.11. 9–14.
a ver. 15 17; ch.3.3–18. Mat.3.1–12. Jn.1.6–36;5.32–36.
b Ac 5.31.
5 Or, *for.*
6 Or, *bowels of the mercy*, Is.63.7. Ep.2.4 –7.
7 Or, *sun-rising* or *branch*, Nu.24.17. Is. 11.1. Zec.3.8;6.12. Mal. 4.2.
c Is.9.2; 42.7; 49.6,9; 60. 1; 43. 8. Mal. 4. 2. Mat.4.16. Jn.8.12;1.9.1 Sa.2.9
d ch. 2. 40, 52. Ju.13. 25.1 Sa.3.19,20.
e Mat.3.1;11.7.
8 See note * in first column.

CHAP. II.

Before the account called *Anno Domini* the 4th year.

1 Or enrolled in the registers of the empire in order to be taxed, &c.

2 The chronological difficulty in this statement appears to be solved by the recent researches of Zumpt. *P. S. Quirinus*, called by Luke Cyrenius, was consul in B.C. 12, and was therefore from that time qualified to fill the office of governor of Syria. From B.C. 12 till B.C. 4, the names of the governors are recorded; from B.C. 4 till A.D. 4 the record is blank. During that period the census took place, and there is a very strong probability that Quirinus filled the office of governor from B.C. 4 till B.C.2, and during his rule a census of the province was either first ordered by the imperial government, or first carried into effect. Grammatically the passage may bear either interpretation.—*P.*
a 1 Sa. 16. 4; 17. 12. Mi. 5.2. Mat.2.4,5. Jn. 7.42.
b Mat. 1. 1–16. ch.3. 23–31.
3 ch.1.27. Mat.1.18–20. Thus God protected her reputation.
c Mi.5.2. Mat.2.1,4–6,8,16
d Ge. 3. 15. Is. 7. 14. Je.31.22. Zec.3.8;6.12. Jn.1.14. Ga.4.4. Mat.1. 24,25.

76 And thou, child, shalt [a]be called the Prophet of the Highest: for thou shalt go before the face of the Lord, to prepare his ways;

77 To[a] give knowledge of salvation unto his people, [b]by[5] the remission of their sins,

78 Through the tender mercy[6] of our God; whereby the day-spring[7] from on high hath visited us,

79 To[c] give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace.

80 And[d] the child grew, and waxed strong in spirit, and was [e]in the deserts till the day of his showing unto Israel.[8]

CHAPTER II.

1 *Augustus taxeth all the Roman empire.* 6 *The birth of Christ.* 8 *An angel relateth it to the shepherds:* 13 *many sing praises to God for it.* 21 *Christ is circumcised.* 22 *Mary purified.* 28 *Simeon and Anna prophesy of Christ:* 40 *who increaseth in wisdom,* 46 *questioneth in the temple with the doctors,* 51 *and is obedient to his parents.*

AND it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed.[1]

2 (*And* this taxing was first made when Cyrenius was governor of Syria.)[2]

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto [a]the city of David, which is called Bethlehem, (because he was [b]of the house and lineage of David,)

5 To be taxed with Mary his espoused [3]wife, being great with child.

6 ¶ And so it was, that, [c]while they were there, the days were accomplished that she should be delivered.

7 And [d]she brought forth her first-born son, and wrapped him in swaddling-clothes, and

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them the Spirit leads the memories of these two godly women, and gives their feelings utterance in language doubly affecting, because uniting the recollection of the past with the possession of the present mercies; see ver. 54. *C.*

Ver. 60. It is evident Zacharias had communicated to his wife the name the angel had prescribed for the child—a lesson of that confidence that 'those whom God hath bound together' should ever reciprocate. It is equally evident that while perfectly confidential with one another, they were as perfectly silent towards their neighbours and relatives—another most valuable lesson for all relations and conditions of life: for while cunning concealment of our purposes is foolish and vain, a prudent silence, and even secrecy, is always a proof of wisdom, and generally essential to success. *C.*

Ver. 77. 'The knowledge of salvation,' and the knowledge of the 'remission of sins,' are inseparably connected in the purpose of God; and he that lays hold upon the one cannot possibly be ignorant of the other. Even as he that is delivered from shipwreck or disease cannot possibly, if in his right mind, be ignorant of his escape from danger, or of his restored health. *C.*

REFLECTIONS.—The wonderful things of the gospel are declared with the greatest care and certainty, that we may clearly understand and firmly believe them. And for the same purpose a train of miracles introduced our Immanuel into our world, by which the ancient predictions concerning him and his forerunner were exactly accomplished. Delightful, distinguished, and unexpected mercies will come at last to those who, in a distinguished manner, fear God. Those that are humble and honour him he will honour; nothing is too hard for him to effect. And saints' unbelief of his promises must meet with sharp rebukes. The revival of miracles and prophecies pleasingly opened the way for the gospel dispensation. And with what reverence ought we always to think of Jesus Christ as the Son of God, as the Lord our God; and of the Holy Ghost, who exerts the whole power of the Godhead!—But how sweetly astonishing is it to behold God's eternal Son made of a woman!—To behold the infinite JEHOVAH personally united to the likeness of sinful flesh in order to save his enemies of mankind. Permanent and glorious is his spiritual kingdom. From the riches of divine mercy all the blessings of it originally proceed, and are bestowed on us by almighty love, notwithstanding all our unwillingness and unworthiness. It is this which lays the surest ground for the firmest faith, the deepest humility, the profoundest admiration, the most ravishing joy, and exalted praise. Thrice blessed is it to rejoice in a Saviour born for us, and received into our heart, and in that great salvation which he brings near to all men. Thrice happy are true believers in the pardon of their sins, the acceptance of their prayers, and their deliverance from their enemies. And in the highest praise and filial service of God should they improve these benefits. Never does God send any upon important work without proper qualifications. And rarely do men addicted to carnal company make an agreeable figure in the church.—Let me in every state learn to be fervent in my devotions. Let me offer all my services through Jesus' mediation. Let me acquaint myself with God and his Word, and always credit whatever he says. Let me vie with angels in readiness to speak of my Redeemer. And if God honour me, let me humble myself, and rejoice in his mercy.

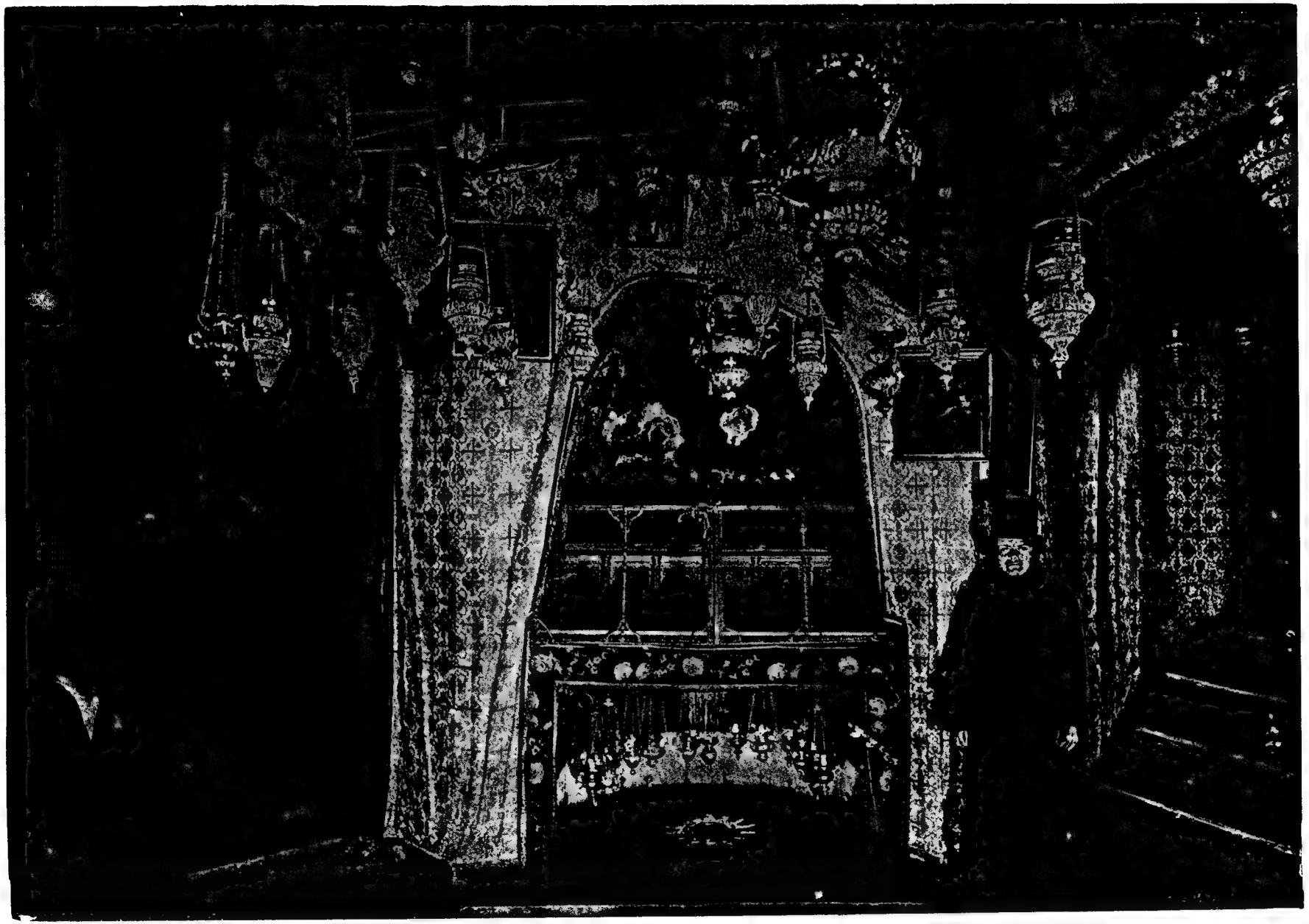
CHAPTER II. Ver. 34, 35. He is appointed of God and brought into the world as an occasion of the stumbling and falling of many Israelites, and as the divine means of raising up men to eternal life and happiness. And such shall be his wonderfully mean and suffering circumstances that many will speak against him with bitter enmity and blasphemy; and you, his mother, shall be tormented with anguish and pain to see him so contemned, reviled, persecuted, and murdered: yet by these means it will clearly be discovered who are his friends that accept him, and who his enemies that reject him.

Ver. 1. *Cæsar Augustus.* This was Caius Cæsar Octavianus Augustus, one of the Roman triumvirs, who was chosen emperor B.C. 29, and died A.D. 14. He received the name of Cæsar, the family name of Julius Cæsar, by whom he had been adopted, and the name of Augustus (the most probable meaning of which is, 'worthy of divine honours,' *Pausan.* iii. 11) he received from the servile senate.—*All the world.* Some would translate it, 'all the (Roman) empire'—an expression very frequent in the best classical writers. But as no such general taxation is mentioned by any contemporary historian, it seems more consonant to Jewish phraseology to understand it merely of 'all Judea,' which the Jews considered the *earth* of the whole world; see Ru. i. 1; 2 Sa. 24. 8. This view seems to be confirmed by ver. 3, in which 'every one' went to 'his own city'—a description that evidently could apply to Judea alone. *C.*

Ver. 2. It appears from historical records that Cyrenius was not made governor of Syria till ten or twelve years after the birth of Jesus. The words may, however, be more literally translated, 'And this first registration was carried into effect (that is, by taxation) when Cyrenius was governor of Syria;' or, 'The first registration was made under Cyrenius (afterwards) governor of Syria.' *C.*

Ver. 3. *His own city*—the capital city of his own family (see ver. 4), not of his district. Wherefore it is evident that, though commanded by Roman authority, the registration was conducted upon Jewish principles. *C.*

Ver. 12. *A manger.* The ordinary Greek text is '*the* manger, stable,' or whatever else the meaning of the term may be. The



PLACE OF THE MANGER IN THE GROTTO. [LUKE, ii:4-7.]—This is a picture of the interior of the Church of the Nativity, and there is given here a representation of the place once occupied by the manger in which our Savior was born. The star which you observe in the view is supposed to occupy the particular place where our Savior was born. Around this star are written the following words: "HERE JESUS CHRIST WAS BORN OF THE VIRGIN MARY." This place is always guarded by the Turkish soldiers, and about this star silver lamps are always burning. Notable festivities are observed in this church during Christmas time. Nearly all the lamps that are in it are very fine, and are presents from different kings of the world. There is no place in Palestine looked upon with more loving and pathetic interest than the place of the manger in the grotto

laid[e] him in a manger; because there was no room for them in the inn.

8 ¶ And there were in the same country shepherds abiding in the field, keeping [4]watch over their flock by night.[5]

9 And, lo, [g]the angel of the Lord came [h]upon them, and the [i]glory of the Lord shone round about them, and they were sore afraid.

10 And the angel said unto them, [j]Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For[k] unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

12 And this *shall be* a sign unto you: [l]Ye shall find the babe wrapped in swaddling-clothes, lying in a manger.

13 And suddenly there was with the angel a[m] multitude of the heavenly host, praising God, and saying,

14 Glory[6] to God in the highest, and on earth [n]peace, good will toward men.

15 ¶ And it came to pass, as the angels were gone away from them into heaven, the shepherds[6] said one to another, [q]Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came [r]with haste, and found Mary, and Joseph, and the babe lying in a manger.

17 And when they had seen *it*, [s]they made known abroad the saying which was told them concerning this child.

18 And all they that heard *it* [t]wondered at those things which were told them by the shepherds.

19 But [u]Mary kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, [v]glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 ¶ And[x] when eight days were accomplished for the circumcising of the child, his name was called JESUS,[7] which was so named of the angel before he was conceived in the womb.

22 ¶ And [y]when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem, to present *him* to the Lord;

23 (As it is written in the law of the Lord, Every[z] male that openeth the womb shall be called holy to the Lord;)

A.M. cir. 4000.

e Ps. 22.6. Mat.8.20. ver.12.2 Co.8.9.

4 Or, *the night-watches*. It therefore seems it was not in the winter, Ex. 3. 1,2. Pr 27.25.

5 This statement renders it highly improbable, if not impossible, that our Lord could have been born in mid-winter. At that season, amid the mountains of Judea, the nights are intensely cold, and neither shepherds nor flocks could remain in the fields. The careful calculations of Greswell show that the birth took place about the time of the passover in spring. —*P.*

g ch.1.11,26. Mat.1. 20; 2. 13, 19. 1 Ti. 3. 16. Ps.91.11.

h 1 Co.1.27.Mat.11. 25.

i Ex.20.18.Nu.16.19. 22.ch.9.28–34.Re.18.1.

j Ju.13.23.Da.10.12. ch.1.13,30.Re.1.17.

k Ge.3.15; 49.10.De. 18.15. Is.7.14; 9.6;11.1; 4. 2. Je.23.5,6; 30.9,21. Eze.34.23,29.Da.9.24, 26. Zec.9.9. Mat.1.21. ch.1.54,68,69. Ac.2.36.

l Is. 53. 2, 3. Ps.22.6. Mat.8.20.ver.7.

m Ps.91.11;68.17;103. 20, 21. Da. 7. 10. Re.5. 11.1 Pe.1.12.

n ch.19.38. Re. 5.12, 13. Is. 44. 23; 24. 15,16; 49.3.Ep.1.6; 2.7,13,21. 1 Pe.4.11.Jn.17.4;12.28.

p ch.19.38; 1.79. Is. 49.13;57. 19;2.4. Ro.5.1. Ep.1.5;2.14,17.

6 Gr. *the men the shepherds.*

q Ex.3.3.Ps.111.2.

r Ec.9.10.Ps.119.60; 19.11.

s Jn.4.28,29. Mar.1. 45;5.20.Ga.1.15,16.

t Is.8.18; 9.6. ver.33, 47.

u ver.51; ch.1.29,66. Ge. 37. 11. 1 Sa. 21. 11, 12.

v 1 Ki.8.15. 1 Ch.29. 10,11 Ps.34.2;72.18,19; 106.48; 107. 8,15; cxiv. cxlviii.

x Ge.17.12. Le.12.3. ch.1.59. Phi.3.5.

7 Mat. 1.21. ch.1. 31; ver. 10.11. Is. 45.17, 22. Before the account called *Anno Domini the 3d or 4th year.*

y Le.12.2.

z Ex.13.2,12; 22.29; 34.19. Nu.18.15;3.13; 8. 16,17.

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* In reviewing this wondrous narrative there is one thing which strikes the thoughtful student, especially in these days. In every circumstance connected with the promise and birth of the Forerunner, and the advent of the Messiah, we see the *supernatural*. It is so entirely interwoven with the narrative—it is so imbedded in every fact, and incident, and speech, that it cannot be eliminated without at the same time destroying the harmony and consistency of the whole history. To strip the evangelist's story of the supernatural element would be to make it not merely incredible but impossible. The narrative opens with the visit of an angel. His words are prophetic and his acts miraculous. A second time he appears with a message from God. Mary and Elizabeth were both 'filled with the Holy Ghost.' His presence and inspiring power on them, on Zacharias, Simeon, and Anna, were openly seen. Every event in the wondrous narrative was a miracle of love as well as of power.—*P.*

a Le.12.2,6,8.

b ch.1.6. Ge.6.9. Ac. 24.10;10.2.

c ver. 38. Mar.15.43. Tit.2.13. 2 Pe.3 12. Is. 25.9; 40.1,10. ch.19.10, 11.Ac.1.6.

d Nu.11.25. 2 Sa.23. 2. 2 Ch.20.14. Re.1.10. 2 Pe.1.21.

e Ps.25.14.Am.3.7.

g Ps.89.48.He.11.5.

h Da.9.24,26. Is. 61. 1.Ac.10.38.

8 'The Lord's anointed' Prophet, Priest, and King, Lu. 4. 18. He.6.20. Ps.2.2,6. —*C.*

i Ac. 16. 6, 7. Ps. 48. 14; 73.24; 143.10. Pr.3. 5,6.

9 Since the days of Malachi the lamp of prophecy had gone out. Now, on the rising of the Sun of Righteousness, the inferior lights are revived.—*C.*

j See ver.22.

k Mar.10.16.

l See ver.14, 20; ch. 1. 46–55, 64–79. Ps.103. 1.

m Ge. 15. 15; 46. 30. Nu. 20. 29. 1 Co.15. 54, 55. Phi. 1. 23. Is. 57. 2. Re.14.13. Ps. 37. 37.

o ch.3.6. Ps.98.2. Is. 52. 10. Mat. 1. 21. ver. 10,11.Ac.4.10,12.

p Pr.8.23. 1 Pe.1.20. Ep.2.14.

q Is.42.6;49.6. Ac.13. 47, 48. 28. 28. Ro.15. 8. Is.60.3,19.

r Is.8.18; 9.6. Ps.35. 10.

s Is.8.14. Mat.21.44. Ro. 9. 32,33. 1 Co.1.23, 24. 2 Co.2.16. 1 Pe.2.7, 8.Jn.3.2019.39.

t Ac. 28. 22. Is. 8. 18. Jn.7.7;15.18,24.

u Jn.19.25.

1 I think Alford has given the key to the right interpretation of this passage. It is connected with, in fact embodied in, a sentence which describes the effects of Christ's salvation upon the hearts and consciences of men. No allusion is made to mere human sorrow, but to sorrow for sin. The struggles referred to in the context are the struggles of penitent souls for pardon and acceptance. Mary herself, it is here predicted, would pass through a similar struggle. The pangs of sorrow for sin would pierce her heart also.—*P.*

v Ju. 5. 15, 16. 1 Co. 11.19.1 Jn.2.19.

x Ex.15.20. Ju.4.4. 2 Ki.22.14.

y Ps.91.16;92.14. Job 5.26.

z Ex.38.8. 1 Sa.1.22. Ac.26.7.1 Ti.5.5. 2 Ch. 22.11.

a ver.28–32;ch.1.46–55,64–79. 2 Co.9.15.Ps. 107.8.

b ver.25.Mar.15.43.

2 Or, *Israel.*

3 See note * in first column.

c ch. 1. 6. De. 12. 32. ver.21–24.

d Mat.2.22,23.ver.4.

e ver.52; ch.1.80. Is. 4.2;11.1–4;61.1.

4 *The child grew*—that was natural. *Waxed strong in spirit*—that was educational. *The grace of God was upon him*—that was supernatural—the origin of every good and of every perfect gift.—*C.*

g De.16.1,16. Ex.23. 15,17; 24.23. Le.23.5. Nu.28.16.

24 And to offer a sacrifice according to [a]that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons.

25 ¶ And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* [b]just and devout, [c]waiting for the consolation of Israel: and [d]the Holy Ghost was upon him.

26 And[e] it was revealed unto him by the Holy Ghost, that he should not [g]see death before he had seen [h]the Lord's Christ.[8]

27 And he came [i]by the Spirit[9] into the temple: and when the parents brought in the child Jesus, [j]to do for him after the custom of the law,

28 Then [k]took he him up in his arms, and [l]blessed God, and said,

29 Lord, [m]now lettest thou thy servant depart in peace, according to thy word:

30 For mine eyes have seen [o]thy salvation,

31 Which thou hast [p]prepared before the face of all people;

32 A[q] light to lighten the Gentiles, and the glory of thy people Israel.

33 And[r] Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the [s]fall and rising again of many in Israel; and for [t]a sign which shall be spoken against;

35 (Yea, [u]a sword shall pierce through thy own soul also,[1]) that [v]the thoughts of many hearts may be revealed.

36 ¶ And there was one [x]Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; [y]she was of a great age, and had lived with an husband seven years from her virginity;

37 And she *was* a widow of about fourscore and four years, which [z]departed not from the temple, but served *God* with fastings and prayers night and day.

38 And she, coming in that instant, [a]gave thanks likewise unto the Lord, and spake of him to all them that [b]looked for redemption in [2]Jerusalem.[3]

39 ¶ And when they had [c]performed all things according to the law of the Lord, they [d]returned into Galilee, to their own city Nazareth.

40 And[e] the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.[4]

41 ¶ Now his parents went to Jerusalem [g]every year at the feast of the passover.

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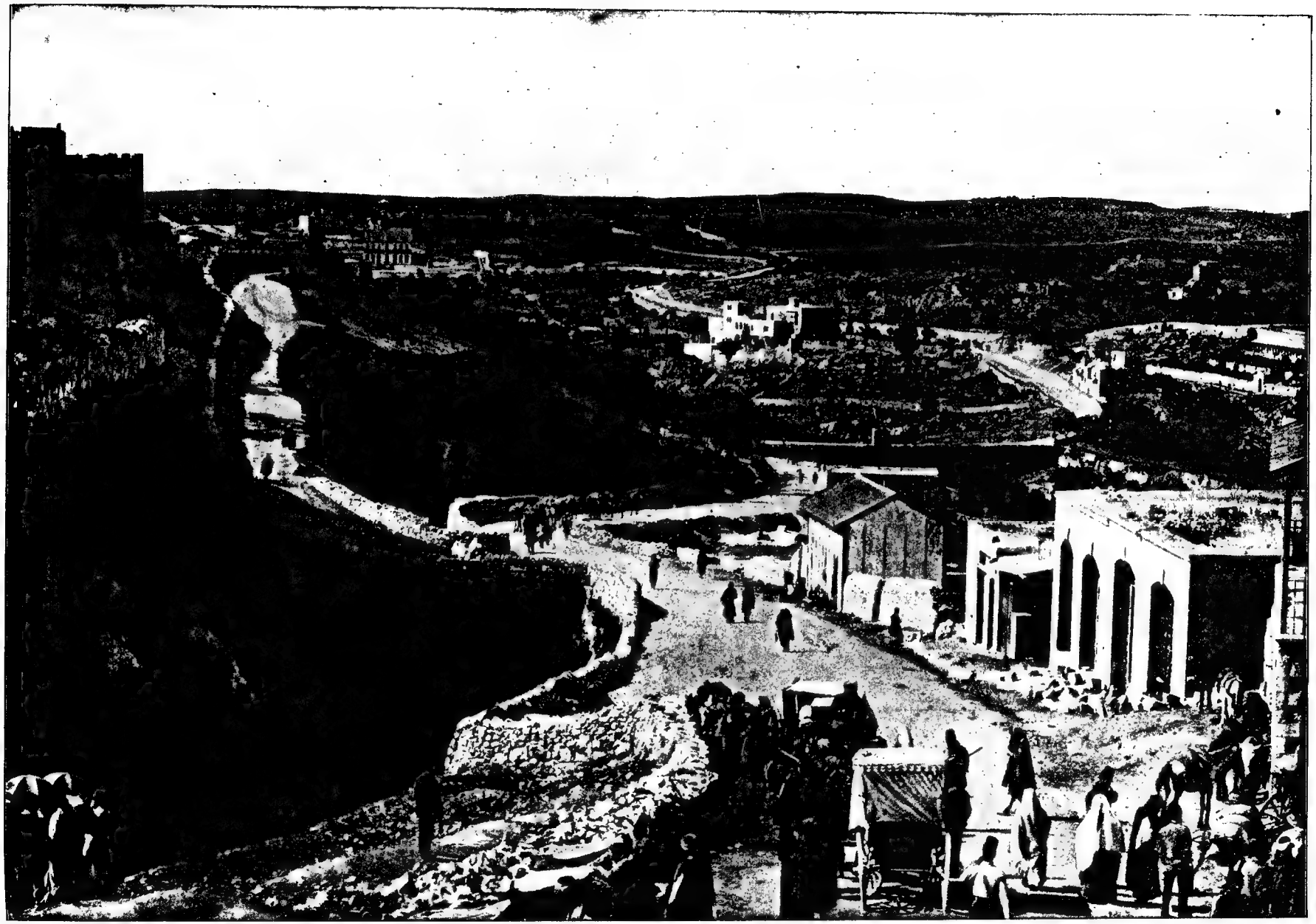
however, is wanting in many MSS.; the Editio Princeps is cancelled by Wetstein, and rejected by Middleton. But as it occurs in ver. 7, in distinction from 'the inn,' it is evidently as necessary here, where it serves as a direction to the shepherds—a direction which proves it to be a well-known public place, and not a private article, such as 'a manger,' that could not serve as a mark of any particular place in the town. See also ver. 16, in which *the* is repeated without any critical question. *C.*

Ver. 19. The conduct of Mary in this case furnishes a most valuable lesson to parents, who are often found anxious and labouring to display every qualification and prospect of their children. Never had a mother such an opportunity, nay, such a temptation to display, as Mary: but she was silent, yet not regardless; for while she 'kept all these things,' she 'pondered them in her heart.' *C.*

Ver. 21. *Was so named of the angel.* The angelic name JESUS is very pregnant with important discoveries of the invisible world. (1) It shows that angels have full knowledge of our sinful estate; see Mat. 1. 21. (2) Of the mystery of our redemption. (3) That they have knowledge of individuals, even by name, and are interested in those names. (4) That, either by special revelation, or by an intuitive knowledge of the ways of God, they can prophesy of future events. (5) That they are God's agents in human affairs, even those considered minute and unimportant; and are (not ruling spirits, entitled to prayer, but) 'ministering spirits, sent forth to minister to them who shall be heirs of salvation.' *C.*

Ver. 24. *A pair of turtle-doves*, &c. The one was for a burnt-offering, the other for a sin-offering; and, being in place of a lamb, were a proof of poverty.—*Note*, These were offered for both mother and child—for her that was a sinner, and for 'him who knew no sin,' but for him both were rightly offered, inasmuch as he bore our sins, and was required to 'fulfil all righteousness.' *C.*

Ver. 32. This first announcement of Jesus by a Jewish prophet proclaims him a light to the Gentiles—a privilege which even the apostles of our Lord were afterwards, with much difficulty, induced to concede, Ac. 10. 1–11. 18. So strong is human preju



THE ROAD FROM JERUSALEM TO BETHLEHEM—OVER WHICH MARY AND JOSEPH PASSED. [Luke, ii:22.]—Mary and Joseph, in going from Nazareth to Bethlehem to be taxed in accordance with the decree of Cæsar Augustus, doubtless passed by Jerusalem, and this road becomes interesting to us because of its connection with the visit of the holy family. It is, perhaps, very much to-day as it was when Joseph and Mary passed this way. The particular part of it we see is just below the Joppa Gate in the Jerusalem wall. One sort of conveyance passes along this way now that was never known until within recent years—that is the omnibus which carries passengers to and from the Jerusalem trains; for it is along this same way that modern tourists now go to the Jerusalem depot, which is about half a mile from the walls of the city.



BEEROTH—WHERE MARY AND JOSEPH MISSED THE CHILD JESUS. [Luke, ii:44.]—Beeroth is about a day's journey from Jerusalem as people used to travel. It is interesting to-day because it is supposed to be the place where Mary and Joseph spent the night after the first day's journey from Jerusalem upon their return to Nazareth, in our Savior's twelfth year. It is well known that at the end of the day's journey they sought Him among the people, and failed to find Him, making it necessary that they return the next day to Jerusalem to seek for Him. This is one of the cities of the Gibeonites. There are the ruins of an ancient church here, built by the Knights Templar who held Beeroth during the reign of the Latin kings. It was at Beeroth that Jotham concealed himself for fear of his brother, Abimelech.

42 And when he was twelve years old, they went up to Jerusalem, after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not *of it.*

44 But they, supposing him to have been in the[h] company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple,[5] sitting in the midst of the doctors, both [i]hearing them, and asking them questions.

47 And all that heard him [j]were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father[6] and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that [k]I must be about my Father's business?[7]

50 And they [l]understood not the saying which he spake unto them.

51 ¶ And he went down with them, and came[m] to Nazareth, and was subject unto them: but his mother [o]kept all these sayings in her heart.

52 And [p]Jesus increased in wisdom and stature,[8] and in favour with God and man.[9]

CHAPTER III.

1 *The preaching and baptism of John:* 15 *his testimony of Christ.* 19 *Herod imprisoneth John.* 21 *Christ is baptized, and receiveth testimony from heaven.* 23 *The age and genealogy of Christ from Joseph upwards.*

NOW in the fifteenth[1] year of the reign of Tiberias Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch[2] of Galilee, and his brother Philip tetrarch of Iturea[3] and of the region of Trachonitis, and Lysanias the tetrarch[2] of Abilene,

2 Annas[a] and Caiaphas being the high-priests,[4] the[b] word of God came unto John the son of Zacharias in the wilderness.[5]

3 And[c] he came into all the country about Jordan, preaching the baptism of repentance[6] for the remission of sins;

4 As it is written in the book of the words of Esaias the prophet, saying, [d]The voice of one crying in the wilderness, [e]Prepare ye the way of the Lord, make his paths straight.

5 Every[g] valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth;

6 And [h]all flesh[7] shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, [i]O generation of vipers! who hath warned you to flee from [j]the wrath to come?

8 Bring[k] forth, therefore, fruits worthy [8]of repentance; and begin not to say within yourselves, [l]We have Abraham to *our* father: for I say unto you, That God is able of [n]these stones to raise up children unto Abraham.

9 And[o] now also the axe is laid unto the root of the trees: every tree, therefore, which bringeth not forth good fruit, is hewn down, and cast into the fire.

10 And the people[9] asked him, saying, [p]What shall we do then?

11 He answereth and saith unto them, [q]He that hath two coats, let him impart to him that hath none;[1] and he that hath meat, let him do likewise.

12 Then[r] came also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, [s]Exact no more than that which is appointed you.

14 And the [t]soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, [u]Do violence to no man,[2] neither accuse *any* falsely;[3] and be content with your wages.[4]

15 ¶ And as the people were in [5]expectation, and all men mused[6] in their hearts of John, whether he were the Christ or not;[7]

16 John answered, saying unto *them* all, [v]I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: [z]he shall baptize you with the Holy Ghost and with fire:[8]

17 Whose[y] fan *is* in his hand, and he will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things, in his exhortation, preached he unto the people.

19 ¶ But[z] Herod[9] the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

21 ¶ Now when all the people were baptized, [a]it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22 And the Holy Ghost descended in a

A.M. cir. 4012. A.D. cir. 8.

h Ps.42.4;84.6,7. 5 In some chamber of the court. *i* Is.50.4;11.2-4;61.1; 49.1,2 *j* Mat.7.28. Mar.1.22. ch.4.22,32 Ps.119.99 Jn.7.15,46 6 *Thy father* Joseph was so called by the common voice, according to which Mary so names him. —*C.* *k* Mal.3.1,2. Ps.40.8. Jn.4.34.8.29;2.16;5.17;9.4. 7 Christ's words are remarkable and most important. Mary half reproachfully asks him, 'Why hast thou dealt thus with us? *Thy father* and I have sought thee sorrowing.' Hitherto Jesus had been reckoned by friends, and *called* by the family, Joseph's son. Now he shows them that he knew the whole truth; that, in fact, he had a far deeper insight into the mystery of his origin and nature than Mary herself. 'How is it that ye sought me? Wist ye not that I must be about *my* '*Father's* business?' He was God's Son, and henceforth he must be devoted to God's great work.—*P* *l* ch.9.45;18.34. *m* ver. 39. Mat.2.22, 23. Mar.6.3. Mat.3.15. *o* ver. 19. Ge. 37. 11. Da.7.28. Ps.119.11. *p* 1 Sa.2.26. ch.1.80; ver.40. 8 Or, *age.* 9 See note * below.

CHAP. III.

A.D. cir. 27.

1 That is, in his fifteenth as Cæsar, or co-regent with Augustus, and the thirteenth of his government as emperor. Pilate was the fourth governor of Judea after the deposition of Archelaus, the son of Herod, who was deposed by Augustus.—*C.* 2 Governor of a fourth part of the country. 3 *Iturea, Abilene, Trachonitis.* The geographical boundaries of these districts are not accurately known; but Abilene is supposed to have been part of Cœle-Syria, lying between Lebanon and Anti-Libanus, on the north of Judea; and Iturea, in the valleys of Anti-Libanus, on the north-east of Judea: Trachonitis adjoining it, and lying south of Damascus. —*C.* *q* Jn.11.49,51; 18.13. Ac.4.6. 4 The law allowed but one high-priest: but two are here mentioned, either because Annas had been once high-priest, and so retained the title, or because, owing to some circumstance not recorded, Caiaphas was deputy, with the title of high-priest.—*C.* 5 ch.1.80. Jos.15.61; *i.e.* a country thinly inhabited. 6 That is, preaching repentance, because the kingdom of God was at hand; and baptizing with water as many as believed this announcement, as a visible sign and seal of the washing away of their sins.—*C.* * This is a remarkable statement, and recent controversies have attached to it even greater importance than it formerly possessed. I understand it as follows:—Our Lord possessed a true human nature—a human body and mind. He possessed also a divine nature; and in that nature was infinite in wisdom and power. His

A.M. cir. 4031. A.D. cir. 27.

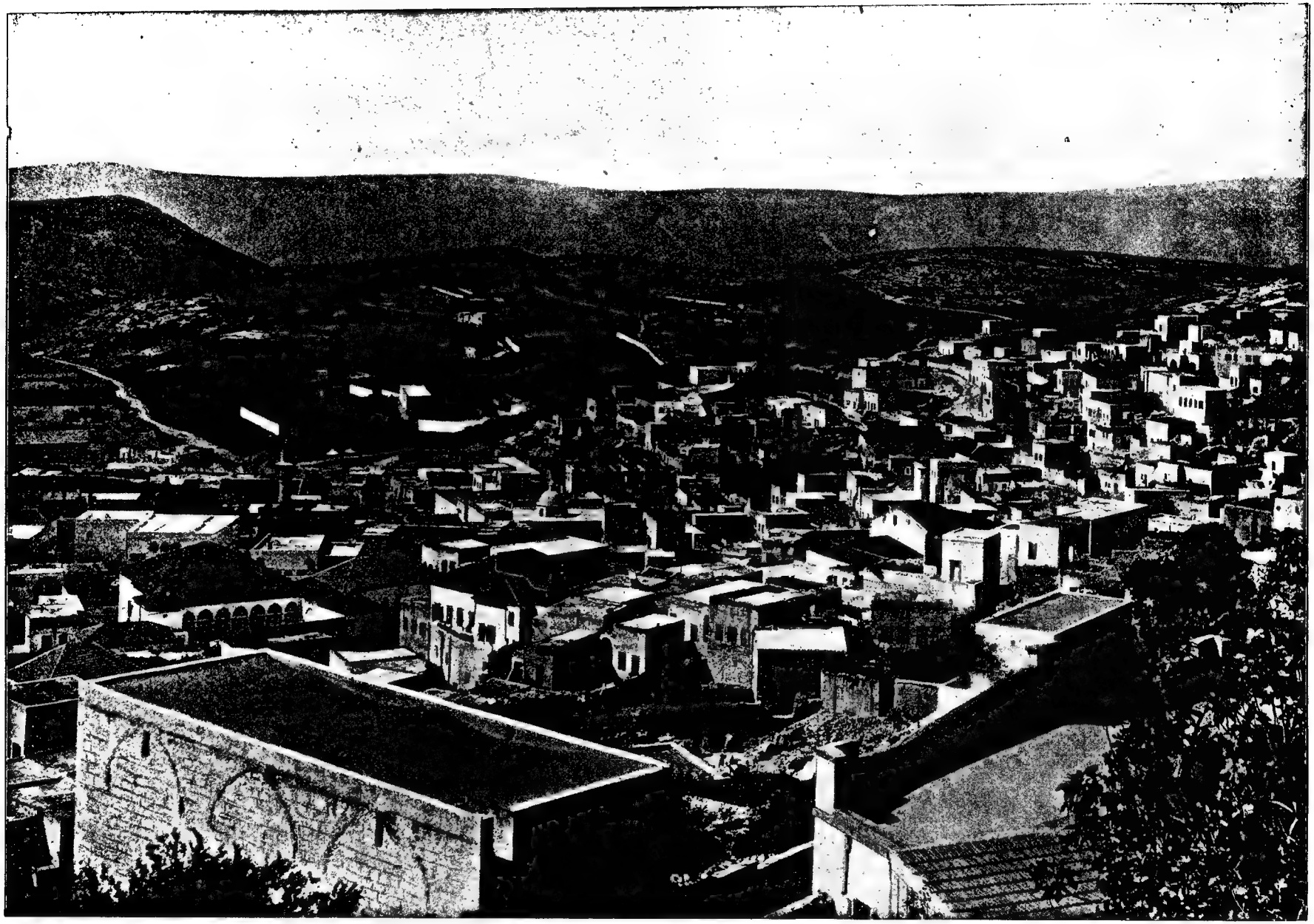
body grew, and the faculties of his mind expanded, like those of other children. And just in proportion as his mental faculties were developed did the divine wisdom manifest itself in them and shine through them. The human mind of Jesus was always *filled with wisdom* to the utmost extent of its capacity. Hence the statement in ch. 2. 40, 'The child grew, filled with wisdom.' As the mental powers expanded they were able to apprehend and exhibit more and more of the infinite wisdom of the indwelling God. From a human point of view, therefore, Jesus increased in wisdom. There was this essential difference, however, between him and mere men: men got their knowledge from without—from parents, schools, masters; Jesus got his from within—from his divine nature, which is the fountain of all knowledge.—*P.* *r* ch.2.11, 30-32. Ps. 98.2. Is.40.5;49.6;52.10. Mar.16.15,16. Ro.10. 12,18. 7 *All flesh*—both Jew and Gentile.—*C.* *s* Mat.3.7-10; 12.34; 23.33. ch.10.9,11. *t* 1 Th.1.10. 2 Th.1.9. Ro.5.10. *u* Ac.26.20. Ga.5.22, 23. 2 Pe.1.4-10. 2 Co.7. 11. Is.1.16,17. 8 Or, *meet for.* *l* Jn.8.33,39. Ac.13. 26. Je.7.4. *n* Jos.4.3,8. Mat.8.11, 12;21.43. ch.19.40. *o* Mat.3.10;7.19. ch. 13.7,9; 19.42; 23.34. Jn. 15.2,6. 2.35. 1 Pe.4.17, 18. Eze.xv. He.2.1,3;4. 1;6.8. 9 *The people.* The multitude mentioned, ver.7.—*C.* *p* Ac.2.37; 16.30. Jn. 6.28. *q* Ja.2.15,16; 1.27. 1 Jn.3.17;4.20. 1 Pe.4.8,9 Co.8.14. ch.11.41. 1 Ti. 6.18. 1 Let him that has honestly acquired more than he needs, impart to him that has less, who, with equal honesty, yet unsuccessfully, endeavoured to provide for his wants.—*Note,* It were worse than a perversion of Scripture to strain these words to a demand upon every honest and industrious man to bestow the surplus of his acquirements upon every man who had need, however dishonest or idle. But it were equally contrary to the spirit and intent of the passage to conclude that it does not require of Christians every degree of liberality which the tears of misery can entreat, consistently with the calculations of justice. —*C.* *r* Mat.21.31 32;8.10. ch.7.29,30;15.1,2;5.27-32. *s* ch 19.8. 1 Co.6.10. Mi.6.8. Mat.7.12. 1 Ti. 6.8. *t* Mat.8.5;27.54. Ac. x. *u* Ex.23.1. Le.19.11, 13. 1 Ti.6.8-10. 2 Or, *Put no man in fear* 3 *Neither accuse any falsely.* 'Neither circumvent nor oppress any.'—*C.* 4 Or, *allowance.* 5 Or, *in suspense,* Jn.1.19-24. 6 Or, *reasoned* or *debated.* 7 This verse is peculiar to Luke. It forms a suitable introduction to what follows, showing that the people were expecting some public declaration on the part of the Baptist as to his character and work.—*P*

b Je.1.2,4;2.1;7.1. Eze.1.3. Ho.1.1,2. Mat.iii. Mar.1.2-11. *c* ch.1.77. Mat.3.1,2. Mar.1.4. Jn. 1.31. Ac.19.4;13.24,25. Eze.18.30. *d* Is.40.3-5. Mar.1.3. Mat. 3.3. Jn.1.23. Mal.3.1;4.5,6. *e* Mal. 4.6. ch.1.16,17,76-79 Jn 1 7,26-30; 3.27-30,5 33. Ac.13.24,25;19 4. *g* Is.2.14; 62.10. Zec.4.6,7. *v* Mat.3.11,12. Mar.1.7,8. Jn.1.15,26,33. Ac.13.24,25;19.4;1.5;11.16. *x* Is.44.3,4. Joel 2.28. Mal. 3.2,3. Jn.7.38. Ac.1.5;2.4,17;10.45;11.16. 1 Co.12.13. Pr.1.23. 8 See Mat.3.11,12.—*C.* *y* Mat.3.12; 13.30. Je.15.7,19. Mi.4.12. Mal.3.3;4.1. Ps.i. xxi.cx. Mar.9.44,48. *z* Mat.14.3,4; 11.2. Mar.6.17,18. 9 See Mat.14.1.—*C.* *a* Mat.3.13-17. Mar.1.9-11. Jn.1.29-34. Mat.7.7,11. Is.11.2; 61.1. Jn.12.28.

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dice' so mighty the barriers which grace must needs overcome! —*Note,* How great is the change yet to be accomplished before Jesus, whom the Jews despised and rejected, shall become their highest honour! Yet that change is not peculiar to them. As great a change must pass over every man before he can learn to glory in the cross of Christ. *C.*

Ver. 34. *For the fall of many*—even of the whole state, who shall despise and reject him, and be judged and scattered of God, and plagued with all the prophetic plagues.—*And rising again of many*—by the spiritual resurrection of the whole Jewish nation, when they shall return to the Lord, and look upon him whom their fathers pierced. *C.*



NAZARETH FROM THE ESPLANADE OF THE ENGLISH ORPHANAGE—THE TOWN OF OUR SAVIOR'S BOYHOOD SEEN FROM AN INSTITUTION HIS LIFE CREATED. [Luke, ii:51.]—"And he went down with them and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart." Some centuries after the ascension of our Lord, Nazareth became a place of great importance in the Christian Church. During the Crusades it was given to Tancred as a reward for his valor in winning Tiberias from Saracens. Tancred established a church at Nazareth and enriched it with a large endowment. Nazareth, which thus began to be celebrated because of the wealth of its church, became a metropolitan See. After the victory of Saladin in 1187, gained at the Horns of Hattin, Nazareth was reduced to great poverty. Saracen troops entered the church of the Virgin and butchered the Christians who had sought refuge there. King Louis of France is said to have visited Nazareth in 1250. At the beginning of last century the Christian population of Nazareth was greatly increased. There is a charm about the place now that no language can describe. Every rock and hill and tree glows with associations connected with the name of Jesus. There are now far more Christians here than Mahometans.

bodily shape like a dove[1] upon him; and a voice came from heaven, which said, Thou art [b]my beloved Son; in thee I am well pleased.[2]

23 ¶ And Jesus himself began to be about thirty[c] years of age,[3] being (as was supposed) the[d] son of Joseph, which was *the son*[4] of Heli,[5]

24 Which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph,

25 Which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge,

26 Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda,

27 Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel,[6] which was *the son* of Salathiel, which was *the son* of Neri,

28 Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er,

29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi,

30 Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim,

31 Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of [e]Nathan, which was *the son* of David,

A.M. cir. 4034.
A.D. cir. 30.

1 *Like a dove.* Not like in form; but 'like as,' in the manner of a dove.—*C.*

b Ps. 2. 7. Is. 42. 1. Mat. 3. 17; 16. 16; 17. 5; 12. 18. ch. 9. 35. 2 Pe. 1. 17. Col. 1. 13.

2 See note on Mat. 3. 17.—*P.*

c Ge. 41. 46. Nu. 4. 3, 35.

3 Had nearly completed his thirtieth year, the time at which the priests under the law, who were typical of Christ, entered on their work, Nu. 4. 23. 1 Ch. 23. 3.—*C.*

d Mat. 13. 55. Mar. 6. 3. Jn. 6. 42. ch. 4. 22.

4 Son-in-law. The forty men here mentioned from Joseph to David were Christ's natural progenitors by his mother, whereas those mentioned by Matthew (ch. 1. 6–16) were ancestors in office, and progenitors of Joseph his supposed father.

5 Matthew has traced the genealogy of Jesus through Solomon and Joseph; Luke through Nathan, another son of David, and Mary. Heli was not the natural father of Joseph, but his father-in-law and father of Mary. Females were not reckoned in the Jewish genealogies. Mary is, therefore, passed over in name, but clearly intended when her father Heli is introduced. Joseph was, however, legally called the son of Heli, inasmuch as those who married heiresses were obliged to pass into the families of their fathers-in-law and be reckoned as their sons. Luke, writing for the Gentiles, proves Christ to be the 'seed of the woman;' Matthew, writing for the Jews, proves him the son of David and Abraham.—*C.*

6 Whether Zorobabel and Salathiel are the same as those in Mat. 1. 12, 13; 1 Ch. 3. 17, 19; Ezr. 3. 2, is uncertain.

e 1 Ch. 3. 5; 14. 4. 2 Sa. 5. 14. Zec. 12. 12.

* The venerable Brown is of opinion that the name of Cainan should be thrown out, inasmuch as it is not found in the genealogy of Ge. 11. 12 and 1 Ch. 1. 18. But as no authority of MSS. is adduced for this omission, and as Luke must have quoted from the public registries, it would be unsafe to reject a name thus sanctioned. For examples are not wanting in the Old Testament of names occurring in one genealogy, and, for legal reasons, now unknown to us, expunged from another. The reverse of this may, of course, be the case: and a name expunged from one ancient genealogy may, for legal reasons, be restored in another.—*C.*

A.M. cir. 4034.
A.D. cir. 30.

32 Which[g] was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson,

33 Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda,

34 Which[h] was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, [i]which was *the son* of Thara, which was *the son* of Nachor,

35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala,

36 Which was *the son* of [7]Cainan,[8] which was *the son* of [j]Arphaxad, which was *the son* of Sem, [k]which was *the son* of Noe, which was *the son* of Lamech,

37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,

38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, [l]which was *the son* of God.

f 1 Ch. 2. 4, 5, 9–15. Mat. 1. 3–6. Ru. 4. 18–22.

g Mat. 1. 2. 1 Ch 2. 1; 1. 34. Ge. 21. 3; 25. 26; 29. 35. Ac. 7. 8. He. 11. 8–21.

i Ge. 11. 10–26. 1 Ch. 1. 24–28.

7 This name ought to be thrown out, as it is not found in the correspondent lists.

8 See note * in first column.

j Ge. 11. 12.

k Ge. v. 1 Ch. 1. 1–4.

l Ge. 1. 26, 27; 2. 7; 5. 1. 2 Ac. 17. 26. 1 Co. 15. 45, 47. 1 Ti. 2. 14. Is. 64. 8. Ge. 3. 15.

CHAP. IV.

A.D. cir. 29.

a ver. 14. Mat. 4. 1–11. Mar. 1. 12, 13.

b ch. 3. 22. Mat. 3. 16. Mar. 1. 10. Jn. 1. 32; 3. 34. Is. 61. 1; 11. 2–4.

c 1 Ki. 18. 12. Eze. 3. 14. 8. 3; 11. 1, 24; 40. 2; 43. 5. Ac. 8. 39.

d ch. 1. 80; 3. 2. Jos. 15. 61.

1 Our Lord had now, as man, arrived at the full vigour and maturity of mind and body. At the age of thirty the priests entered on their sacred office; at the same age Jesus entered on his office. He was solemnly consecrated also. The Holy Spirit had descended upon him, not in measure or temporarily, but in all his fulness. Christ, therefore, commenced his official work as perfect man, and filled with the Spirit of God.—*P.*

e He. 2. 18; 4. 15. Ge. 3. 15.

f Ex. 34. 28. De. 9. 9, 18. 1 Ki. 19. 8.

h Mar. 1. 13. Mat. 4. 2; 21. 18. Jn. 4. 6.

CHAPTER IV.

1 *The temptation and fasting of Christ.* 13 *He overcometh the devil:* 14 *beginneth to preach.* 16 *The people of Nazareth admire his gracious words.* 33 *He cureth one possessed of a devil,* 38 *Peter's mother-in-law,* 40 *and divers other sick persons.* 41 *The devils acknowledge Christ, and are reproved for it.* 42 *He preacheth through the cities of Galilee.*

AND Jesus,[a] being [b]full of the Holy Ghost, returned from Jordan, and was [c]led by the Spirit into the [d]wilderness,[1]

2 Being forty days [e]tempted of the devil. And [f]in those days he did eat nothing: and when they were ended, he afterward [h]hungered.

Ver. 35. An ignorant man, by looking upon flint and steel, or even from feeling and minute examination, would never expect fire from their collision; and as little does any man know either himself or others, till circumstances bring out what lies concealed and unknown, and often unsuspected. The person, ministration, the cross, the sacrifice, and the judgment-seat of Christ, can alone fully reveal all that is in man of enmity that resists, or of humility, Spirit-begotten, that submits to the righteousness of God.

Ver. 36. *Anna a prophetess.* There were several distinguished prophetesses under the Old Testament—as Miriam, Deborah, and Huldah—so Anna is now inspired to represent woman in the knowledge and revelation of Messiah. By such historic means, and not by assertion or argument, does the Scripture declare the intellectual and moral dignity of woman. The Lord raise up many such holy women in his church to welcome and commend the Saviour! *C.*

Ver. 44. *Company.* The country being infested with many robbers, as appears from Josephus, it was needful that the people should travel in companies, for mutual protection; but it is more than probable (Ps. 84. 8, *margin*) that they were accustomed to unite in bands for mutual edification and religious services during their journeys. *C.*

Ver. 52. If Jesus were God, how could he '*grow* in favour?' He grew in favour, as in stature or age. Being in the flesh, he was subject to all the sinless circumstances of the flesh, and consequently grew in favour with his heavenly Father, as years developed his amiabilities. *C.*

REFLECTIONS.—The taxing pride of a Roman emperor in a wonderful manner occasions our Redeemer's birth at the place long before marked in prophecy, and the enrolment of him and his family as descendants of David. And O how infinite was the debasement of the Son of God to save men! Yet pregnant with the greatest glory to himself and his Father, and with grace to men. Delightful are the tidings, the gracious offers, of him and his salvation to sinners in the gospel. And with sincerity and grateful praise ought they to be received by us and commended to others. A safe child-birth ought to be esteemed a great mercy; and both mother and child ought gratefully to be devoted to God. Thrice happy are they who long wait for the Lord! He will at last appear for their comfort, and open their lips in his praise. And it is only believing views of Jesus Christ that can render death and eternity truly pleasant and hopeful. But unhappy are they to whom this light, this Saviour of the world, becomes an occasion of greater sin and more terrible ruin. Even they who have distinguished honours allotted them have frequently some bitter trials annexed to them. And even they who live nearest to Jesus Christ must often seek him. It is enough that they find him at last, and lay up his words in their heart.—While parents consider how carefully they ought to attend the ordinances of God, and bring their children along with them, let children ponder what a delightful pattern of early knowledge, devotion, trust in God, and obedience to mean parents, is represented to them in our Redeemer.

CHAPTER III. REFLECTIONS.—The season of important events ought to be exactly marked. In great wisdom and grace Jesus appears to erect his kingdom when rulers almost everywhere are monsters of wickedness. And God, by his forerunner, honourably introduces him to his work. Great need have sinners to hasten to him when death and ruin are just at their heels. Dreadful is their case who fall into the hands of the living God. And none bid fairer for hell than they who have the strongest carnal or legal hopes of heaven. No outward privilege can avail those who have unrenewed hearts and unholy lives. And no repentance can be justly reckoned sincere that does not make men cease from and detest the sins to which they are most tempted or addicted. God often renders the most unlikely the distinguished monuments of his power and grace. But at best the state of the church is but imperfect and mixed in this world. In the next God will, to the joy of saints and terror of obstinate sinners, make a full separation; and many who, like Herod, did many good things, and heard God's ministers gladly, shall be cast into eternal ruin. It is a delightful sight when great honours render men humble; and humility is rewarded with more abundant honours. How solemn was our Saviour's consecration to his work, and his attestation by God! And it is plainly manifest that he is the seed of the woman, and of Abraham, Isaac, Jacob, Judah, Jesse, and David, according to the promise.

CHAPTER IV. Ver. 2. *Forty days.* Matthew (ch. 4. 3) places the temptation after the forty days. Luke seems to describe it as continuing throughout the whole period. The two accounts are perfectly reconcilable. The chief temptation, as recorded by Matthew, was after the forty days of fasting. Luke relates the same chief temptation, but intimates that inferior temptations continued through the whole period. *C.*

Ver. 3. *Command this stone.* Matthew (ch. 4. 3) has it 'these stones.' How then are the two passages reconciled upon the principle of real inspiration? In the very simplest manner. Satan used both expressions, urging our Lord by the repetition and increase of his demand for miracles. Matthew records the one demand, Luke the other. *C.*

Ver. 6. Here, according to his system of delusion, Satan affirms what is partly true and partly false. That he has 'power, a seat, and great authority,' and that, at certain times of judgment, 'power is given him over all kindreds, and tongues, and nations'—that he



STREAM FLOWING FROM UNDER THE MOUNT OF TEMPTATION. [LUKE iv: 5.] — The second Temptation of Christ is represented in the Scriptures as taking place upon a high mountain, from which the devil could call the attention of our Savior to all the kingdoms of the world. This mountain, upon which occurred the second Temptation, is over against Jericho and looking directly over the Plain of Sodom and Gomorrah, and away to the mountains of Moab. At the time of the Temptation this whole Plain of the Jordan, between the Dead Sea below and twenty miles above, was cultivated and kept like a garden. Herod had lived here in great style and luxury. Cleopatra had come to this place for revelry, and it was doubtless one of the most beautiful and attractive places in the world. The Mount of Temptation is a lonely height.

3 And the devil said unto him, [1]If thou be the Son of God, [j]command this stone that it be made bread.[2]

4 And Jesus answered him, saying, [k]It is written, That man shall not live by bread alone, but by every word of God.

5 And[l] the devil, taking him up into an high mountain, showed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, [m]All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

7 If thou, therefore, wilt worship me,[3] all shall be thine.

8 And Jesus answered and said unto him, Get[o] thee behind me, Satan: for it is written, Thou[p] shalt worship the Lord thy God, and him only shalt thou serve.

9 And[q] he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, [r]If thou be the Son of God, [s]cast thyself down from hence:

10 For[t] it is written, He shall give his angels charge over thee, to keep thee:[4]

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus, answering, said unto him, [u]It is said, [v]Thou shalt not tempt the Lord thy God.

13 And [w]when the devil had ended all the temptation, he departed from him for a season.[5]

14 ¶ And[y] Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

15 And [z]he taught in their synagogues, being glorified of all.

16 ¶ And he came to [a]Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath-day, and [b]stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18 The[c] Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted,[d] to preach deliverance to the captives, and [e]recovering of sight to the blind,[6] to set at liberty them that are [f]bruised,

A.M. cir. 4033.
A.D. cir. 29.

[i] Mat.4.3;3.17.

[j] ch.3.8.Ge.18.14.

[2] Or, 'command *this stone* that it become *a loaf*.' The rounded nodules of flint and fragments of whitish limestone which cover the mountains of Judea bear some resemblance to loaves. Some such stone may have been before them, and Satan pointing to it used the words of the text. —*P.*

[k] De.8.3. Ex. 23.25. ch.12. 15. 1 Ti. 4. 5. Pr. 10.22;30.8.

[l] Mat.4 8.9.2 Co.4.4. 1 Co.7.31. 1 Jn.2.15,16. Ep.6.12.

[m] Jn.8.44; 12. 31; 14. 30. Ep.2.2. 2 Co.11.14. Re.20.2,3;13.2,7.

[3] Or, *fall down before me.*

[o] Mat.16.23. Ja.4.7. 1 Pe.5.9.

[p] De. 6. 13; 10. 20. 1 Sa.7.3. Mat.4.10.

[q] Job 1.11-19;2.6.

[r] Mat.3.17;8.29. He. 4.15;2.17,18. Ro.1.4.

[s] Jn.8.44.1 Pe.5.8.

[t] Ps.91.11,12. 1 Ti.3. 16. He.1.14.

[4] The words 'to keep thee,' are not found in the corresponding passage in Matthew. This difference, however, does not in the least degree infringe upon the principle of the real divine inspiration of the evangelists. Matthew states all that Luke states; but Matthew does not say that the tempter added no more. Luke supplies the additional argument. The reason of the difference is plain: Matthew wrote for Jews, who fully understood, from history, the nature of angelic agency, and did not require any explanation; Luke wrote for Gentiles, who were ignorant upon the subject; and, therefore, he records the portion of the dialogue in which angelic agency was described.—*C.*

[u] ver.3,8. Ro. 15. 4. Ep.6.17.

[v] De.6.16. Mat.4.7. 1 Co.10.9. He.3.8,9.

[w] Mat. 4. 11. Mar.1. 13. He.2.17,18;4.15. Ja. 4.7. Jn.14.30.

[5] Satan's departure from him was not final. The struggle probably continued during nearly the whole public life of our Lord. It was renewed with terrible energy in Gethsemane, and it was only completed upon the cross.—*P.*

[y] Mat. 4.12. Mar. 1. 14. Jn.4.43. Mat.4.23-25. Ac.10.37,38.

[z] Is.61.1-3;52.13;54. 13;48.17;50.4.

A.D. cir. 30.

[a] Mat.13.54. Jn. 18. 20. Ac. 13. 14. ch.1.26, 27; 2.39,51. Mat. 2. 23. Mar.6.1.

[b] Ne. 8. 5, 6. Ac. 13. 15,16;17.2.

[c] Is.61.1-3;50.4. Ps. 45.2,7. Da.9.24. Ac.10 38. Mat.11.5. Jn.3. 16, 17; 5.24,25;6.27,40. Is. 49.6,8,24-26.

[d] 2 Ch.34.27. Ps. 34. 18; 51. 17; 147.3. Is.57. 15.

[e] Ps.146.8. Is.29.18.

[f] Is.42.3. Mat.12.20.

[6] That is, to those who had become blind by long confinement in a dark place. The literal meaning is well known to all who have been confined in a dark place: the spiritual meaning, to all who have been called 'out of the kingdom of darkness, and into the kingdom of God's dear Son.'—*C.*

A.M. cir. 4034.
A.D. cir. 30.

[g] I.e.25.8. 2 Co.6.2. Is.61.2; 63.4; 49.8. ch. 19.42.

[7] It was customary for those who read the law in the synagogue to stand while reading, and then to sit down when about to comment upon the words. It was this act of our Lord which led the people to expect an exposition; and the fact that he was a Nazarene, and had attained to such wonderful notoriety, excited a large amount of interest in him. The incident is only found in Luke. There is one recorded in Mat. 13. 54-58, and Mar. 6. 1-6, having some points of resemblance, but they are not identical.—*P.*

[h] Mar. 6. 2, 3. Mat. 13.54. Ps.45.2,4. Pr.10. 32. Is.50.4. ch.2.46,47. Jn.7.46;1.14.

[i] Mar. 6. 3. Mat. 13. 55. Jn.6.42

[j] Mat.4.13; 11.23;13. 54. Jn.7. 3,4.

[k] Mat.13.57. Mar.6. 4-5. Jn.4.44;6.42.

[l] Ki. 17.9,18.1. Ja.5 17,18.

[m] 2 Ki.5.14.

[n] Elisha, 1 Ki. 19.19 -21.2 Ki.ii.-viii.xiii.

[o] 2 Ch. 16. 10. Ac.7. 54;22.22.

[p] Jn.15.24,25; 10:32; 8.37,40,59. Ac.7.57,58.

[8] Or, *edge.*

[r] Ps.37.14,32,33.

[9] Nazareth is built on the lower slopes of a hill, overlooking a green upland plain. The hill rises immediately behind the houses in abrupt cliffs, some of them from twenty to thirty feet high. It was doubtless to one of these cliffs they attempted to drag Jesus.—*P.*

[s] Jn.8.59;7.30; 10.39. Ps.31.15

[1] There seems no intimation of a miracle in this escape: but merely an indication of that coolness and presence of mind which could take advantage of the popular tumult, and turn the very eagerness for his destruction into the means of eluding it.—*C.*

[t] Mat. 4.13. Mar. 1. 21.

[u] Je. 23. 29. Mat. 7. 28,29. Mar.1.22. ch. 5. 17. Jn. 6. 63. Tit. 2.15. He.4.12.1 Th.1.5.

[2] With authority that commanded attention, while it produced feelings of contrition and purposes of reformation; and with power that constrained evil passions, and cast out unclean spirits whom these passions had permitted to enter the hearts of men.—*C.*

[v] Mar.1.23-28.1 Pe. 5.8.

[3] Or, *Away.*

[x] Mar.1. 24, 34; 5.7. Mat.8.29. ver.41. Ja.2. 19.

[y] Ps.16.10. Da.9.24. ch.1.35. Ac.3.14; 4.27; 2.31.

[z] ver.41. Mar. 1. 25, 34; 3. 11, 12. Ac.16.17, 18. Ps.50.16.

[a] Mar.1.26;9.26. ch. 9.39,42;11.22.

[b] Mat. 12. 23; 9. 33. Mar.1.27; 7.37;9.25. 1 Pe.3.22.

19 To preach the [c]acceptable year of the Lord.

20 And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.[7]

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the [h]gracious words which proceeded out of his mouth. And they said, [i]Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: [j]whatsoever we have heard done in Capernaum, do also here in thy country.

24 And he said, Verily I say unto you, No [k]prophet is accepted in his own country.

25 But I tell you of a truth, [l]many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

26 But unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow.

27 And[n] many lepers were in Israel in the time of [o]Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, [p]were filled with wrath,

29 And[q] rose up, and thrust him out of the city, and led him unto the brow[8] of the hill whereon their city was built, that they might cast him [r]down headlong.[9]

30 But[s] he, passing through the midst of them, went his way,[1]

31 And[t] came down to Capernaum, a city of Galilee, and taught them on the sabbath-days.

32 And they were astonished at his doctrine: [u]for his word was with power.[2]

33 ¶ And[v] in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

34 Saying, Let *us* alone;[3] what[x] have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; [y]the Holy One of God.

35 And [z]Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had [a]thrown him in the midst, he came out of him, and hurt him not.

36 And[b] they were all amazed, and spake

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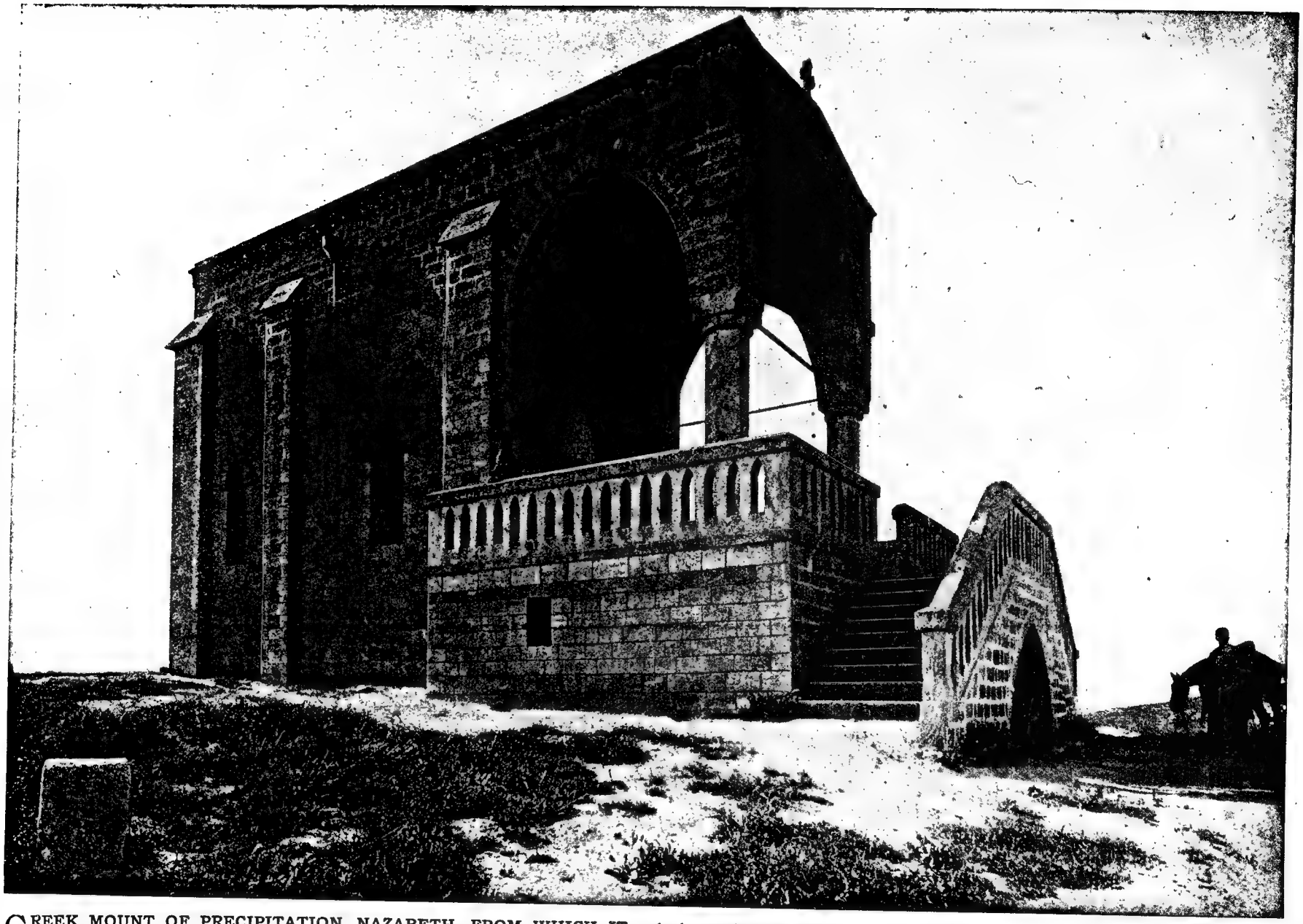
is 'the prince,' nay, 'the god of this world,' is all true; but when he adds that 'all this power and glory' is his, and that 'to whomsoever he will he gives it,' he affirms what is false; for 'the Lord God omnipotent reigneth.' He alone 'putteth down one and setteth up another,' even as he 'raised up Pharaoh to show his power in him.' Satan, moreover, after the manner of all liars and deceivers, suppresses what is true; for he never alludes to the coming judgment of the great day, nor the 'everlasting fire prepared for him and his angels.' See Re. 13. 2, 7; Jn. 12. 31; 2 Co. 4. 4; Ps. 97. 1; 19. 6; 75. 7; Ex. 9. 16; Mat. 25. 41. *C.*

Ver. 19. *The acceptable year* seems an allusion to the year of the jubilee, which proclaimed its blessings on the day of atonement, which proclaimed liberty to him who had been enslaved, restoration to possessions, and return to families—all emblems of gospel time and gospel blessings. The time, the day upon which the proclaimed atonement is fully embraced: the blessings, the restoration of sinners to the forfeited possession of paradise, and to membership and communion in the family of God. *C.*

Ver. 20. *The eyes of all . . . were fastened on him.* The specific reason of this intense observation is not recorded. It may have arisen from recollection of the early prophecies concerning him—from curiosity, mingled with incredulity, concerning the works he was now reported to have wrought elsewhere—from his voice, for he spake as never man spake; see ver. 22—or from his manner, for 'he taught them as one that had authority, and not as the scribes.' *C.*

Ver. 24. This statement has been fully verified by all prophetic history. Moses was rebelliously vilified, Nu. 16. 3; David was ejected from his throne; Jeremiah was cast into prison; Elijah was hunted 'like a partridge upon the mountains.' All were despised or rejected by their countrymen. Wherefore let no man wait for the reformation of any church or people until God raise up some of themselves to lead the way; but rather let every one remember that the human mind is more ready to listen to strangers than to acquaintance, and take hold of this propensity, and send the gospel by 'men of other tongues.' *C.*

Ver. 28. The secret cause of offence seems to be the implied intimation of God's merciful regards to the heathen, whom the Jews despised, and judged unworthy of sharing with them in the divine favour; but the ostensible cause was the parallel between the humble Jesus and Elijah and Elisha, whom they esteemed as chief among the prophets. *C.*



GREEK MOUNT OF PRECIPITATION, NAZARETH—FROM WHICH IT WAS SOUGHT TO CAST OUR SAVIOR DOWN. [Luke, iv:28-29.]—"And all they in the synagogue, when they heard these things, were filled with wrath, and rose up and thrust him out of the city and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong." Upon the brow of this hill, from which it is supposed the people of Nazareth sought to cast our Savior down, the Greeks have built a little chapel, where the devout and faithful of that communion retire to pray and meditate. This little chapel may be said to be the scene of the sad event in the lives of the people of Nazareth, when they turned from their doors and their lives the greatest of their countrymen.

among themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and they come out.

37 And[c] the fame of him went out into every place of the country round about.

38 ¶ And[d] he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

39 And[e] he stood over her,[4] and rebuked the fever; and it left her: [g]and immediately she arose, and ministered unto them.

40 ¶ Now[h] when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

41 ¶ And[i] devils also came out of many, crying out, and saying, Thou art Christ[5] the Son of God. And he, rebuking *them*, suffered them not to speak: for they knew that he was Christ.[6]

42 ¶ And[j] when it was day, he departed, and went into a desert place: [k]and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, [l]I must preach the kingdom of God to other cities also; for therefore am I sent.

44 And[m] he preached in the synagogues of Galilee.

CHAPTER V.

1 Christ teacheth the people out of Peter's ship · 4 in a miraculous taking of fishes, showeth how he will make him and his partners fishers of men: 12 cleanseth a leper: 16 prayeth in the wilderness: 18 healeth one sick of the palsy: 27 calleth Matthew the publican: 29 justifieth his eating with publicans and sinners: 33 foretelleth the fastings and afflictions of the apostles after his ascension: 36 and likeneth faint-hearted and weak disciples to old bottles and worn garments.

AND it[a] came to pass, that, as the people pressed[b] upon him to hear the word of God, he [c]stood by the lake of Gennesaret,[1]

2 And saw two ships standing[2] by the lake: but the fishermen were gone out of them, and were washing *their* nets.

A.M. cir. 4034. A.D. cir. 30.

c Mat.4.23–25; 9. 31. Ca.1.3. Mi. 5.4. Is.52. 13.

d Mar.1.29–31.Mat. 8.14,15.

e Ex.15.26. Re.16.9. Ps.103.3 147.3;107.20.

4 *Stood over* (or near) *her*—to signify his fearlessness of infection, and complete power over the maladies of the flesh.—*C.*

g Ps.103.1,2; 116.12. 2Co 5.14.ch.8.2,3.

h Mat.8.16,17. Mar. 1.32–34, with 21.1; 3.2. ch. 14. 1. Ge. 49. 10. Mat 11.5,4.-3.

i Mar.1.34; 3. 11,12. See ver.34,35. Ac. 1.2. 17,18.

5 The marginal translation, 'to say that they knew him to be Christ,' is preferable. Our Lord refuses their testimony: (1) Lest he should be accused of being in league with demons. (2) Because he knew that so far from desiring to acknowledge him as Christ, their object was to bring him into discredit for receiving the witness of Satan, 'who was a liar from the beginning.'—*Note*, Let no man labour for the good report of evil men; for if any do, he is likely soon to do or say some foolish, weak, or wicked thing, by which it may be purchased. 'Woe unto you, when all men speak well of you.' Lu. 6. 26. Not when they speak well of some particular act—for of some act of a good man all men will speak well—but when they speak well of *you*, of the whole man, or the whole community, who never can purchase the applause of wicked men, but at the sacrifice of some important principle.—*C.*

6 Or, *to say that they knew him to be Christ.*

j Mar.1.35.Ju.4.34.

k Mar.1.45. Ju.6.24. ch.24.29.

l Mar.1. 14, 15, 38. 2 Ti.4.2. Ac. 10. 38. Ro. 15.8. Is.61.1–3; 42.1–7; 49.1–8;50.4.

m Mar.1.39. Mat. 4. 25,17,23.

CHAP. V.

a Mat.4.18–22.Mar. 1.1,16–20.

b 1 Sa.3.1.Mat.9.36; 11.1;13.2.

c Ac.16. 13. ch. 8. 4. Mar.4.1.

1 See note on Mat. 4.18.—*C.*

2 The word equivalent to *standing* is applied to a ship, both in the Greek and Latin tongues, either when at anchor, or made fast to the land; in English, it is also applied, in some cases, to a ship when sailing.—*C.*

A.M. cir. 4034. A.D. cir. 30.

d Jn.21.6.

e Jn. 21. 3. Hag.1. 6. Ps 127.1,2. Eze. 37.11, 12.Ec.9.11.

g Ec.11.6.Ga.6.9.

h Jn.21.11.

3 *Their net brake.* Rather, 'had begun to brake.'—*C.*

4 Trench well remarks on this passage:—'Christ here appears as the *ideal man*, the second Adam of Ps viii.: 'Thou madest him to have dominion over the works of thy hands: Thou hast put all things under his feet; . . . the fowl of the air, and the fish of the sea, and whatsoever walketh through the paths of the seas.' The end and aim of Christ's universal sovereignty, as Mediator, appear in such cases as this. All things in earth, air, and sky he can so order as to instruct, encourage, and defend his people.—*P.*

i Ex.23.5. Pr.18.24. Ac.16.9. Phi.4.3. Ga.6. 2.He.13.1.

j Ju.13.22.2Sa.6.9.1 Ki.17.18. Mat.8.8. Job 42.5,6. Is.6.1–5. Da. 8. 17;10.8,16,17.

k ch.4.32,36. Ps.8.6, 8.

l ch.6.14; 8.51; 9.28. Mat.26.37.

m Mat. 4.19. Mar. 1. 17, 18. Eze. 47. 9, 10. Mat.13.47. 2 Ti.2.26. 1 Ti.4.16.

5 Rather, 'thou shalt catch men alive.' Most probably in allusion to wild creatures taken not to be slain, but tamed; or fish caught, not to be killed, but kept and fed in ponds or vases, Ca.7.4.—*C.*

o Mat.4.20;10.27; 16. 24. Phi.3.7,8. ch.18.28, 29; 14. 33. Mat. 10. 37. Ps.73.25.

p Mat.8.1–4. Mar.1. 40–45. 2 Ch.26.21. Le. xiii.2 Ki.5.25.

q ch.18.1–8. Mat.7. 7,11.Ps.50.15;91.15.

r Ge.18.14.Je.32.17, 27.He.7.25.Is.63.1.

s Ho.13.9. Is. 46.12, 13.2 Ki.5.10,14.

6 *I will: be thou clean.* The manner of our Lord's miracles as clearly intimates his Godhead as any formal doctrine could possibly do. 'I will,' implies a consciousness of inherent power which no mere creature can possess. It is the peculiar language of 'the WORD that was with God and was God.'—*C.*

t ch.4.39; 8.55. Mat. 15.28. Jn. 4.50,54. Ps. 33.9.

u Mat.8.4; 9. 30; 12. 16.Mar.1.44; 5.43;7.36; 8.26.

7 See note on Mat. 8.4—*C.*

v Le.xiii.xiv.

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 ¶ Now when he had left speaking, he said unto Simon, [d]Launch out into the deep, and let down your nets for a draught.

5 And Simon, answering, said unto him, Master, we have toiled all the night, and [e]have taken nothing: nevertheless, at thy word I will let down the net.

6 And[g] when they had this done, they inclosed a great multitude of fishes: and [h]their net [3]brake.[4]

7 And they beckoned unto *their* partners, which were in the other ship, that they should come and [i]help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw *it*, [j]he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

9 For[k] he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so *was* also [l]James and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt [m]catch[5] men.

11 And when they had brought their ships to land, they [o]forsook all, and followed him.

12 ¶ And[p] it came to pass, when he was in a certain city, behold, a man full of leprosy; who seeing Jesus, fell on *his* face, and [q]besought him, saying, Lord, if thou wilt, thou [r]canst make me clean.

13 And he put forth *his* hand, and touched him, saying, [s]I will; be thou clean.[6] And [t]immediately the leprosy departed from him.

14 And he charged him to [u]tell no [7]man: but go, and [v]show thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

REFLECTIONS.—The most fearful temptations and troubles may quickly succeed to the most distinguished testimonies of God's love. And it is highly improper for the best of saints to hope to escape even the most horrible seducements, when Jesus was called to suffer them. How shocking is the impudence of Satan! how fixed his perseverance in harassing the saints! and how implacable his malice in tempting where he surely hopes to succeed! He is very subtle in contriving the form and choosing the seasons of his temptation. And it is necessary to resist him always with the sword of the Spirit. Thus only can we prove conquerors through him that loved us, and is able and ready to succour us. But what fearful work hath sin made in the world! It hath transformed angels into unclean spirits, perverted human nature, and subjected it to the tyranny of the devil, and to diseases unnumbered.—Alas! into what sorrow and suffering it plunged our divine Saviour! But infinite is his grace; and, as appointed of God to save us, in him all fulness dwells answerable to all our need. And always by his Word, he exerts his power on the most unworthy. With great toil and danger he went about to heal human maladies, spiritual and temporal. But, alas! where he should be most readily received he is often most obstinately rejected; and almost everywhere few are turned to him! Many never believe more than devils, who never had his blessings offered to them; and though they hear his words with attention and wonder, they quickly envy and seek to destroy him or his interests; but terrible is their situation when he abandons them to their own hearts' lusts.—It is a great mercy that he can restrain furious persecutors, and cast out malicious and subtle devils, even when they almost transform themselves into angels of light. And it is delightful when they who have much public work in hand prepare for it by much fervent prayer; and when they who have enjoyed Christ's presence and ordinances earnestly desire the continuance of them.

CHAPTER V. Ver. 8. Every man of intellect judges best in his own profession. Had Peter been a landsman he would not have been at all so affected by the miracle; but as an experienced fisherman, he sees its full extent. But the narrative educes another trait of character. Had Peter been covetous he would have entreated our Lord never to leave him; had he been superstitious (as fishermen are often found to be) he would have ascribed the miracle to good fortune, or some prevalent charm or talisman; but being neither superstitious nor covetous, he beholds in the miracle the evidence of our Lord's holiness and divinity, which contrasting with his own sinfulness, he falls down and worships, and entreats him to depart, not because he desired to be freed from his presence, but counted himself unworthy of the honour. *C.*

Ver. 26. *They were all amazed*, &c. That is, the multitudes, but not the Pharisees, who, though they might be amazed, did not glorify God for the works done by Christ. *C.*

Ver. 36. The differences between this parable, as recorded by Matthew and as recorded by Luke, can neither be tortured into contradictions (for the meaning is the same), nor be attributed to mere variety in the memories of the evangelists, nor to an ideal instead of a real inspiration. The differences can be accounted for upon a principle much more simple, and in perfect accordance with the doctrine of full and perfect divine inspiration—that is, upon the most natural of all suppositions—that our Lord repeated the parable more than once, and varied his expressions to aid in the exposition of his meaning. *C.*

REFLECTIONS.—The most diligent and laborious have often little success. And all that comes is vanity and vexation of spirit. How base and polluted men appear to themselves when viewed in the light of Christ's glory! But nothing is more absurd or wicked than to make our sinfulness a reason against fellowship with him who is the Saviour from sin. Great is his power, who can command multitudes of fishes into a net, and multitudes of souls into a reception of the gospel. None who taste his goodness can forbear following him. The firm faith of his ability betokens our deliverance at hand, and promotes a regard to his ordinances. Great is the mercy that his prayers are powerful, and his mercy present to save men; and that he readily grants remission and healing to such as believe. If he forgive us, neither envious men nor malici-

15 But[w] so much the more went there a fame abroad of him: and great multitudes came together, to hear, and to be healed by him of their infirmities.

16 ¶ And[y] he withdrew himself into the wilderness, and prayed.

17 ¶ And it came to pass on a certain day, as he was teaching, that there were [z]Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem; and [a]the power of the Lord was *present*[8] to heal them.[9]

18 And,[b] behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him.

19 And when they could not find by what *way* they might bring him in because of the multitude, they went upon the [c]house-top, and let him down through the tiling,[1] with *his* couch,[2] into the midst before Jesus.

20 And when he [d]saw their faith,[3] he said unto him, Man, [e]thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, [g]Who is this which speaketh blasphemies? [h]Who can forgive sins but God alone?

22 But when Jesus [i]perceived their thoughts, he, answering, said unto them, What reason ye in your hearts?

23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the [j]Son of man hath [k]power upon earth to forgive sins, (he said unto the sick of the palsy,) [l]I say unto thee, Arise, and take up thy couch, and go unto thine house.

25 And immediately he rose up before them, and took up that whereon he lay,[4] and departed to his own house, [m]glorifying God.

26 And[o] they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

27 ¶ And[p] after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, [q]Follow me.

28 And[r] he left all, rose up, and followed him.

29 And[s] Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

30 But [t]their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?[5]

l ver.17,21; ch. 7. 29,30; 11.53,54; 14.1,3; 15.2; 19.7; 16.14.Mar.7.2.Mat.23.23.
[5] See note on Mat 9.10.—*C.*

A.M. cir. 4034.
A.D. cir. 30.

x Mat.4.23–25; 9.26; 14.35; 17.14. Is 52.13; 35.5,6. Mar.2.1,2; 3.7. Jn.6.2.

A.D. cir. 31.

y Mar.1.35,45; 6.46. Mat.6.6;14.23.ch.6.12.

z ver.21,30; ch.7.30; 11.53,54;15.2.Jn.3.21.

a ver. 15. Je. 18. 18. Mat.11.5; 4.23,24; 9.35; 12.15.He.7.25.

[8] *The power of the Lord was present.* *Present* is supplied by the translators; but the phrase supplied should rather be 'put forth;' for power is always *present*, but not always exerted.—*C.*

[9] *To heal them.* Not to heal the Pharisees who believed not the mission of Jesus, and sought not to be healed by him: but to heal the multitudes (ver. 15) who came to hear and be healed.—*C.*

b Mat.9.2–8. Mar.2.3–12. Ac.9.33. Jn.5.3,5. De. 28. 22. 1 Co. 11. 30. Ja.5.15,16.

c De. 22. 8. 2 Sa.11.2. Je. 19. 13. Mat. 10. 27. Ac.10.9. Mar.2.4.

[1] See note on Mar. 2.4.—*C.*

[2] See note on Mat. 9.2.—*C.*

d Ge.22.12. Jn.2. 25; 21.17. He. 4. 13. Re. 2. 23.

[3] *Their faith.* The faith both of the bearers and of the paralytic. Their faith was not the blind confidence of fanatics, produced and supported by their own mere internal persuasion, without evidence; nor was it founded in the ignorance that credits every high-sounding assertion, promise, and imposture; nor was it the superstition that attributes miraculous influences and effects to things inanimate, to places, and to persons unaccredited by heaven; theirs was faith in the word of the living God, which had testified of Messiah, depending for future miracles on the visible, public, and unquestionable evidence of miracles already wrought.—*C.*

e Mat.9.2. Mar. 3. 5. Ac. 5. 31. Is. 38. 17; 44. 22; 53. 11. Ep.1.7. Jn.5. 14. Ps.103.3.

g Mat.9.3; 26.65. Jn. 5.18;10.33.36.

h Ps. 32.5. Is. 43. 25; 44. 22; 1. 18. Ps. 103. 3; 130.4. Ro.8.33. Job 14. 4.

i 1 Sa.16.7. 1 Ch. 29. 17. Ps.7.9; 139.1–4. Je. 17.10. Jn 2.25; 21.17; 6. 64. He.4.13. Re.2.23.

j Da.7.13. Ps. 80.17. Zec. 13. 7. Mat. 16. 13. Re.1.13. 1 Ti. 2. 5,6; 3. 16.

k Jn. 5. 22, 23. Is. 53. 11. 1 Ti.1.13–16. Jn.17. 2. Ac.5.31. Mat.28.18.

l ver.13,17. Ge. 1. 3. Ps.33.9. Jn.6.63; 5.8,9, 12. Ps. 107.20.

[4] An eastern bed or couch consists of a stuffed coverlet, so large that while reclining upon part of it, the rest can be thrown over the limbs or body when necessary. It is light and easily carried. The fact that the man took up his bed in obedience to Christ's command showed that he was perfectly healed.—*P.*

m Ps. 103. 1–3; 107.1, 8,15,22; 115.1. ch. 18.43.

o ch. 7. 16; 17. 15, 18; ver. 8. Mat. 9.8,33; 12. 23. Mar.2.12;1.27; 5.26. Ac. 4. 21; 5.5,11. Ga.1. 24.

p Mat. 9. 9–13. Mar. 2.13–17.

q Mat.4.19,21;16.24; 11.28–30.

r See ver. 11. Jn. 6. 63.1 Ki.19.19–21.

s Mat. 9. 10. Mar. 2. 15. 1 Ki.19.21. ch.15.1, 2.

A.M. cir. 4035.
A.D. cir. 31.

u Mat.9.12,13.Mar. 2.17. Je.8.22. 1 Ti.1 15, 16 Is.1.18; 55.7; 45.22. Ho.13.9. ch.19.10. Ac. 5. 31. ch.18.10–14. Ro. 5.6,8,20,21.

v ch.15.7,10. 1 Co.6. 9–11.1 Ti.1.15.2 Pe. 3.9.

[6] The question here is, by grammatical construction, attributed to the Pharisees; but in Mat. 9. 14 it is attributed to the disciples of John. Is there not here a contradiction? None; for it appears from Mar. 2. 18, that the question was asked by both; and Matthew mentions the one, Luke the other —both recording as much truth as was necessary to introduce the question and the answer; neither supressing any, though each omitting a part.—*C.*

x Mat.9.14–17. Mar. 2.18–22. ch.18.12. Jn.3. 25. Mat.6.5,16. Ro.10. 2;3.9.31;2.17–24.

y ch.7.34,35.

z Ca.1.4,17; 2.3–6; 3. 10,11. Mat.22.1–12; 25. 1–10. Re.19.7,9.

[7] Christ. Mat. 22. 2; 25.1,5,6,10. Re.19. 7,9. Ca.3.4,11; 7.5;8.5,6. Is. 62.5. Zep.3.17.

a Da.9.26. Zec.13.7. Jn.7.33,34; 12.8,32; 13. 33; 14.2,12; 16.7; 17.11, 13. Ac.1.9;3.21.

b Is. 22. 12. Ac.1.14; 13.2,3; 14.23. 1 Co.7.5. 2 Co.11.27. Zec.12.10–14.

c Mat.9.16,17. Mar. 2.21,22. De.33.25.1 Co. 10.13. Ps.103. 9–13. Is. 63.9,15.

d Le. 19. 19. De. 22. 11. 2 Co.6.16.

[8] But. Job 17. 9. Pr. 4.18.2 Pe.3.18;1.4–10.

[9] The power of religion is better than bodily services in religion, Col. 2. 23. 1 Ti. 4.8.

e Je.6.16.

[1] This verse is peculiar to Luke. It contains a farther illustration of the truth embodied in the preceding verses (see note on Mat. 9. 17). The words are closely connected with ver.33. The old wine is the Jewish economy; the *new* the gospel. The point of the passage is not to draw any comparison between the two systems, but simply to show the natural preference of the Jews for that to which they were accustomed.—*P.*

CHAP. VI.

a Mat.12.1–8. Mar. 2.23–28. De.23.25.

[1] *Second sabbath after the first.* Literally, 'on the second first sabbath:' but this is unintelligible, because unsuited to English idiom. The meaning most probably is, not 'the second sabbath after the first day of unleavened bread;' but, 'the *first sabbath* after the *second day* of unleavened bread,' which was the *second* after the *first* day of the passover, which was always a sabbath (Le. 23. 7); for upon that second day of the passover the wave sheaf was offered up, and from that *second* day, and not from the *first*, the fifty days till pentecost were reckoned (Le. 23. 11, 15,16); hence all the sabbaths from the passover to pentecost took their numeral titles from 'the *second* of the passover.'—*C.*

b Mat. 12. 2; 15. 2. Mar.2.24; 7.2. ch.5.33; 13.14;15.2.Mat.7.5; 23. 23,24, with Ex. 20. 10; 31.15; 35. 2. Nu. 15. 32, 35.Is.58.13.

31 And Jesus, answering, said unto them, [u]They that are whole need not a physician; but they that are sick.

32 I[v] came not to call the righteous, but sinners to repentance.

33 ¶ And they said unto him,[6] Why[x] do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; [y]but thine eat and drink?

34 And he said unto them, Can ye make [z]the children of the bride-chamber fast, while the bridegroom[7] is with them?

35 But the days will come when the bridegroom shall be [a]taken away from them, and then [b]shall they fast in those days.

36 ¶ And he spake also a parable unto them: [c]No man putteth a piece of a new garment upon an old: if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new [d]agreeth not with the old.

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk old *wine* straightway[8] desireth new: for he saith, [9]The [e]old is better.[1]

CHAPTER VI.

1 *Christ reproveth the Pharisees' blindness about the observation of the sabbath, by scripture, reason, and miracle:* 12 *chooseth twelve apostles:* 17 *healeth the diseased:* 20 *preacheth to his disciples before the people of blessings and curses:* 27 *how we must love our enemies:* 46 *and join the obedience of good works to the hearing of the word; lest in the evil day of temptation we fall like an house built upon the face of the earth, without any foundation.*

AND it[a] came to pass, on the second sabbath after the first,[1] that he went through the corn-fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, [b]Why do ye that which is not lawful to do on the sabbath-days?

3 And Jesus answering them said, Have ye not read so much as this, [c]what David did, when himself was an hungered, and they which were with him;

4 How he went into the house of God, and did take and eat the show-bread, and gave also to them that were with him; [d]which it is not lawful to eat but for the priests alone?

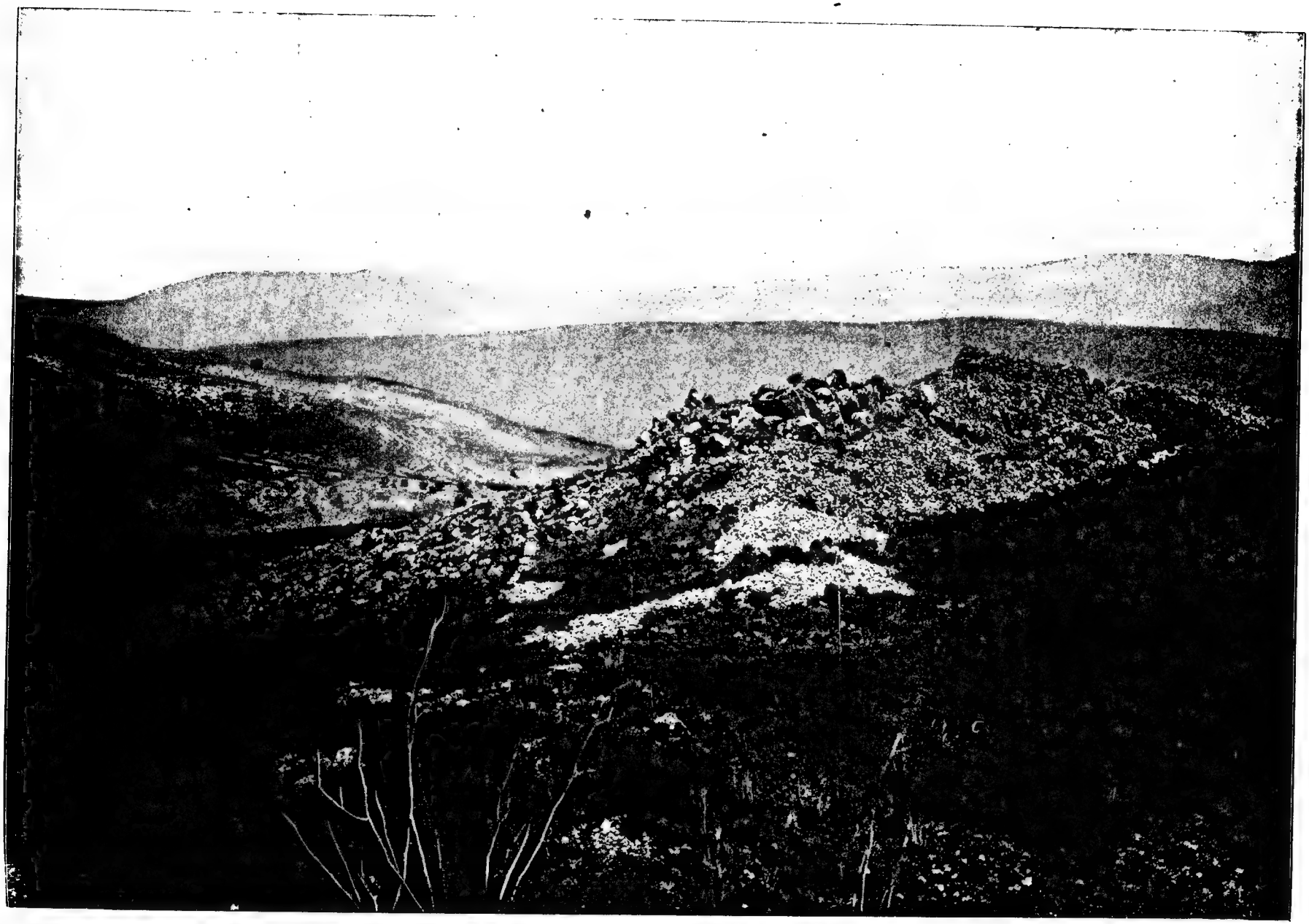
5 And he said unto them, [e]That the Son of man is Lord also of the sabbath.

6 ¶ And[g] it came to pass also on another sabbath, that he entered into the synagogue, and taught; and there was a man whose [h]right hand was withered.

c 1 Sa.21.3–6.Mar.2.25,26.Mat.12.3,4. *d* Ex.25.30; 29.23,32,33. Le.8.12; 24.5–9.
e Mat.12.8.Mar.2.28.Ex.20.10.ver.9; ch.13.16.Jn.5.9; 9.14.
g ch.13.14; 14.3.Mat.12.9–14.Mar.3.1–6. *h* Ju.3.15.1 Ki.13.4.

ous devils can reverse his sentence. And every mercy to ourselves and others should fill our hearts with wonder and praise. If the chiefs of sinners heed his call, none can keep or shut them out from his favour.—But unbounded is his condescension to become their husband, upon whose presence all their joys depend, and to proportion their duties to their strength and circumstances.

CHAPTER VI. Ver. 12. *In prayer to God.* If the word translated *prayer* must be retained in that sense, as Bloomfield maintains, the translation should be altered to '*the* prayer of God.' A literal translation, however, gives a sense more agreeable to history: 'He continued all night in the proseucha of God'—a retired



DISTANT VIEW OF THE MOUNT OF BEATITUDES. [Luke, vi:20.]—We have in this picture a different view of the Mount of Beatitudes from the one we gave in connection with the Sermon on the Mount, as reported by Matthew, v, vi, vii. This is an interesting height, not simply because it is supposed that Christ there uttered his memorable sermon, but also because it is thought by some to be the mount to which He retired after the resurrection. If Jesus Christ was not the son of God, is it not an unaccountable thing that He should have, nearly 2,000 years ago, uttered the words which, by general consent, are looked upon as the sublimest that have ever fallen from the lips of man? It is inconceivable that a Galilean peasant, with no help from a divine source, could have expressed himself in such a discourse.

7 And the scribes and Pharisees [a]watched him, whether he would heal on the sabbath-day, that they might find an accusation against him.

8 But[j] he knew their thoughts, and said to the man which had the withered hand, [k]Rise up, and stand forth in the midst. And he arose, and stood forth.

9 Then said Jesus unto them, I will ask you one thing; [l]Is it lawful on the sabbath-days to do good, or to do evil? to save life, or to destroy *it?*

10 And looking round about upon them all, he said unto the man, [m]Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And[o] they were filled with madness;[3] and communed one with another what they might do to Jesus.

12 ¶ And it came to pass in those days, that he[p] went out into a mountain to pray, and continued all night in prayer to God.

13 And when it was day,[4] he called *unto him* his disciples: and of them he chose twelve, whom also he named apostles;[5]

14 Simon[q] (whom he also named Peter) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the *son* of Alpheus, and Simon called Zelotes,

16 And [r]Judas *the brother* of James, and Judas[s] Iscariot, which also was the traitor.

17 ¶ And he came down with them, and stood [t]in the plain, and the company of his disciples, and a [u]great multitude of people out of all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And [v]the whole multitude sought to touch him: for there went virtue out of him, and healed *them* all.

20 ¶ And[x] he lifted up his eyes on his disciples, and said, [y]Blessed *be ye* poor;[6] for yours is the kingdom of God.[7]

21 Blessed[z] *are ye* that hunger now: [a]for ye shall be filled. [b]Blessed *are ye* that weep now: for ye shall laugh.

22 Blessed[c] are ye, when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake.

23 Rejoice ye in that day, and leap for joy: for, behold, [d]your reward *is* great in heaven: [e]for in the like manner did their fathers unto the prophets.

24 But[g] woe unto you that are [8]rich! [h]for ye have received your consolation.

25 Woe[i] unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

26 Woe[j] unto you when all men[9] shall speak well of you! for so did their fathers to the false prophets.

27 ¶ But[k] I say unto you which hear, Love your enemies, do good to them which hate you,

28 Bless them that curse you, and pray for them which despitefully use you.

29 And[l] unto him that smiteth thee on the *one* cheek offer also the other; and him that taketh away thy cloak forbid not *to take thy* coat also.

30 Give[m] to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again.

31 And[o] as ye would that men should do to you, do ye also to them likewise.

32 For[p] if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 And[q] if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But[r] love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and [s]ye shall be the children of the Highest: for he [t]is kind unto the unthankful and *to* the evil.

36 Be[u] ye therefore merciful, as your Father also is merciful.

37 Judge[v] not, and ye shall not be judged: condemn not, and ye shall not be condemned: [w]forgive, and ye shall be forgiven:

38 Give,[y] and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. [z]For with the same measure that ye mete withal, it shall be measured to you again.[1]

39 And he spake a parable unto them: [a]Can the blind lead the blind? shall they not both fall into the ditch?

40 The[b] disciple is not above his Master: but every one that is perfect shall be as his [2]master.

41 And[c] why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

A.M. cir. 4035. A.D. cir. 31.

f Ps.37.32; 38.12. ch.13.14; 11.53,54; 14.1,2; 20.20. Jn.9.16,26.

g See ch. 5. 22. Job 42.2. I Sa.16.7. I Ch.29.17. Ps.7.9; 139.1-4. He.4.13. Re.2.23. Jn.21.17.

h Da.6.10. Phi.1.14.

i Mat.12.27. ch.13.14-17; 14.3-6. Jn.7.23. Ex.20.10.

k Mar.3.5. Mat.12.13. I Ki.13.6. Ps.107.20.

l Mat.10.1-4. Mar.3.13-19. Jn.15.16. Ac.1.24; 14.23. Ga.1.1. He.5.4. This calling was some time before their mission, Mat.x. Mar.6.7. ch.9.1, with He.5.4.

m See note on Mat.10.1.—*C.*

n See on Mat.10.2-4. Mar.3.16-19. Jn.1.42. Ac.1.13.

o Jude 1. Ac.1.13. Jn.14.22.

p See Mar. 3. 19. Mat.10.4. Jn.6.70,71.

q Not as Mat.5.1.

r Mat. 4. 23-25; 12. 15; 9. 35; 14. 35, 36; 15. 30. Mat.3.7; 5.30. Mat.11. 5. Is.35.5,6. Ps.147.3. Ex.15.26. Ge.49.10. Is. 61.1-3. Ps.103.3; 107.17-20.

s Mat.5.2-12. Ps.80. 19.

t Mat.5.3. Ps.51.17. Is.35.3,4; 42.3; 57.15,16; 61.1; 66.2. Pr.16.19; 29. 23. ch.14.21,33. Jn.7.48. I Co.1.26-31. Ja.2.5. Mat.11.5. Ps.113.7,8.

[6] This sermon is similar to that delivered Mat. 5. 1, &c., but is not the same. The sermon recorded by Matthew was preached on a *mountain* (Mat. 5. 1, this on a *plain* (ver. 17). The sermon in Mat. he delivered *sitting*, this *standing* (ver. 17); and there is also considerable difference in the expressions when the similar passages are compared.—*C.*

[7] Our Lord spent at least three years, probably nearly four, in teaching his disciples. It was natural, indeed it was necessary, that he should repeat the same truths, and develop again and again the same doctrines. One evangelist records one discourse; another another; but we must not expect either that there should be a total difference in the subjects when the discourses are dinerent; or that there should be a verbal identity in language when the subjects are identical.—*P.*

u ch.1.53. Ps.42.1,2; 63.1,2; 27.4; 84.2. 17.15; 65.4. Jn.6.35-7. 7.38. I Co.4.11. Is.44.3; 49.5-13; 66.10-25. 6; 55.1.

a Ps.107.9.

b Eze.7.16; 9.4. Re. 11.3. Is.61.3; 57.18; 30. 19; 51.12; 35.10. Ec. 7.2, 3. ch.16.25. Jn.16. 20. 2 Co.1.4,7. Ja.1.12. 1 Pe.1.8. Re.7.14-17; 21. 3,4.

c Mat.5.10,11. Jn.9. 22; 12.42; 16.2; 17.14. 1 Pe.2.19,20; 3.14; 4.13, 14. 2 Ti.2.12. 2 Co.4.8-17. 2 Th.1.6,7,10.

* On a superficial view of this narrative, it would appear utterly impossible to account for this most unreasonable madness of the Pharisees. Two principles, however, will amply explain its origin: (1) A false theory establishing the traditions of the elders, whereby their own doctrines and practices were supported, the doctrines of our Lord condemned, and the necessity of reformation superseded, even as, in more modern times, the Church of Rome, adopting the false theory of her own infallibility, refuses to be reformed, and anathematizes in her bull, *In Cœna Domini*, the teachers of every fundamental doctrine of divine grace. (2) The worldly interests of the Pharisees, which were inseparably entwined with their doctrine of tradition, blinded their eyes to the glory of Christ, stopped their ears against the voice of truth, hardened their hearts against every feeling but those of envy, hatred, and madness against the prophet by whose righteous denunciations these interests were endangered.—*C.*

d Ac.5.41. Ro.5.3. Col.1.24. Ja.1.2,12. 1 Pe.4.13. Re.2.7,26-28; 3.5,21; 7.14-17. 2 Ti.2.12; 4.7,8.

e Ne.9.26. Mat.23.31,34. Ac.7.51,52. 2 Ch.36.16. Mar.12.3-5. Je.xx.xxvi. &c. He.11.32-39.

A.M. cir. 4035. A.D. cir. 31.

f Job 21.7,13. Am.6. 1;4.1. Hab.2.9. Ja.5.1. ch. 12. 15-21. Mat. 19. 23,24.

[8] He denounces this woe not against them that are rich, but against them that *trust* in deceitful riches, and despise the poor, Ps.49.6. Pr. 11.28. Mat.10.24.—*C.*

h Mat.6.2, 5, 16. ch. 16.25; 12.15-21.

i Is.28.7; 65.13. Ja.5. 5; 4.9. Pr.14.13. Ec.2.2; 7.3. Ep.5.4.

j Is.30.10. Mi. 2. 11. Jn.7.7; 15.19. I Jn.4.5.

[9] *All men.* Not all men universally, including the prophets, apostles, and saints of God, but all men of the world, who form no estimate of character from his word.—*C.*

k ver.35. Mat. 5. 44. Ex. 23. 4, 5. Pr. 25. 21. Ro.12.14,19,20. I Co.4. 12. 1 Pe.3. 9. ch.23.34. Ac.7.60.

l Mat.5.39,40. Is.50. 6. I Co. 6. 7. Ro.12.17, 20. La.3.30.

m Mat.5.42. De.15.7-10. Ps.41.1; 112.9. Pr.3. 27,28; 11. 24, 25; 19.17; 21.26; 22.9.

o Mat.7.12; 22.39,40. Ro. xii. xiii. Ga. 5. 14, 22,23. Col.3.8-15. Ep. 4.25-32. Phi.4.8.

p See Mat.5.46,47.

q Mat.5.42.

r ver.27-31. De.15.8-11. Le. 25 35-37. Ps. 37.26; 112.5. Pr. 19. 17; 22.9. He.6.10.

s Mat.5.45. Jn.13.35. I Jn.3.1,14.

t Ac 14.17. Ps.145.9.

u Ep.5.1,2; 4. 31,32. Col.3.8-15. Ex.34.6,7. Ps.68.15. Mat.5.48.

v Is.65.5. Mat. 7. 1-5. Ro.2.1,2; 14.3, 4, 10, 13. I Co.4.3-5. Ja.4.11, 12; 2.13. Ga.6.1,2.

w Mat. 6. 14; 18. 35. Pr.10.12. I Co.13.7.

y Mat. 10. 42. Pr.10. 22; 19.17; 22.9. Ec.11.1. Ps.79.12. De.15.10.

z Ju.1.7. Ps.18.25,26; 41.2. Mat. 7. 2. Mar.4. 24. 2 Co.9.6. Ja.2.13.

[1] In expounding this rule of reciprocity, and appropriating the promise contained in it, the view must not be confined to the limits of a few years; for the unconverted world will never return to the Christian love for love. But viewing the promises of Christ as running all to the 'end of the world,' the literal fulfilment of this rule and promise will finally be effected when not 'a cup of cold water' will be forgotten in the records of heaven.—*C.*

a Mat.15.14. Je.6.15; 5.31. Is.56.10,11; 9. 16; 42.19,20,25. 2 Th.2.10-12. 2 Ti.3.13.

b Mat.10. 24, 25. Jn. 13.16; 15.20.

[2] Or, *shall be perfected as his master.*

c Mat. 7. 3-5. La. 3. 40. 2 Co.13.5.

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place, such as the Jews were accustomed to erect for the purposes of private devotion.—*Query*. The tormenting fear which many entertain of meeting the spirits of the dead in solitary places by night, may it not be chiefly traced to the neglect of solitary nightly prayer, wherein the soul meeting in holy and immediate converse with God, would so occupy and fill itself with a sense of his presence and protection as to expel every unmanly and superstitious dread, and establish the heart in its fearlessness and peace in believing? *C.*

Ver. 31. *And as ye would that men should do to you*—in justice rendering you your own—*do you also* (justice) *to them likewise.* 'And as ye would that men should do to you:' in mercy, even to spare and pardon on evidence of repentance, and in hope of amendment; but not desiring them to patronize your faults and encourage you in reckless impenitence, which were a grievous sin both in you and them. In all these things show ye like mercy to others. And when you call upon any to judge righteous judgment for you and against others, do you likewise

42 Either how canst thou say to thy brother, Brother, [d]let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite! cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 For[e] a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble-bush gather they grapes.

45 A[g] good man out of the good treasure[3] of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 ¶ And[h] why call ye me, Lord, Lord, and do not the things which I say?

47 Whosoever[i] cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like:

48 He is like a man which [j]built an house, and digged deep, and laid the foundation on a rock; and when [k]the flood arose, the stream beat vehemently upon that house, and [l]could not shake it; for it was founded upon a rock.

49 But [m]he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth: against which the stream did beat vehemently, and [o]immediately it fell; and the ruin of that house was great.

A.M. cir. 4035.
A.D. cir. 31.

d Pr.18.7,17. Mat.7.4,5,6.22,23. Ro.2.1,21.

e Mat.7.16–23; 12.33–35; 3.10. 1 Jn.4.1–5. 2 Pe.1.ii. Ga.5.19–23. Ro.2.7–10. Jude 1–20. 2 Ti.3.1–9. Tit.2.11–14.

g Ps.37.30. Pr.10.20, 21. Mat.7.17,20; 12.34, 35; 13.52. Ro.8.5–8.

3 *The good treasure.* The treasure of a memory well stored with the Word; of an understanding that has mastered much of the deep things of God; of a judgment ready, in difficulties, to give wholesome advice; a capacity of administering, without offence, a tender reproof; or, without partiality, paternal encouragement; a mind always devising and maturing judicious plans of benevolence; and a spirit dedicating all in prayer, supplication, and praise. Such are a few of the treasures of 'a good man's heart'—a few specimens of his gatherings from 'the unsearchable riches of Christ.'—*C.*

h Mat. 7. 21–23; 25. 11. Ga. 6. 7. Mal. 1. 6. Ro.2. 13. Ja. 1. 22. ch. 13.25. Mar.3.35. Jn.13. 17;14.15;15.14.

i Mat. 7. 24–27. Ps. xv.:24.3–6. ch.11.28. 1 Jn.3.7. Re.22.14. Ja.1. 27.

j Jn.3.3,5. Is.28.16. 1 Pe.2.4–6. 1 Co.10.4; 3. 11. Mat.16.18.

k Ac.14.22. Jn.16.33. 1 Co.4.10, 11. 2 Co.11. 25–27. Col.1.24. 2 Ti.3. 12.

l Ps.34.19;46.1–3;62. 2; 125.1,2. 2 Ti.2.19. 1 Pe.1.5. 2 Pe.1.10. Jude 1,24. Re.7.14.

m Mat.23.3. Ja.1.24–26; 2. 21–24. ch. 8. 5–7; ver.46.

A.M. cir. 4035.
A.D. cir. 31.

o Mat. 13. 18–22; 11. 20–24. Pr.28.18. Ho.4. 14. He.10.26–31; 6.4–8. 2 Pe. 2. 20–22. Mat.12. 43–45.

CHAP. VII.

a Mat.8.5–13.

b Mat.8.5;27.54. Ac. 10.1;27.1.

c Ep.4.31,32. Job 31. 13,15. Pr.29.21. Ro.12. 15,16. He.13.3.

d Ge 40.10. Is.11.10. Ro.10.15–17.

e 1 Ki. 5. 1. Ga.5.6. 1 Jn.3.14;5.1,2.

1 The additional particulars supplied here by Luke bring out in still stronger colours the character of the centurion. He was a stranger, yet he had shown great interest in the people among whom he was placed; he had displayed also a princely generosity. The Jewish rabbins pressed these facts upon the attention of our Lord so as to induce him to listen to the centurion's request. The centurion himself, however, so far from pleading any merit, takes the position of an humble, helpless, undeserving suppliant. What a lesson does this teach Christians!—*P.*

2 He first sent some of the Jewish elders, and then some of his own friends, Mat.viii.

g ch.8.49.

3 *Trouble not thyself*—that is, to come, but merely speak the word and I believe my servant shall be healed.—*C.*

h Ge.32. 10. Mat. 3. 11; 15. 27. ch. 15.19,21; ver.4. Pr.27.2.

CHAPTER VII.

1 *Christ findeth a greater faith in the centurion, a Gentile, than in any of the Jews:* 10 *healeth his servant, being absent:* 11 *raiseth to life the widow's son at Nain:* 19 *answereth John's messengers with the declaration of his miracles:* 24 *testifieth to the people what opinion he held of John:* 30 *inveigheth against the Jews, who, with neither the manners of John nor of Jesus, could be won:* 36 *and showeth, how he is a friend to sinners, not to maintain them in sins, but to forgive them their sins, upon their faith and repentance.*

NOW when he had ended all his sayings in the audience of the people, [a]he entered into Capernaum.

2 And a certain [b]centurion's servant, who [c]was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, [d]he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

5 For he [e]loveth our nation, and he hath built us a synagogue.[1]

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends[2] to him, saying unto him, Lord, [g]trouble not thyself;[3] for [h]I am not worthy that thou shouldest enter under my roof:

7 Wherefore neither thought I myself worthy

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allow them impartially to judge like righteous judgment for others, though against yourselves. *C.*

Ver. 42. *Cast out first the beam out of thine own eye.* Does this exhortation imply that the casting out of the beam is the act of the hypocrite himself, without any reference to the Word, Spirit, and grace of God? It contains no such implication. It speaks, as the Scriptures often do, *of the thing to be done*, and not of the power by which alone it can be done. When the Scriptures speak of the power by which alone conversion is effected, they attribute faith to the sinner, and all to the Word, Spirit, and grace of the Lord Jesus Christ, 1 Pe. 1. 23; 1 Jn. 3. 9; Eze. 11. 19; Zec. 4. 6; Ep. 2. 8. *C.*

REFLECTIONS.—Works of real necessity and mercy, but no other, may consist with a proper observance of the Sabbath. And it is base when Christ's kind indulgence is abused to carnal licentiousness; and when the rigid accusers of the innocence of others are the most indulgent to their own crimes. If we desire to have our spiritual maladies healed we must attend Christ's ordinances; and neither our own inability, nor other men's perverseness, must hinder us from our duty. If Jesus command, he can enable to perform. Where passion reigns, neither conscience nor reason can be regarded: but it is in vain to devise mischief against an all-seeing Redeemer. Important work ought always to be introduced with fervent and solemn prayer; and Jesus' prayers and power can easily furnish his church with plenty of gospel ministers! Marvellous and free are the effects of his mercy: and infinitely distant his views of real happiness and mercy from those of carnal men. Happy are they whom he blesses, and miserable are they whom he curses, be their outward circumstances what they will. And it is eternity, not time, that properly distinguishes the lot of saints and sinners. Honourable and beneficent is the spirit and tendency of the Christian religion, which so calls us to imitate JEHOVAH in his most endearing perfections and work. How important is it to be a Christian indeed! It is a great reproach for the professors of the true religion to do no more in duty toward God or men than mere heathens. And we need to live always under a deep sense of our own weakness and pollution, and in daily repentance and forgiveness; so shall we be induced to candid and charitable conceptions of others. It is absurd to attempt raising good works out of unrenewed hearts; or to expect a blessing with teachers whom Christ never sent. Let us therefore take heed what, how, and whom we hear. Let us receive Christ's Word into our heart; and resting on him by faith, practise it in our lives; so shall we persevere unto the end, and safely arrive in glory, notwithstanding all the storms that may befal us by the way.

CHAPTER VII. Ver. 11. *Nain* was a city of Galilee, a few miles south of Mount Tabor. It still exists as a small village, exclusively inhabited by Turks. O! that the Lord would again say to the dead (to Israel), the son of the widow (Zion), Young man (Israel young and vigorous in faith), Arise! O! that he would deliver him again to (Jerusalem) his mother! Surely then would he again 'begin to speak,' and, like Paul, he that persecuted Christ in his members, would preach him in every city! —*Note*, Infidels have spoken of this case as a mere restoration from a lethargy. This assertion represents these objectors as better judges, at the end of many hundred years, than a tender mother and all the young man's personal friends, a few days after his death. They judged him dead. Our Lord found him as carried to his grave, closely covered with a cloth, as the manner of the Jews required—he touched the bier—commanded him to arise—he obeyed, rose up, and began to speak.—All present were astonished, and ascribed the work to God. Infidels now may gainsay—for having rejected 'Moses and the prophets, neither will they believe though one rise from the dead.' *C.*

REFLECTIONS.—Masters ought to take tender care of their faithful servants: and such indeed will in general insure their attention and regard in the time of distress or affliction. It is a great advantage to interest the fervent prayers of Christ's favourites in our behalf. And great is the influence, and distinguished the humility and honour, of a strong faith. Unanswerably has Jesus demonstrated his divine and mediatorial characters in healing all manner of diseases, raising the dead, and forgiving sins, with infinite efficacy and authority. Tender is his regard to Gentile believers, and his compassion to the afflicted and destitute: and gracious, full, and plenteous his mercy to all sorts of sinners, however guilty and miserable. What exalting thoughts ought we then to have of him, and what abasing thoughts of ourselves before him! With great earnestness ought we to call on him in every distress, and to imitate him in always doing good. Spiritually to know who and what he is, cannot but create love to him, and remove every prejudice against him: and he is ever ready to instruct and satisfy humble inquirers. Nor should we ever doubt of his excellency because we suffer for his sake, and others contemn and oppose him.—The meek will he teach his way, that they may be witnesses for God and religion, when proud and self-righteous men shall be left to reject his admonitions to their own destruction. Resolute cavillers will always find a handle in the different tempers and manners of ministers. Hatred of Christ's Word will lead them to quarrel either with the deliverer or the delivery of it.—O what a change God's almighty grace makes on the heart and life of the most atrocious sinners! And the more abundantly the grace of the gospel is believed and applied, the more abundant love to God, repentance, and deep humility will be manifested in our whole temper and conduct. Alas! that any should ever quarrel with the wisdom of God's mercy towards sinners, or with their uncommon affection towards him while impressed with a sense of his mercy!

CHAPTER VIII. REFLECTIONS.—O the infinite but voluntary debasement of our Redeemer, that he must live on the liberality of others, even of those who had lately been infamous sinners! But cheerfully they who get good by the gospel will contribute to maintain the preacher. And they who have been healed by Jesus' grace will eagerly follow him in the way. But Satan and our inward corruptions most awfully hinder the efficacy of the gospel on most of the hearers of it. Those who accept Christ are renewed, according to the will of God, and rendered fruitful in holiness. Let us then take heed how we hear, and whether we seek to have the principles of true grace implanted in our soul. And let us improve the light and grace that we have for our own and others' advantage. If we cordially embrace the gospel, we are Christ's disciples, and neither raging winds nor devouring devils shall be able to deprive us of his love and care. If storms try our faith, his presence will secure our safety. Let us therefore in dangers ever flee to, trust in, and adore our ever-merciful, ever-mindful God and Saviour. If Satan should exert all his power and malice to render us miserable, Jesus can rescue us and restrain him at pleasure. Alas, that ever love to this world, or slavish fear, should make his presence disagreeable! Happy are they who, sensible of sin, weakness, and danger, eagerly press towards and cleave to him, notwithstanding every discouragement. In what God-like manner he triumphed over diseases, devils, and death; and yet, with the greatest self-denial, laboured to conceal his miraculous works!—And still abundant is his

to come unto thee: [t]but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers: and I say unto one,[4] Go,[j] and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

9 When Jesus heard these things, he [k]marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not [l]in Israel.

10 And[n] they that were sent,[5] returning to the house, found the servant whole that had been sick.

11 ¶ And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the [o]only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he [p]had compassion on her, and said unto her, [q]Weep not.

14 And he came and touched the bier:[6] and they that bare *him* stood still. And he said, Young man, [r]I say unto thee, Arise.

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

16 And[s] there came a fear on all: and they glorified God, saying, That [t]a great prophet is risen up among us; and, That God hath [u]visited his people.

17 And this rumour of him went forth throughout all Judea, and throughout all the region round about.[7]

18 ¶ And[v] the disciples of John showed him of all these things.

19 And John calling *unto him* [x]two of his disciples, sent *them* to Jesus, saying, Art thou he[y] that should come? or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in that same hour he cured many of *their* infirmities and plagues, and of evil spirits;[8] and unto many *that were* blind he gave sight.

22 Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard; [z]how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23 And blessed is *he*, whosoever shall not [a]be offended in me.

24 ¶ And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the [b]wilderness for to see? A reed shaken with the wind?[9]

25 But what went ye out for to see? A man clothed in soft raiment?[1] Behold, [c]they which are gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out for to see? [d]A prophet? Yea, I say unto you, and much more than a prophet.

27 This is *he* of whom it is written, [e]Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, [g]Among those that are born of women, there is not a greater[2] prophet than John the Baptist: but he that is least in the kingdom of God is [h]greater than he.

29 And [i]all the people that heard *him*, and the publicans, justified God,[3] being baptized with the baptism of John.

30 But[j] the Pharisees and [4]lawyers [5]rejected the counsel of God against themselves,[6] being not baptized of him.

31 ¶ And the Lord said, Whereunto[7] then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptist came [k]neither eating bread nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come [l]eating and drinking; and ye say, Behold, a gluttonous man and a wine-bibber, a friend of publicans and sinners!

35 But[m] Wisdom is justified of all her children.[8]

36 ¶ And[o] one of the Pharisees desired him that he would eat with him. [p]And he went into the Pharisee's house, and sat down to meat.

37 And, behold, a [9]woman[1] in the city, which was a sinner,[2] when she knew that *Jesus* sat at meat in the Pharisee's house, brought an [q]alabaster-box of ointment,

38 And [r]stood at his feet behind[3] *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

39 Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, [s]This man, if he were a prophet, would have known who and what manner of woman *this is* that [t]toucheth him; for she is a [u]sinner.

A.M. cir. 4035. A.D. cir. 31.

f Ps. 33. 9; 41.4; 107. 20; 147. 3. Ex. 15. 26. Re. 16. 9. De. 7. 15.

4 Gr. *this man.*

j De. 7. 15. 1 Sa. 2. 6. De. 32. 39.

k Mat. 15. 28; 8. 10; 9. 2.

l Ps. 147. 19, 20. Ro. 3. 1-3; 9. 4, 5.

m Mat. 8. 13; 15. 28. Mar. 9. 23. Jn. 4. 50, 54.

5 *They that were sent.* Either the elders sent to ask the favour, or the friends sent to prepare the way for the centurion himself. This verse, which makes no mention of the centurion, seems clearly to intimate that he, as an expression of his profound respect, had stayed with the Lord.—*C.*

o Zec. 12. 10. 1 Ki. 17. 18. 2 Ki. 4. 27. 2 Sa. 14. 7.

p Is. 63. 7, 9, 15. Ps. 86. 5, 15. Ju. 10. 16. Ho. 11. 8. Je 31. 20. He. 2. 17; 4. 15. Mat. 9. 36. Jn. 11. 33, 35. La. 3. 32, 33.

q 1 Th. 4. 13. Mar. 5. 39. Jn. 11. 4, 23, 25.

6 Or, *coffin.*

r Ps. 33. 9. Ro. 4. 17. Jn. 6. 63; 5. 21. ch. 8. 54, 55. Jn. 11. 43, 44. Mat. 27. 52, 53; 11. 5. 1 Ki. 17. 17-23. 2 Ki. 4. 32-37. 13. 21. Ac. 9. 40, 41; 20. 9-12. Eze. 37. 5, 9. Ep. 5. 14.

s See ch. 5. 26. Ac. 5. 5, 11. Ga. 1. 24.

t Jn. 4. 19; 6. 14; 9. 17. ch. 24. 19.

u ch. 1. 68. Ps. 106. 4.

7 'This is one of the three greatest recorded miracles of our Lord; of which it has been observed that he raised one (Jairus' daughter) when just dead—one on the way to burial—and one (Lazarus) who had been buried four days' (*Alford*). It is worthy of note, as illustrative of the narrative, that a short distance from the ancient gate of Nain, near the road which leads toward Capernaum, by which our Lord approached the village, is the ancient necropolis.—*P.*

v Mat. 11. 2-15.

x Mat. 11. 2. Ec. 4. 8, 9. 2 Co. 13. 1. Re. 11. 3.

y Ge. 3. 15; 22. 17; 49. 10. De. 18. 15-18. Is. 7. 14; 9. 6, 7; 11. 1; 35. 4; 53. 2-12; 52. 13-15. Je. 23. 5, 6; 30. 21; 31. 22. Eze. 21. 27; 17. 22-24; 34. 23, 29. Da. 9. 24-26. Mi. 5. 2. Hag. 2. 7. Zec. 9. 9. Mal. 3. 1-3, with Jn. 1.; 6. 14.

8 This threefold classification into 'infirmities, plagues, and evil spirits,' and that too by a physician, clearly establishes the difference between ordinary maladies and demoniacal possession.—*C.*

z ver. 21. Mat. 11. 5. ch. 4. 18, 38-44; 5. 12-25; 6. 17-19; ver. 10, 15, 21, with Is. 35. 5, 6; 29. 18; 42. 6, 7; 61. 1-3; 66. 2. Ps. 146. 8. Zep. 3. 12. Zec. 11. 7. Ja. 2. 5.

a Is. 8. 14, 15. Ro. 9. 32, 33. 1 Pe. 2. 7, 8. 1 Co. 1. 23, 24; 2. 14. ch. 2. 34. Mat. 11. 6; 13. 57. Jn. 6. 60-66.

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* Our Lord, according to the ancient Jewish custom, reclined on his left elbow, on a couch, his naked feet (the sandals having been taken off on entering the house) extended from the table, so that the woman could have free access to them.—*Note*, The freedom of access afforded to such a person at such a time, and to such a place, will easily be understood by those who have examined the general freedom of entry still enjoyed in several eastern countries, and which furnishes upon this occasion a beautiful example of the still greater freedom with which the very chief of sinners are permitted and invited to draw nigh to Jesus.—*C.*

A.M. cir. 4035. A.D. cir. 31.

b ch. 1. 80; 3. 2.

9 An unstable man? No, Ep. 4. 14. Tit. 1. 10. Col. 2. 4, 8. 2 Pe. 2. 3, 17; 3. 17.

1 A complaisant gentleman? No, Ga. 1. 10. 1 Co. 1. 26.

c 2 Sa. 19. 35. Es. 1. 3, 11

d ch. i. iii. Jn. 1. 6-36; 3. 26-30; 5. 35.

e ch. 1. 15-17. Mal. 3. 1; 4. 5, 6. Is. 40. 3. Mat. 3. 3; 11. 10. Mar. 1. 2.

g ver. 26; ch. 1. 15-17; 3. 16. Jn. 1. 15-27; 5. 35. Mat. 3. 2-17; 13. 17.

2 See note on Mat. 11. 11.—*C.*

h Ep. 3. 8, 9; 1. 9. Col. 1. 26, 27. Ro. 16. 25, 26. 2 Ti. 1. 1, 10. 1 Pe. 1. 10, 12.

i Mat. 11. 12; 21. 31, 32. ver. 35. Ps. 51. 4. Ro. 3. 4. ch. 3. 12. Mat. 3. 5, 6.

3 *Justified God.* Pronounced God just and merciful in calling them to repentance by John, and true in fulfilling the prediction of John that 'a greater than he' was then in the midst of them.—*C.*

j ch. 10. 18. Mat. 21. 31, 32. Jn. 12. 48. Ac. 20. 27.

4 *But the Pharisees and lawyers*—who looked on and were silent, or who even approved, while the common people came out to the baptism of John, have *rejected the* (wise and merciful) *counsel of God in regard to themselves* (acknowledging not God's call to repentance, and) *not being baptized of him.*—*C.*

5 Or, *frustrated.*

6 Or, *within themselves.*

7 Mat. 11. 16-19. Re. 3. 15-17. Is. 28. 9-13. Je. 5. 1-5. They rejected every form of instruction.

k Mar. 3. 4. ch. 1. 15. Mar. 1. 6. 1 Co. 9. 27. 1 Pe. 5. 2. 2 Ti. 2. 10, with Jn. 10. 10. Mat. 10. 25.

l Mat. 11. 19; 9. 11. ch. 5. 29; ver. 36; ch. 11. 37; 14. 1; 15. 2; 19. 7. Jn. 2. 2; 12. 2.

m Pr. 8. 32-36; 17. 16. Phi. 2. 15, 16; 3. 7-14. 1 Co. 1. 23, 24. ver. 29. Ro. 3. 4.

8 See note on Mat. 11. 19, &c.—*C.*

o Not that Mar. 14. 3. Mat. 26. 6.

p ch. 11. 37; 14. 1.

9 Perhaps Mary Magdalene, ver. 34; ch. 5. 32; 8. 2; 24. 10. 1 Ti. 1. 15.

1 Whether this woman, Mary Magdalene, and Mary the sister of Lazarus, be the same, or three distinct persons, has been matter of serious question, both among ancient and modern expositors. See Mat. 26. 6. Mar. 14. 3. Jn. 12. 3. It seems plain, however, that this woman was a resident in Nain, well known by character to the Pharisee (ver. 39), and so a different person from Mary of Magdala, a city on the other side of Jordan; and all that is recorded of Mary the sister of Lazarus seems clearly to distinguish her from both these Marys.—*C.*

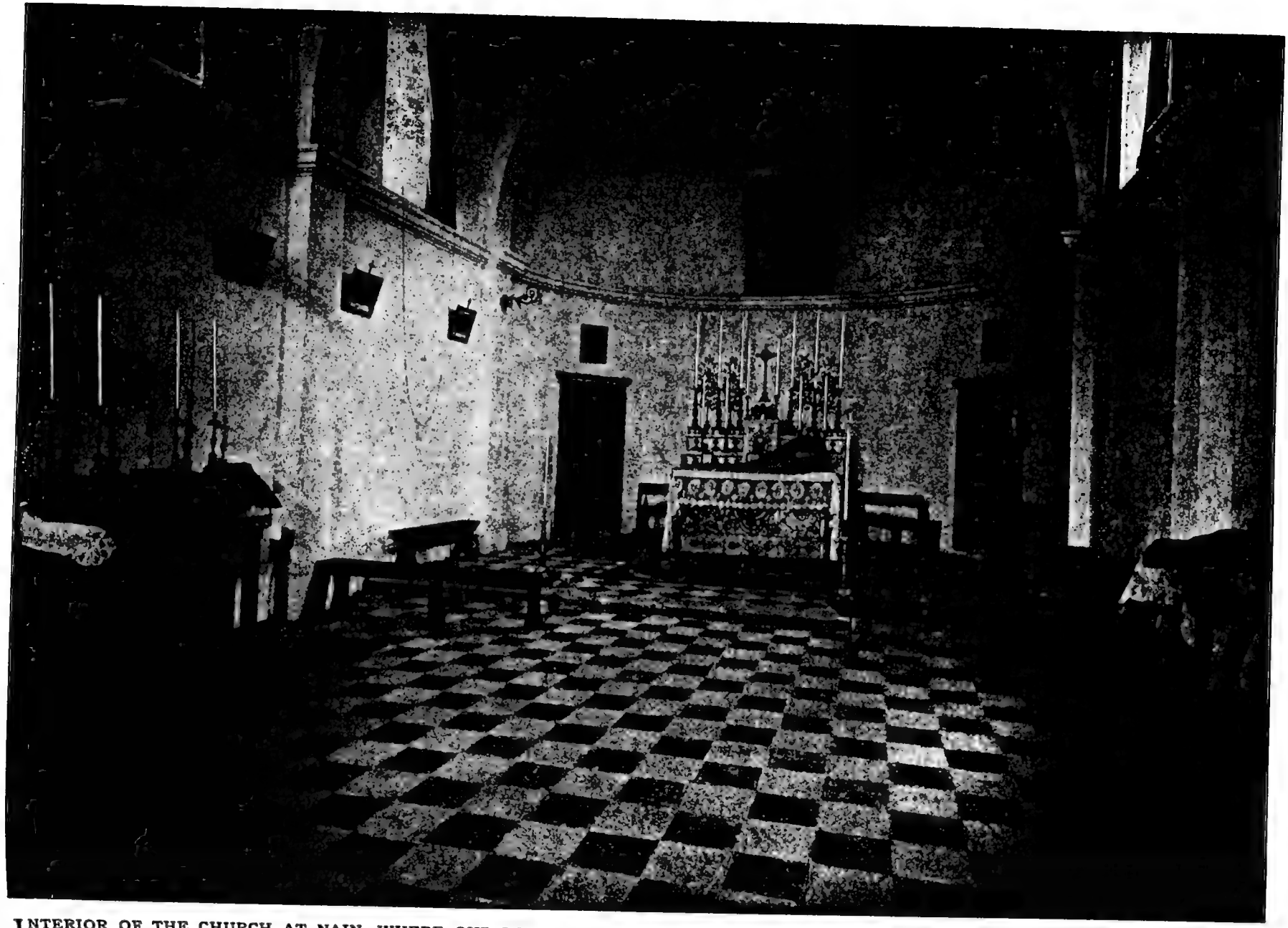
2 In what sense this woman was a sinner does not appear; but our Lord acknowledges (ver. 47) that 'her sins were many.' Nor will this admission aid in the discovery of her peculiar character; for who can deny that his 'sins are many!' The general conclusion that she was an adulteress or harlot seems harsh, because it is unnecessary, and utterly unsupported by any intimation either from the uncharitable Simon or our righteous Lord.—*C.*

q Not that John 12. 3. Mat. 26. 7. Mar. 14. 3.

3 See note * in first column.

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r Zec. 12. 10. 2 Co. 7. 11. 1 Ti. 5. 10. Ge. 18. 4; 19. 2. Ju. 19. 21. 1 Sa. 25. 41. *s* ch. 15. 2; 23. 2. Jn. 7. 48; 9. 24. Mat. 16. 14. *t* Le. xv. Nu. xix. *u* ver. 37. Ge. 13. 13. 1 Co. 6. 9, 10. Ga. 5. 19-21.



INTERIOR OF THE CHURCH AT NAIN—WHERE OUR LORD RAISED THE WIDOW'S SON TO LIFE. [Luke, vii:11.]—"And it came to pass the day after, that he went into a city called Nain and many of his disciples went with him, and much people." Nain is to-day but a dilapidated and wretched village. It was here that our Savior met the funeral procession, and said to the dead young man: "Young man, I say unto thee, arise. And he that was dead sat up, and began to speak, and he delivered him to his mother." Perhaps this is the first instance on record where a funeral procession was changed into an assembly of good cheer and rejoicing, and Jesus Christ is the only one who has ever been able to redeem a funeral from its utter desolate and heartbreaking features, and to inspire those who are giving up their loved ones with hope to meet them again.

40 And[u] Jesus, answering, said unto him, Simon,[4] I have somewhat to say unto thee. And he saith, [x]Master, say on.

41 There[5] was a certain creditor which had two [y]debtors: the one owed [z]five hundred [a]pence, and the other fifty:

42 And when they [b]had nothing to pay, he frankly[c] forgave them both. Tell me, therefore, which of them will love him most?

43 Simon answered and said, I suppose that *he* [d]to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou [e]gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no [f]kiss: but this woman, since the time I came in, hath not ceased to kiss my feet.

46 My[h] head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, [i]Her sins, which are many,[6] are forgiven; for[7] she loved much: but to whom little is forgiven, *the same* loveth little.

48 And he said unto her, [j]Thy sins are forgiven.[8]

49 And they that sat at meat with him began to say within themselves, [k]Who is this that forgiveth sins also?

50 And he said to the woman, [l]Thy faith hath saved thee; go in peace.

CHAPTER VIII.

1 *Women minister unto Christ of their substance.* 4 *Christ, after he had preached from place to place, attended with his apostles, propoundeth the parable of the sower.* 16 *Light is given to be improved and communicated:* 21 *he declareth who are his mother and brethren:* 22 *rebuketh the winds:* 26 *casteth the legion of devils out of the man into the herd of swine:* 37 *is rejected of the Gadarenes:* 43 *healeth the woman of her bloody issue;* 49 *and raiseth to life Jairus' daughter.*

AND it came to pass afterward, [a]that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the [b]twelve *were* with him;

2 And certain women,[1] which had been healed of evil spirits and infirmities, Mary called Magdalene,[2] out of whom went seven devils,

3 And Joanna the wife of Chuza, [c]Herod's steward, and Susanna, and many others, which ministered[d] unto him of their substance.

4 ¶ And[e] when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 A[g] sower[3] went out to sow his seed: and as he sowed, some fell [h]by the way-side; and it was [i]trodden down, and the fowls of the air devoured it.[4]

6 And some fell upon [j]a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among [k]thorns; and the thorns sprang up with it, and choked it.

8 And other fell on [l]good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he [m]cried, He that hath ears to hear, let him hear.

9 ¶ And his disciples asked him, saying, [o]What might this parable be?

10 And he said, [p]Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that [q]seeing they might not see, and hearing they might not understand.

11 ¶ Now[r] the parable is this: The [s]seed is the word of God.

12 Those by the way-side are [t]they that hear; then cometh the devil, and taketh away [u]the word [v]out of their hearts, lest they should believe and be saved.

13 They[w] on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14 And [x]that which fell among thorns are they, which, when they have heard, go [5]forth, and are choked with cares and riches and pleasures of *this* life, and bring no [y]fruit to perfection.

15 But[z] that on the good ground are they, which, [a]in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with [b]patience.[6]

16 ¶ No[c] man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light.

17 For[d] nothing is secret that shall not be made manifest; neither *any thing* hid that shall not be known and come abroad.

18 Take[e] heed therefore how ye [7]hear: [f]for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.[8]

19 ¶ Then[h] came to him *his* mother and his brethren, and could not come at him for the press.

20 And it was told him *by certain*, which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, [i]My mother and my brethren are these which hear the word of God, and do it.

22 ¶ Now[j] it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed, he [k]fell asleep: and

A.M. cir. 4035. A.D. cir. 31.

7 ch 5.22,31;6.8.

4 This is not Simon Peter, but Simon the Pharisee, in whose house Jesus was now sitting.—*P.*

x Jn.13.13;11.28;13.2. Mat.7.21.

5 The scope of this parable is to show, that great forgiveness of sin naturally issues in distinguished love to God.

y Mat.6.13.ch.11.4.

z 1 Co.6.9,10. 1 Ti.1. 13–16.

a See Mat.18.28.

b Ps.49.7,8. Ro.3.23; 5.6. 2 Co. 3. 5. Ep.2.1. Tit.3.3.

c Ho.14.2. Is.1.18;43. 25;44.22. Ro.3 24;5.20, 21. Ep.1.7. Col.1.14. 1 Ti.1.13–16. Re.1.5. Ps. 103.3.

d ver. 47. Ps.116.16–18.1 Co.15.9.2 Co.5.14. Phi.3.7–9, with 1 Ti.1. 13–16.

e Ge.18.4; 19.2. 1 Ti. 5.10.

f Ro.16.16. 1 Co.16. 20. 2 Co.13.12. 1 Th.5. 26.1 Pe.5.14.

g Ps.23.5;104.15. Ec. 9.8. Mat.6.17.

h ver. 37, 39,43. 1 Ti. 1. 13–16. 1 Co. 6. 9–11. Ep.1.7. Ex.34.6 7. Mi 7.18,19.1 Ti.1.15 6.

6 Our Lord does not mean that her love was the moving or meritorious cause of her forgiveness; but that her great love was an evidence of her deep sense of her manifold sins, and gratitude for the grace of forgiveness. As much as to say, Unless she had already been forgiven much, it were impossible she could love so much.—*C.*

7 Or, *therefore*, Ps. 103. 1–3; 116. 12–19. 2 Co.5.14.Ps.119.32.ver. 43.

i Mat. 9.2. Is. 43. 25; 44.22; 55.7; 1.18. Col.1. 14. Ac.5.31. Ep.1.7.

8 This personal address to the woman was not uttered for her alone, but was spoken and recorded for all believers—unto every one of whom our Lord continues to say, 'Thy sins are forgiven:' go in peace.—*C.*

k ch.5.21. Mat.9.2,3. Mar. 2. 7, with ver.23, 39. Is.53.3.

l Mat. 9. 22. Mar. 5. 34;10.52.ch.8.48;18.42. Hab.2.4. Ep.2.8.

CHAP. VIII.

a Mat.4.17,23. ch.4. 14,15,43,44; 6.17. Mar. 1. 14, 15. Ac.10. 38. Is. 63.1;61.1–3;48.17.

b ch. 6. 14–16. Mat. 10. 2–4. Mar. 3. 16–19. Ac.1.13.

1 Mat. 27. 55, 56. Jn. 19.25. ver. 30. Mar.16. 9. Perhaps the sister of Lazarus, ch. 10. 39. Jn.xi.xii.

2 See note [6] below.

c ch. 3. 19, 20; 9. 7–9. Mar.6.14–28. Mat.14.1 –11. ch.13.31,32; 23.7–12.

d Mar.15.40,41.1 Co. 9.11,14.2 Co.8.9.

e Mat.13.2–23. Mar. 4.1–20.

g Mat.13.3–8, 18–23, 37. Mar. 1. 14, 15; 4. 3. He.2.3.

3 See note on Mat. 13.3.—*C.*

h ver.12. Ja.1.23,24.

i Ps.119.118. Mat.5. 13.

4 This parable is given much more fully in Mat. xiii. and Mar.iv.—*P.*

j Je. 5. 3. Eze.11.19; 36. 26. ch. 14. 28–30. 2 Pe. 2. 20–22. He.6.4–8. Ho.6.4.ver.13.

[6] She was so called from Magdala, her native city. The strange notion that this woman had been a prostitute is totally without scriptural foundation. Her possession by seven demons is, no doubt, evidence of her great sinfulness, but by no means evidence of any particular sin. To charge her with a crime neither named nor insinuated, is uncharitable.—*C.*

k Je.4.3. ch.21.34. 1 Ti.6.9,10.ver.14.

l 2 Co.5.11. Ep.2.10. Jn.15.4. Ro.7.4. Col.1. 10. Phi.1.11. Ga. 5. 22, 23, with Ge.26.12.

m Pr.1. 20–23; 8. 1, 4; 20.12. Je.6.21;13.15; 25. 4. De.29.4. Mat.11.15; 13.9. ch. 9. 44. 1 Ki.22. 28. Re.2.7,11, &c.

o Mat.7.7. Mar.4.10, 34. Mat.13.36. Pr.3.5,6. Ho.6.3.

p Mat. 11. 25; 13. 11; 16.17. Ps.25.8,9,14. Is. 29.14. 1 Co.4.7; 2.7–16. Ep.3.9.1 Co.1.26. 1 Pe. 1.10,11.1 Jn.2.20,27.

q Is.6.9,10; 44.18. Je. 5. 21. Jn.12.40. Ac. 28. 26. Ro.11.8. See Mat. 13.14. De.29.4.

r Mat. 13. 18–23. Mar.4.14–20.

s 1 Pe.1.23. Ac.20.27. Mat. 1.14,15; 16.15. Is. 8.23 Mat.28.19,20. Ja. 1.18,21.

t Ja.1.22–24. 2 Co. 4. 3,4;2.11. 1 Pe.5.8.

u Ro. 10. 8. 2 Th. 2. 10. Pr.4.5. Is.65.11.

v Ps.106.12,13. Is.58. 2. Ga.3.1,4; 4.15. Eze. 33.31. Pr.12.3. Ho.6.4. Jn.5.35.2 Ti.1.15. Mat 13.20,21. 2 Pe. 2.20–22. Mar.6.20.

w ver.7; ch.18.24; 21. 34; 16. 13. Mat. 6. 24. 1 Ti.6.9 10,17. 2 Ti.4.10, 10.1 Jn.2.15–17. Je.4.3.

5 *Go forth.* Rather, 'having gone forth,' in their progress through life, are choked with the cares of poverty, the temptations of riches, and the enervating pursuit of amusements and pleasures.—*C.*

y Jn.15.6.

z Ep.2.19,20. Ro. 7. 4. Ga.5.21–24. 2 Pe.1.5–10. Ps.1.3; 92.14. Jn.15. 4. Col.1.6. Mat.24.13.

a Je.32.39.

b He.10.36. Ja.1.4.

6 With patience in watching, in waiting, in working, and in suffering.—*C.*

c Mat.5.15. Mar.4.21 –23. ch. 11. 33, with Mat.5.15,16. Phi. 2.15, 16.

d Job 12.22. Mat.10. 26,27.ch.12.2,3. Ec.12. 14.1 Co.4.5. Mar.16.15. Ep.3.8.

e ch.9.44. Ja.1.21–25. Is.42.23. Je.9.12.

7 Let us take heed of those things that will hinder our profiting by the word we hear; let us take heed lest we hear carelessly; let us take heed lest we hear with prejudice, and without self-application; let us take heed to our spirits after we have heard the word, lest we lose what we have gained. It appears from the incident which follows, that Christ prefers those who are faithful hearers of his word, and doers of his work, to his nearest relations. Christ would rather be busy at his work than conversing with his friends (*Henry*).—*I.*

g Mat. 13. 12; 25. 29. ch.19.26. Mar.4.25; 10. 42. Jn.15.2. 1 Co.10.12; 14.37,38. Re.22.11.

8 Or, *thinketh that he hath.*

h Mat. 12. 46–50. Mar. 3. 31–36. Mat.13. 55. Ja.2.11; 7. 3. Ac.1. 14.1 Co.9.5. Ga.1.19.

i ch.11.27,28. Mat.7. 21; 12.49,50. Ga.5.6; 6. 15. Col.3.11. Ps.xv.;24. 3–6. Jn.13.17; 14.15; 15. 14. Ro.2.13. Ja.1.22. 1 Pe.1.15,16.2 Pe.1.4–10. 2 Co.5.14–17.

j Mat.8.23–27. Mar. 4.35–40.

k Ps. 44. 22, 23; 10. 1. Is.45.15. Jn.11.14,15.

CHAPTER IX. Ver. 62. This implied refusal of a farewell interview may, at first sight, seem severe, but was, on the contrary, true compassion, and founded on a deep knowledge of 'what was in man.' Had his follower returned, he would have been assailed by his unbelieving relatives—by some with tears, by some with reproaches, by some with ridicule, by some with



MAGDALA. [Luke, viii:2.]—North of Tiberias, on the west coast of the Sea of Galilee, a single day's journey takes the traveler through the sites of Magdala, Nazareth and Capernaum—scenes of sacred interest in connection with the New Testament. This is nothing to-day but a little fishing village, but it has continued to bear the name it was known by in the days of our Savior, while many of the great cities of the world have disappeared, and thus this insignificant little town has continued to bear witness and to keep alive the memory of Mary Magdalene. Here it was that the grace of the Redeemer was shown in transforming into a sweet and lovely saint a woman whose name perhaps would never have been known but for the fact that she came into the presence of the Son of God and the Son of Man.

there[l] came down a storm of wind on the lake; and they were filled[9] *with water*, and were in jeopardy.

24 And they came to him, and [n]awoke him, saying, [o]Master, Master, we perish! [p]Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, [q]Where is your faith? And they, [r]being afraid, wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

26 ¶ And[s] they arrived at the country of the Gadarenes,[1] which is over against Galilee.

27 And when he went forth to land, [t]there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.

28 When he saw Jesus, [u]he cried out, and fell down before him, and with a loud voice said, [v]What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, [x]torment me not.

29 (For[y] he had commanded the unclean spirit to come out of the man. [z]For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion:[2] because many devils were entered into him.

31 And[a] they besought him that he would not command them to go out into the deep.[3]

32 And there was there [b]an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them: [c]and he suffered them.

33 Then went the devils out of the man, and entered into the swine: and [d]the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed *them* saw what was done, they [e]fled, and went and told *it* in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and [g]found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and [h]in his right mind:[4] and they were afraid.

36 They also which saw *it* told them by what means he that was possessed of the devils was healed.

37 Then the whole multitude of the country of the Gadarenes round about [i]besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed [j]besought him that he might be with him: but Jesus sent him away, saying,

39 Return[k] to thine own house, and show how great things God hath done unto thee. [l]And he went his way, and published throughout the whole city how great things Jesus had done unto him.

40 And it came to pass, that, [m]when Jesus was returned, the people *gladly* received him: for they were all waiting for him.[5]

41 ¶ And,[o] behold, there came a man named Jairus,[6] and he was a [p]ruler of the synagogue: and he fell down at Jesus' feet, and [q]besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she [r]lay a dying. But as he went, the people thronged him.

43 ¶ And[s] a woman[7] having an issue of blood twelve years, which had [t]spent all her living upon [u]physicians, [v]neither could be healed of any,

44 Came[x] behind *him*, and [y]touched the border of his garment: [z]and immediately her issue of blood stanched.

45 And Jesus said, Who touched me? When all denied, Peter, and they that were with him, said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for I perceive that [a]virtue is gone out of me.

47 And[b] when the woman saw that she was not hid, she came [c]trembling, and [d]falling down before him, she declared unto him, before all the people, for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, [e]Daughter, be of good comfort: thy faith hath made thee whole: go in peace.

49 ¶ While[g] he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead: trouble not the Master.

50 But when Jesus heard *it*, he answered him, saying, [h]Fear not: believe only, and she shall be made whole.

51 And when he came into the house, [i]he suffered no man to go in, [j]save Peter, and James, and John, and the father and the mother of the maiden.

52 And[k] all wept, and bewailed her: but he said, Weep not; [l]she is not dead, but sleepeth.

53 And they [n]laughed him to scorn, knowing that she was dead.

A.M. cir. 4035. A.D. cir. 31.

l Mat. 8. 24, 14. 24. Mar. 4. 37. Ps. cxxiv. Is. 54. 11.

9 *They were filled.* A classical, as well as a popular, mode of saying, the ship was filled. When minutely examined, it is simply an ellipsis, or abbreviated expression, put for 'they were filled, *as to the ship*.'—*C.*

n Ps. 44. 23. Is. 51. 9, 10.

o 2 Ch. 14. 11; 20. 12. Ps. 63. 4; 69. 1.

p Ps. 46. 1; 116. 4–6; 102. 13; 104. 7; 65. 7; 89. 9; 107. 25, 28, 29. Na. 1. 4. Is. 50. 2.

q Mat. 6. 30; 8. 26; 17. 17, 19, 20; 14. 31. ch. 12. 2 Jn. 11. 40. ver. 50. Ma. 4. 40.

r Mat. 8. 27. Mar. 4. 41; 6. 51. Ps. 89. 9; 65. 7; 107. 29; 40. 2–4; 29. 10; 93. 4.

s Mat. 8. 28–34. Mar. 5. 1–20.

1 See note on Mat. 8. 28.—*C.*

t Mar. 5. 2. 1 Jn. 3. 8. Ro. 16. 20. 2 Pe. 2. 4. Jude 6. Re. 20. 1, 2. 1 Ki. 18. 28. 1 Pe. 5. 8. Jn. 8. 44. Is. 65. 4.

u Ac. 16. 16, 17. Phi. 2. 10, 11. Ps. 72. 4, 12–14.

v Mat. 8. 29. Mar. 5. 7; 1. 24.

x Is. 27. 1. Ja. 2. 19. Re. 20. 10.

y Mar. 5. 8; 1. 25; 9. 25; 7. 29.

z Mar. 5. 4; 9. 18, 20, 22. ch. 9. 39, 42. 1 Pe. 5. 8. Jn. 8. 44.

2 *i.e.* six or seven thousand.

a ver. 30. Mar. 5. 10. Re. 20. 3. Phi. 2. 9–11. Ps. 72. 9. Job 1. 11; 2. 5. ver. 28, 32. 1 Ki. 22. 22.

3 The water cannot be meant; for so soon as they had opportunity the demons drove the swine into the lake. It appears from Re. 20. 3 to be that 'bottomless pit' prepared for the devil and his angels,—at which infidels and some professed Christians scoff—but at the idea of which evil spirits tremble.—*C.*

b Mat. 8. 30. Mar. 5. 11. Le. 11. 7. De. 14. 8. Is. 65. 4; 66. 3.

c 1 Ki. 22. 22. Job 1. 12; 2. 6. Re. 20. 7.

d Jn. 8. 44. 1 Pe. 5. 8.

e Ac. 19. 16, 17. Mat. 8. 33. Mar. 5. 14. Jn. 10. 12, 13. Mat. 28. 11.

f 1 Jn. 3. 8. Ro. 16. 20; 12. 29. Is. 49. 24–26. Ps. 72. 2, 12–14.

h Ps. 51. 10.

i Mar. 5. 17. Mat. 8. 34. 1 Ki. 17. 18. ch. 5. 8. Ge. 35. 5. Ac. 16. 39. Job 21. 14, 15. 1 Co. 2. 14. De. 5. 25, with ver. 28. Mar. 1. 24. ch. 4. 34.

4 Madness often consists in one erroneous idea or train of ideas. Sometimes, however, but seldom, the whole mind is astray. Now that such aberrations, whether partial or universal, may arise from various bodily affections is certain. An injury on the head, vitiated digestion or secretion, narcotics, and various stimulant drugs, fever, &c., may all produce mental derangement. But surely this variety of causes, all concurring in producing the same effect, instead of leading to the conclusion that this and the similar cases recorded in the New Testament, were not demoniacal possessions, but mere bodily diseases, should conduct to the very opposite—to wit, the possibility of some other cause inscrutable to the eye of man—may the certainty of another cause, when discovered and declared upon the authority of Christ. Indeed, to deny the possibility of demoniacal possession is as unphilosophical as it is unscriptural. The power of an embodied spirit to infuse bad principles into others, and drive a man, a church, a kingdom, out of their 'right mind,' is daily witnessed. Who, then, can philosophically deny to the disembodied that power which an embodied spirit is certainly known to possess?—*C.*

j Mar. 5. 18. ch. 18. 43. De. 10. 20, 21. Ps. 116. 12, 16; 103. 1–6.

k 1 Ti. 5. 8. Ps. 50. 14; 103. 1, 2; 66. 16; 126. 2, 3; ciii. - cviii. cxlvi. cxvi. xviii. Is. 65. 7–13. Jn. 2. 1 10; 4. 29.

l Jn. 4. 29. Mar. 1. 45. Mat. 4. 24; 9. 26; 14. 35; 17. 14. Ps. 66. 16.

m Mat. 9. 1. Mar. 5. 21; 1. 45. ch. 5. 1, 17; 6. 17.

5 What a blessed ground of hope after disappointment! Jesus is no sooner rejected in one country than he is joyfully received in another! What a rebuke to those who argue, Why send the gospel to Jews and heathens abroad till you have converted all nominal Christians at home? Jesus did not abide and argue with the Gadarenes. He departed when they rejected him; and was joyfully received on the other side of the lake. *C.* — Leaving the country of the Gadarenes, which lay along the south-eastern shore of the Sea of Galilee, Jesus returned in a boat across the lake to Capernaum. See Mat. 9. 1 and Mar. 5. 21. The people had doubtless seen the boat approach.—*P.*

o Mat. 9. 18–25. Mar. 5. 22–43.

6 See note on Mat. 9. 18.—*C.*

p ch. 13. 14. Ac. 13. 15.

q Mat. 8. 15. Jn. 4. 47–50; 11. 6, 7. Mat. 8. 14.

r Ro. 6. 23. Eze. 18. 4. Job 30. 23. He. 9. 27. Ec. 3. 2; 12. 1, 7; 11. 9. Ro. 5. 12.

s Mar. 5. 25–34. Mat. 9. 20–22. Le. 15. 25. Jn. 5. 5.

7 See note on Mar. 5. 29.—*C.*

t 2 Ch. 16. 12. Is. 55. 2.

u Job 13. 4.

v Jn. 1. 13. Ps. 108. 12.

x Ge. 32. 10. Ru. 2. 10, 11. Ezr. 9. 5.

y Mar. 5. 27, 28. Ac. 5. 15; 19. 12.

z Ex. 15. 26. Ps. 147. 3. Mal. 4. 2. 2 Ki. 13. 21. ch. 13. 13, 14. 4. Mat. 8. 3; 20. 34.

a Mar. 5. 30. Jn. 1. 16. ch. 5. 17; 6. 19. 1 Pe. 2. 9. He. 7. 25. Is. 63. 1.

b Ps. 38. 9. Ho. 5. 3.

c Is. 66. 2. Ho. 13. 1. Ac. 16. 29.

d Mar. 5. 33. Ps. 89. 7. Jos. 7. 19. Ps. 116. 12; 66. 16. ch. 17. 15, 16. Ps. 103. 1–4.

e ch. 7. 47–50; 17. 19; 18. 42. Mat. 15. 28; 8. 13. Ac. 14. 9.

g Mat. 9. 23–26. Mar. 5. 35–43. ver. 41, 42.

h 2 Ch. 20. 20. Is. 7. 9; 41. 10; 43. 1, 2; 50. 10. Mar. 9. 23; 5. 28, 34, 36; 11. 22–24. Jn. 11. 25, 40. Ro. 4. 17–20.

i Is. 42. 2. 1 Ki. 17. 19–23. 2 Ki. 4. 33–35. Mat. 7. 6.

j Mar. 3. 16, 17; 9. 2; 14. 33. ch. 6. 14; 9. 28.

k Ge. 23. 2. 1 Sa. 25. 1. 2 Ch. 35. 25. Je. 9. 17. Ac. 9. 39.

l Jn 11. 4, 11, 13, 23. Ac. 20. 10.

n ch. 16. 14. Ps. 22. 7. Ac. 17. 32. Ge. 19. 14.

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worldly hopes and fears.—His spirit would thus have been harassed—perhaps, in the end, chafed and irritated; and, in any event, he must have been exposed to great temptations to apostasy, from all which our Lord delivers him, by the prescription of self-denial, and instant decision of purpose. *C.*

REFLECTIONS.—With authority Jesus commissions his gospel ministers: with faithfulness and care they must labour; and men's eternal state must be fixed as they hear or reject their messages. In times of scarcity and distress we should cast all our care on God, and be always ready to divide the little subsistence that we have with the hungry. By his blessing, restored through Christ, we may live comfortably, and in a Christian manner, on a little. Happy are they who boldly confess the Redeemer, whatever they may suffer on his account. What is lost for him on earth



BETHSAIDA—THE PRESENT SITE OF THE CITY THAT WITNESSED MANY OF HIS WONDERFUL WORKS. [Luke, ix:10.]—Bethsaida was one of the cities most frequently visited by our Savior. It was very near Capernaum, which is called his own city. Always, in going from Capernaum to Jerusalem, or any point west of the Sea of Galilee, He would pass through Bethsaida. It is said "He preached in their synagogues throughout all Galilee and cast out devils." We know from the woe Christ pronounced on Bethsaida that it was one of the cities which had witnessed most of His wonderful works. Nothing remains of the once proud and wealthy city but a few broken walls. It is all grown up in prickly pears and thorns, making such a thick undergrowth that it is almost impossible to pass over the site at all.

54 And [o]he put them all out, and took her by the hand, and [p]called, saying, Maid, arise.

55 And [q]her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And [r]her parents were astonished; but he charged them that they should tell no man what was done.

CHAPTER IX.

1 *Christ sendeth his apostles to work miracles, and preach the gospel.* 7 *Herod desireth to see Christ.* 12 *Christ feedeth five thousand:* 18 *inquireth what opinion the world had of him: foretelleth his passion:* 23 *proposeth to all the pattern of his patience.* 28 *The transfiguration* 37 *He healeth the lunatic:* 43 *again forewarneth his disciples of his passion:* 46 *commendeth humility:* 51 *biddeth them to show mildness towards all, without desire of revenge:* 57 *proposeth terms to three persons who offer to follow him.*

THEN he[a] called his twelve disciples together, and [b]gave them power[1] and authority over all devils, and to cure diseases.

2 And he sent them to [c]preach the kingdom of God, and to heal the sick.

3 And he said unto them, [d]Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

4 And[e] whatsoever house ye enter into, there abide, and thence depart.[2]

5 And[g] whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet, for a testimony against them.

6 And[h] they departed, and went through the towns, preaching the gospel, and healing every where.

7 ¶ Now[i] Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;

8 And[j] of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

9 And Herod said, [k]John have I beheaded: but who is this,[3] of whom I hear such things? And[l] he desired to see him.

10 ¶ And[n] the apostles, when they were returned, told him all that they had done. [o]And he took them, and went aside privately into a desert place, belonging to the city called [p]Bethsaida.

11 And the people, when they [q]knew *it*, followed him: and [r]he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

12 ¶ And[s] when the day began to wear away,[4] then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, [t]Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, [u]Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes; and [v]looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And[x] they did eat, and were all filled: and [y]there was taken up of fragments that remained to them twelve baskets.

18 ¶ And[z] it came to pass, as he was [5]alone[6] praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?[7]

19 They answering said, [a]John the Baptist; but some *say*, Elias; and others *say*, that one of the old prophets is risen again.

20 He said unto them, But [b]whom say ye that I am? Peter answering said, [c]The Christ of God.

21 And[d] he straitly charged them, and commanded *them* to tell no man that thing;

22 Saying, [e]The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

23 ¶ And[g] he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will save his life, shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 For[h] what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 For[i] whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels.

27 But[j] I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

28 ¶ And[k] it came to pass, about an eight days[8] after these sayings,[9] he took [l]Peter and John and James, and went up into a mountain [m]to pray.[1]

29 And as he prayed, [o]the fashion of his countenance was altered, and his raiment *was* white *and* glistering.

30 And, behold, there talked with him two men, which were [p]Moses and Elias:

A.M. cir. 4035. A.D. cir. 31.

o Mat 7.6. Ac.9.40 See ver.51.

p Jn. 6. 63. Ro. 4.17. See ch. 7. 14. Jn.11.43; 5.21. Ps.107.20. Ex.15. 26.

q Jn. 5.22. Ps. 35.9. 1 Ki.17.23. 2 Ki.4.33. Jn. 11.44. Ac.9.40.

r See Mar. 5. 42,43. ch.7.16; 5.14. Mat.8.4; 9.30.

CHAP. IX.

a Mat.10.1-4. Mar. 3. 13; 6. 7-13. ch. 6.13-16.

b ch. 10. 17,19. Mar. 16.17,18. Jn.14.12. Ac. 3.6-8;9.34.

1 See note on Mat. 10.1.—*C.*

c Mat.16.15;6.11,12; 1.14,15. Tit.1.9,14; 2.10 14. He. 2. 3,4. Ro. 1. 16, 17. Col. 1.23,25-28. Eze.34.3.

d Mat.10.9,10. Mar. 6.8,9.ch.10.4;12.22; 22. 35. 2 Ti. 2.4. Ps.37.3,5. Is.33.16.

e Mat.10.11-13.Mar. 6.8.ch.10.5,6.

2 This precept furnishes a most valuable instruction to all who are engaged in the work of Christ. 1. By confining them to one house, it gives them opportunity of studying character, an essential element in every preacher of the gospel who would 'rightly divide the word of truth.' 2. It enables them to form more intimate friendships, which are often of great value to themselves when they depart, and to their successors, whom they are thus qualified to introduce. 3. It enables them to economize, and prevents them from dissipating time. 4. It enables them to give themselves to reading and study at every interval of leisure. 5. It prevents exposure to the dangers of mixed society, and in the midst of a life of frequent change, preserves in full vigour the domestic principle and habits.—*C.*

g Mat.10.14,15.Mar. 6.11. ch. 10.10-12. Ac. 13.51;18.6.Ne.5.13.

h Mat.11.1,5.Mar.6. 12,13.ver. 1,2. Jn.14.12.

A.D. cir. 32.

i Mat. 14.1-12.Mar. 6.14-8. Ps. 14. 5; 53.5. Job 18.11,12.

j ch. 3.1,19. Mat. 16. 14;17.10. Mar.6.15. Jn. 1.21.ver.19. Mar.8.28.

k Mat.14.1-12.Mar. 6.14-28. See ver.7.

3 Herod is represented by Mat. (14. 1) as affirming that Jesus was John risen from the dead; here, as perplexed and inquiring. These two different statements involve, however, no contradiction; for Herod might, in the moment of his perplexity (a mixture of doubt and fear) make the inquiry; and within a very brief space, when his mind was more settled, make the affirmation.—*C.*

l ch. 13.31,32;23.8.

n Mar. 6. 30. ch. 10. 17.

o Mat.14.13-21.Mar. 6.31-44;1.45;3.7,20. Jn. 6.16.Is.42.2.

p Jn.1.44.Mat.11.21.

q Ro.10.14,17.

r Jn.6.37. ch.15.2; 7. 53;5.31.He.4.16. Is.48. 17; 61. 1. Mar. 1.14,15. Ac.10.38;28.31. Ro.15. 8. Ex.15.20. Ps.107.20; 147. 3.

s Mat.14.15-21.Mar. 6. 35-44. Jn.6.5-14. Ps. 78. 19, 20. Eze. 34. 25. Ho.13.5.

4 See note on Mat. 14.15.—*C.*

t 2 Ki.4. 42,43. Mar. 6.37. Jn.6.6-10. Mat.6. 33.Nu.11.22.

A.M. cir. 4036. A.D. cir. 32

u 1Co.14.33,40.1 Ki. 10.5 Mar.6.39,40;7.6.

v Ps. 121.1,2. Mat.14. 19; 15. 36; 26. 26, 24,45. Ro.14.6. 1 Sa.9.13. Dt. 8.10. 1 Ti. 4. 4, 5. Jn.6. 11 Mar.6.41.Ex.23.25.

x Ps.37.10; 23.1; 145. 18;107.9. Pr.13.25.

y Pr.6. 6. Mat. 16. 9; 14. 20, 21. Jn. 6. 12-14. Phi.4.8.

z Mat. 16. 13-23. Mar 8.27-33.

5 Privately.

6 *Alone.* Rather, 'apart;' in retirement from the multitude, for the purpose of prayer and undisturbed communion with his Father —an impressive example of the duty and privilege of believers, whose spirits may derive such revival by occasional retirement from the bustle of the world for secret prayer, as the wearied body derives from daily rest and food. Ps.4.4.22.2; 42.8. 63.6. 77.6; 119.55. 148 Is..6.9.—*C.*

7 The place where this occurred is mentioned by Matthew 16. 13) and Mark 8. 27). It was in the region of Cæsarea-Philippi.—*P.*

a ver.7,8. Mar.8.28. Mat.14.2; 16.14. Jn. 1. 21.

b Mat.22.42;16.15.

c Mat.16.16. Jn.1.29, 41,49; 6.69; 11.27, 4.29, 42. 1 Jn. 4. 14, 15; 5. 5. Ac.8.37; 9.20 Mat.26. 63.

d Mar.8.26,30; 7.36. 1 Co.2.8.

e Mat. 17. 22, 23; 16. 21,22; 20.17,18. Mar.8. 31;9.31;10.33. ch 18.31; 24.7,26. Ps. 118. 22. Is. 52.14,15;53.2-12. Jn.16. 1,7. 1 Co.15.4. Ps.xxii. lxix.

g Mat.10. 38, 39; 16. 24,25. Mar.8.34-38.ch. 14.27. Ro.8.13.Col.3.5. Phi.3.7-9. Ac.14. 22. 2 Ti.3.12. Jn.16.33.1 Th. 3. 3. Ro.2.7-10. ch.17. 33. Jn. 12. 25. Ga.6.12. Re.12 11.He.11.35.

h Job 2. 4. Mat. 16. 26. ch.12.19,20. Mar.8. 36;9.43-48.ch.16.25,26.

i Mat.10.33. Mar.8. 38. ch.12.8,9.2 Ti.2.12. 1 Jn. 2. 22, 23. Re. 3.5. Mat.24.30;25.31. 2 Th. 1. 8-10. Da.7.10. Jude 14.

j Mat. 16. 28; 24. 30, 34; 26.64. Mar.9.1; 13. 26. ch.22.18; 17, 20, 21. Jn.8.52. He.2.9.

k Mat.17.1-13.Mar. 9.2-10.

8 Matthew says 'six days'—meaning what, in legal phrase, is called 'six clear days'—exclusive of the day before and the day after. Luke reckons the time inclusive of the day on which the preceding discourses were delivered and the day on which the transfiguration took place.—*C.*

9 Or, *things.*

l ch.6.14;8.51.

m ch.6.12. Ps. 109. 4. He.5.7.

1 Luke's account of the transfiguration is in some points fuller than those of the other evangelists. He gives in addition: 1. Our Lord's immediate object in going up to the mountain; it was 'to pray.' 2. He tells us how Christ was engaged when the transfiguration began;—'As he prayed.' 3. He farther tells us the subject on which our Lord spake with Moses and Elias;—it was 'of his decease.' This is one of many illustrations of the importance of studying the Gospels in harmony.—*P.*

o Ex.34.29,35. Is.33. 17. Jn.1.14. 2 Pe. 1. 16, 17. Da.7.9.

p Ex xii. to De. xxxiv. 1 Ki xvii.-xix. 2 Ki i.ii.Ac.10.43. Ro. 3.21.

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will be more than compensated in heaven. But dreadful is their eternal state who prefer the honours, profits, and pleasures of a present world, to him and his everlasting salvation, or who are ashamed of his truths and ways.—Astonishing is the influence of close fellowship with God. Easily it could even overset our mortal constitution. And how delightful then is heaven, where Jesus and all his saints shall for ever appear in their glory, and for ever, with joy inexpressible, contemplate his expiatory sufferings! In hopes of it, let me love his person, obey his directions, and trust all my cares and maladies to his power and skill. Let me accurately observe whether I have true faith, and in what degree; and into what debates I enter, and with what manner of spirit. Alas, what defects, prejudices,



BEDOUIN VILLAGE NEAR CÆSAREA PHILIPPI. [Luke, ix: 39.]—This scene in a Bedouin village, near Cæsarea Philippi, shows us people who are very much like those living in the same region in the time of our Savior. These people are often to-day diseased with afflictions they do not understand and that they have no means of relieving. They are so ignorant as to suppose that any medicine is sufficient to alleviate and cure them of their diseases. Refusing the spiritual help that our Lord brought to them, they have continued through all the centuries to suffer from the bodily ailments that flesh is heir to. Those that accept the spiritual offers of Jesus Christ have light and wisdom given to them, by which they are able to discern the herbs and minerals which are necessary to relieve their afflicted bodies.

31 Who[q] appeared in glory, and [r]spake of his decease which he should accomplish[2] at Jerusalem.

32 But Peter and they that were with him were[s] heavy with sleep: and when they were awake, [t]they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, [u]it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: [v]not knowing what he said.

34 While he thus spake, there came a [w]cloud, and overshadowed them: and they [y]feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, [z]This is my beloved Son: [a]hear him.

36 And when the voice was past, Jesus was found alone. [b]And they kept *it* close, and told no man in those days any of those things which they had seen.

37 ¶ And[c] it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And, behold, a man of the company cried out, saying, Master, [d]I beseech thee, look upon my son; [e]for he is mine only child.

39 And lo, [f]a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again; and, bruising him, hardly departeth from him.

40 And I besought thy disciples to cast him out; and [h]they could not.

41 And Jesus answering said, O [i]faithless and perverse generation! how long shall I be with you, and suffer you? [j]Bring thy son hither.

42 And as he was yet a coming, [k]the devil threw him down, and tare *him*. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.[3]

43 ¶ And[l] they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

44 Let[n] these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

45 But[o] they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

46 ¶ Then[p] there arose a reasoning among them, which of them should be greatest.[4]

47 And Jesus, [q]perceiving the thought of their heart, took [r]a child, and set him by him,

48 And said unto them, [s]Whosoever shall receive this child[5] in my name, receiveth me; and whosoever shall receive me, receiveth him that sent me: [t]for he that is least among you all, the same shall be great.

49 ¶ And[u] John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.

50 And Jesus said unto him, [v]Forbid *him* not: for he that is not against us is for us.

51 ¶ And it came to pass, when the time was come that he should be [z]received up,[6] he [y]stedfastly set his face to go to Jerusalem,[7]

52 And sent messengers before his face: and they went, and entered into a village of the [z]Samaritans, to make ready for him.

53 And [a]they did not receive him, because his face was as though he would go to [8]Jerusalem.

54 And when his disciples [b]James and John saw *this*, they said, Lord, wilt thou that [c]we command fire to come down from heaven, and consume them, even as Elias did?

55 But he turned, [d]and rebuked them, and said, Ye know not [e]what manner of spirit[9] ye are of.

56 For[g] the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

57 ¶ And[h] it came to pass, that, as they went in the way, a certain *man*[1] said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; [i]but the Son of man hath not where to lay *his* head.[2]

59 And he said unto another, [j]Follow me. But he said, [k]Lord, suffer me first to go and bury my father.

60 Jesus said unto him, [l]Let the dead bury their dead; [n]but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee; but [o]let me first go bid them farewell which are at home at my house.

62 And Jesus said unto him, [p]No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.

CHAPTER X.

1 *Christ sendeth out the seventy disciples to work miracles, and to preach:* 17 *they return with joy; Christ showeth them wherein to rejoice:* 21 *thanketh his Father for his grace:* 23 *magnifieth the happy estate of his church:* 25 *teacheth the lawyer how to attain eternal life, and to take every one for his neighbour that needeth his mercy:* 41 *reprehendeth Martha, and commendeth Mary her sister.*

AFTER these[a] things the Lord appointed other [b]seventy[1] also, and sent them two and two before his face into every city and place, whither he himself would come.

A.M. cir. 4036. A.D. cir. 32.

[q] Mat.28.3. Col.3.4. Phi 3.21.

[r] 1 Co.2.2. Phi. 3. 8–10. Col.2.15, with ver. 22; ch.xxii, xxiii. Mat. xxvi. xxvii. Jn. xviii. xix.

2 Which he should accomplish or fulfil, as it was the accomplishment of many prophecies—as it was his great act of obedience to the will of his Father, and as it was the victory over Satan, sin, and death.—*C.*

[s] Da. 8. 18: 10 9. ch. 22.45.46.

[t] Jn.1.14 2 Pe. 1. 16, 17.

[u] Ps.27.4·30.6·73.28. Mar.9.5,6. Mat.17.4.

[v] Mar.10.38.

[w] Ps.18.9,11;97.2. Is. 19.1. Re.10.1.

[y] Re.1.17. Da.8. 18; 10.10. Ex.33.20. Ju. 6. 22;13.22. Ps. 53.5.

[z] 2 Pe.1.17, 18. Mat. 3.17; 17.5. Mar.9.7. Is. 42.1. Ps.2.7. Jn.1.14;3. 16 Ro.8.3. Ga.4.4. Col. 1.13. Zec.13.7. ch.3.22.

[a] Ex. 23. 21. De. 18. 15–18. Ac.3.22,23. He. 2.3;1.1;12.25,26;3.15.

[b] Mat.17.9. Mar.9.9, 10. Ec.3.7.

[c] Mat.17.14–21. Mar. 9.14–29.

[d] ch.7.8; 8.41. Jn. 4. 47–49. Mar.2.3; 6.56; 8. 22;10.1,47.26.

[e] Zec.12.10.

[f] 1 Pe. 5. 8. Jn.8. 44. Mat.15.22. Mar. 9. 18, 20,22,26.

[h] 2 Ki.4.31. Mat.17. 16;13.58. Ac.19.13–16.

[i] Mat.17.16; 6.30; 8. 26;14.31;16.8;13.58. Jn. 20.27. De.32.5. Ps.78.8. He.3.19;4.2.

[j] Mar.10.14. Mat.11. 28. Pr.8. 17. ch. 18. 27. He.7.25. Ge.18.14. Je. 32.17,27.

[k] Mar.9.20; 1.26, 27. See ver. 39. Ge. 3. 15. 1 Pe.5.8. Re.12.12.

3 This miracle is more fully detailed by Mark (ch.9.14–29). Matthew also gives some important additions, ch.xvii.—*P.*

[l] ch.4.36;5.9,26;7.16; 8.25. Ps.139.14. Zec.8. 6.

[n] Mat.17. 22, 23; 16. 21;20.18,19,28;26.2; 21. 38,39. ch.18.31;9.6,26; ver.22. Jn.2.19;3.14;10. 18; 12.32,33; 19.11. Ac. 2.23; 4. 27, 28. ch.xxii. xxiii.2 Sa.24.14.

[o] ch.2. 50; 18. 34. Is. 42.19,20. Jn. 12. 16; 16. 16–18; 20. 16; 14.5,8,22. Mar.9.32.

[p] ch.22. 24–30. Mat. 18.1–6. Mar.9.33–37.

4 See note on Mat. 18.1.—*C.*

[q] Ps.139.1–4;7.9. Je. 17.10. He.4.13. Jn. 21. 17. Re.2.23.

[r] Mar. 10. 14. Ps.34. 11;45. 10. Pr.8.17.

[s] Mat. 18.5;10.40–42; 25.40,45. ch.10.16. Jn. 10.30; 5.22,23; 12.44; 13. 20; 14.21. 1 Th.4.8.

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[t] Jesus now leaves Galilee not to return till after his resurrection. Luke details the incidents which occurred during the journey, most of which are peculiar to him, not being found in the other Gospels. Christ's route was not direct, and appears to have occupied a considerable time. We learn from Jn. 10. 22 that our Lord was at Jerusalem at the feast of dedication, which took place about the end of December. Between that time and the passover when he was crucified he could not have returned to Galilee, for we are able to gather from incidental notices in John where that period was spent. Consequently the journey here referred to by Luke was made in December.—*P.*

5 See note on Mat. 18.5.—*C.*

[f] ch. 14.11. Mat. 23. 11,12.

[u] Mar. 9. 38–40. ch. 11.19. Nu.11.27–29. Job 5.2. 1 Jo.4.4. Ga.5.26.

[v] 1 Co.12.3. ch.9.50; 11.23;16.13. Mat.12.30. Phi.1.18. Nu.11.29.

[x] Mar.16.19. Ac.1.2. Jn.13.1; 17.11,13; 16.5, 28;14.2,3. He.1.3.

6 The time at which he should be received up into glory, Ac.1.2. 1 Ti.3.16.—*C.*

[y] Eze.4.3. Ac.21.13. Phi.3.14.

7 See note * in first column.

[z] Mat.10.5. Jn. 4.4–42. Ezr.iv.v. Ne.iv.vi.

[a] Jn.4.4.9.

8 The Samaritans were offended with Jesus, whose going up to worship in the temple at Jerusalem, implied a despising or condemnation of theirs upon Mount Gerizim.—*C.*

[b] See ver. 28. Mar. 10.35–37.

[c] 2 Ki. 1.10,12. 2 Sa. 21.2. Ga.4.17,18.

[d] Pr.9.8; 27. 5. Mat. 16.23.

[e] Mat.26.35. Ro. 10. 2. Ja.3.14–16.

9 Self-ignorance is one of the chief diseases of the human mind; and the knowledge, faith, and fellowship of 'Christ crucified' its only remedy, 1 Co. 2. 2. Ga. 2. 20. Phi. 3. 10. Zeal for truth, for the honour of Christ, and for the glory of God, is a noble and a necessary principle; but the zealous must be watchful over their spirit, lest they should be induced by it to offer their own fire upon God's altar.—*C.*

[g] Jn. 3. 17, 18; 12.47. Mat. 1.21;20.28. 1 Ti.1. 15. ch.19.10. He.7.25.

[h] Mat.8.19–22; 13.20 –22. Jn. 6. 26. 1 Ti. 6.5. Ex.19.8;24.3.

1 See note on Mat. 8.19,20.—*C.*

[i] Mat.8.20. 2 Co.8.9. Ps. 22. 6; 109.22; 40.17; 69. 29. Phi. 2.7,8. Mat. 11.29.

2 The full force and pathos of this statement is lost if we overlook the import of the name *Son of man*. It is explained in Da.7.13. It represents our Lord as possessed of universal dominion—ruling supreme in the universe. He who was thus omnipotent, with a kingdom wide as creation, so humbled himself for us, that he was more destitute than birds or foxes.—*P.*

[j] Mat.4.19,21; 16.24; 9.9.

[k] Mat 8. 21. Hag.1. 2, with 1 Ki.19.20.

[l] Mat.8.22.ch.15.32. Ep.2.1,2 Ti.5.6. Le.21. 10–12. Nu.6.6,7.

[n] 2 Ti. 4. 2. Mar.16. 15. ver.2.1 Co.15.10.

[o] 1 Ki.19.20. Mat.22. 5. ch.14.20,26. Jn.21.16.

[p] Phi. 3. 14. He. 10. 38. 2 Ti.4.10; 1.15. He. 6.8. 2 Pe.2.20–22. 1 Jn. 2.19.

CHAP. X.

[a] Mat.10.1. Mar.6.7.

[b] Ex. 1. 5. Nu.11.16. Mar.6.7. Mat.10.5.

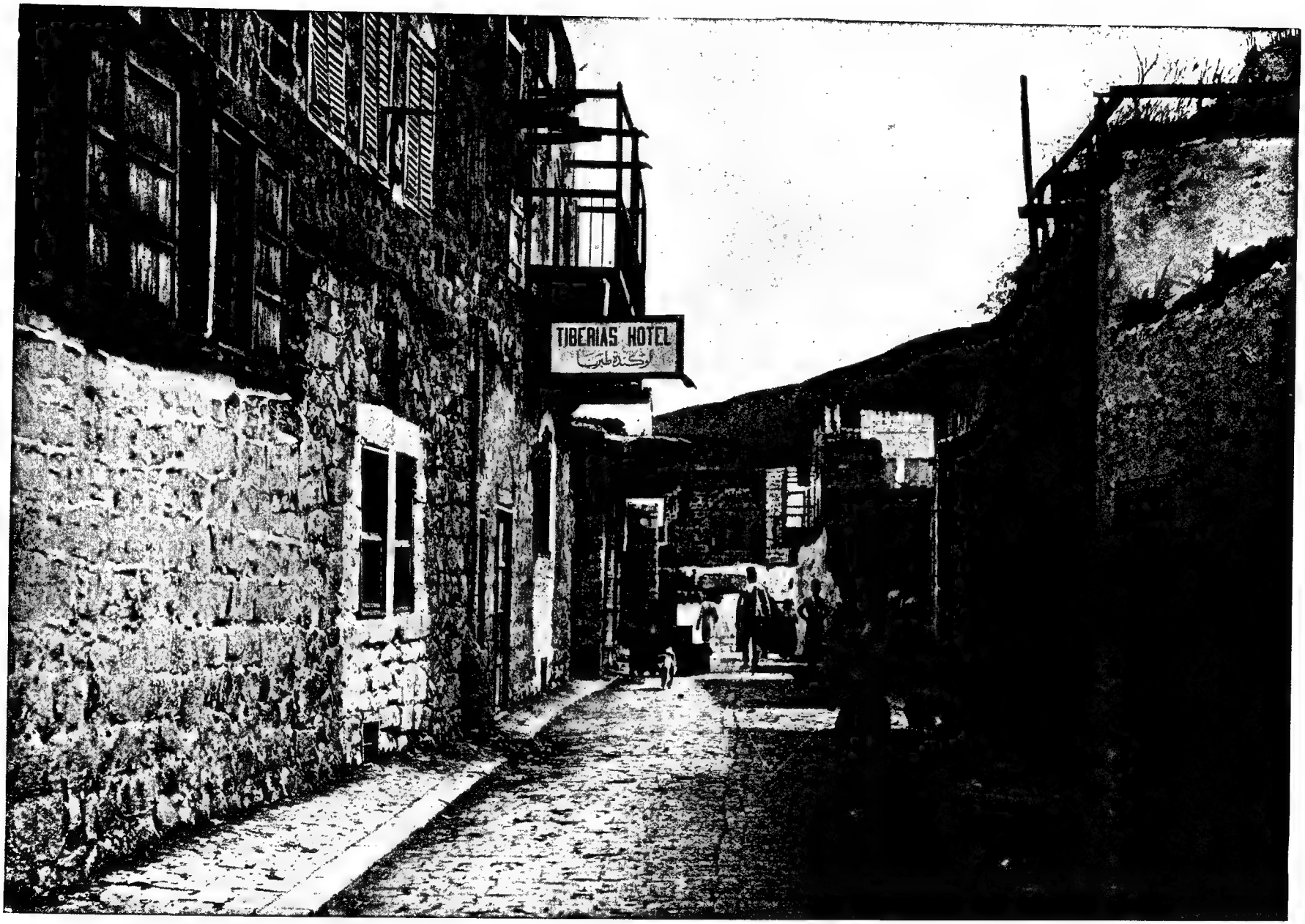
1 *Other seventy.* In the Greek it is 'seventy others;' meaning, not a second seventy, but seventy in addition to the twelve apostles, ch.9.1.—*C.*

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pride, and passion, he finds in the very best on earth! Heartily he detests them; and much more to have his gospel propagated by their means. But with great tenderness he treats the meek and humble, pities their infirmities, and cherishes their good intentions concerning him.

CHAPTER X. Ver. 30–37. In allusion, this wounded man may be viewed as an emblem of a lost sinner, to whom neither moral nor ceremonial laws can afford relief, and whom Jesus alone can tenderly pity and save by means of his gospel. But the real scope of the parable is to show that whatever provocations we have met with, we ought cordially to love, and kindly to help and relieve, our very enemies, even when their own professed friends overlook them.

Ver. 2. *The labourers* furnish the true emblem of a genuine minister of the gospel. The labourer must be early, punctual, attentive to his employer's orders; diligent, patient, and eat and



STREET SCENE IN TIBERIAS. [LUKE, ix:51.]—While we have no knowledge that our Savior was in Tiberias, we know that he often passed in sight of it, because He could not go from Nazareth to Capernaum, or from Jerusalem to Capernaum, without going by it. While there is no record of his entering it, we must think there are many things which He did of which we have no record, because St. John said if all the things He did were recorded the world itself would not contain the books, so that we have but little doubt but what our Savior was often in the city of Tiberias. He loved the haunts of men, and wherever men assembled He was in the midst of them. This was the greatest city of the time on the Sea of Galilee, the home of the Roman governor, and the center of interest about the lake. The people here now are very poor.



PLOWING AT JEZREEL—THE RICHEST VALLEY IN PALESTINE. [LUKE, ix:52.]—In going from Nazareth to Jerusalem, our Savior, if he followed the most direct route, would pass through the plains of Jezreel. This is a valley that runs across the whole of Palestine from near the Jordan to the Mediterranean Sea, and is not only the richest valley in the Holy Land, but perhaps one of the most fertile plains on the face of the earth. Notwithstanding it has been cultivated from the days of Abraham, yet without ever being fertilized, it produces still the finest wheat. This plain belongs now to a Christian, who lives at Beyrout, and is interesting because of the memories and associations and traditions connected with it. It has been the great battlefield of the world, and the mountains Carmel, Tabor, Little Hermon and Gilboa are all within or in sight of this plain. It was upon the edge of this plain, at Jenin, that the messengers who went before our Savior, as referred to in verse 52 of the ninth chapter of St. Luke, were turned back.

2 Therefore said he unto them, [c]The harvest truly *is* great, but the labourers *are* few: pray ye therefore the [d]Lord of the harvest, that [e]he would send forth labourers into his harvest.[2]

3 Go[f] your ways: [h]behold, I send you forth as lambs among wolves.

4 Carry[i] neither purse, nor scrip, nor shoes: and salute no man by the way.[3]

5 And[j] into whatsoever house ye enter, first say, Peace *be* to this house.

6 And if the [k]son of peace[4] be there, your peace shall [l]rest upon it: if not, it shall turn to you again.

7 And[m] in the same house[5] remain, eating and drinking such things as they give: for the labourer is worthy of his hire. [n]Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9 And [p]heal the sick that are therein, and say unto them, [q]The kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even[r] the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding,[s] be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, that [t]it shall be more tolerable in that day for Sodom, than for that city.

13 ¶ Woe[u] unto thee, Chorazin![6] woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which have been done in you, they had a great while ago [v]repented, sitting in sackcloth and ashes.

14 But[x] it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 And thou, Capernaum, [y]which art exalted to heaven, shalt be thrust down to hell.

16 He[z] that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.

17 ¶ And the [a]seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld [b]Satan as lightning fall from heaven.

19 Behold, [c]I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

A.M. cir. 4036.
A.D. cir. 32.

[c] Mat.9.37,38. Jn.4.35. Zec.10.2; 11.4,7,11. Ac.16.9,10; 18.10. 1 Co.3.9. 1 Ti.5.17.

[d] 1 Co.12.28. Ac.20.28; 13.2; 16.6,7.

[e] Je.3.15. Ep.4.11-13. Ac.ii.-xix. 2 Th.3.1.

2 The discourse addressed to the seventy is in substance the same as that to the twelve, as the similarity of their errand would lead us to suppose it would be. But there is, as Stier has well remarked, this weighty difference. The discourse in Mat. x., in its three great divisions, speaks plainly of an office founded, and a ministry appointed, which was to involve a work, and embrace consequences, coextensive, both in space and duration, with the world. Here we have no such prospective view unfolded. The whole discourse is confined to the first division there, and relates entirely to present duties' (*Alford*).—*P.*

[f] Mat.10.5-42. Mar.6.7-13. ch.9.1-6.

[h] Mat.10.16; 7.15. Ac.20.29,30. Ca.2.15. Eze.2.3.

[i] Mat.10.9,10. Mar.6.8. ch.9.3. Mat.6.31. Phi.4.6. 2 Ti.4.2. 2 Ki.4.29. Ge.24.33,56. Pr.4.25.

3 This prohibition does not imply any renunciation of the courtesies of life, but merely those vain, fulsome, and tedious ceremonies by which eastern manners often consume precious time to no purpose.—*C.*

[j] Mat 10.11,12. 1 Sa.25.6. Ac.13.46. Ps.35.13. Is.55.11. 2 Co.2.16.

[k] Is.9.6.

4 If the master of the house be a servant of the Prince of peace, your prayer for peace (of conscience and of intercourse) shall rest upon him and his family.—*C.*

[l] 2 Th.3.16. Ja.3.18.

[m] Mat. 10. 10, 11. 1 Co.10.27; 9.4-17. Ga.6.6-9. 1 Ti.5.18. Le.19.13. De.24.14; 25.4.

5 See note on ch.9.4.—*C.*

[n] 1 Ti.5.13. Phi.4.8. Ep.5.15. ch.9.4. Mar.6.8.

[p] ch.9.1. Jn.14.12.

[q] Mat.3.2; 4.17. Tit.2.11. Ro.10.8. Is.9.7; 2.2-4. Da.2.44.

[r] Mat.10.14. Mar.6.11. ch.9.5. Ac.13.51; 18.6; 20.26; 22.18. Ne.5.13.

[s] Ac.2.36; 3.26. Ro.10.8. Tit.2.11. ver.9.

[t] Mar.6.11. Mat.10.15; 11.20-24. Jn.15.22-24. He.6.4-8; 10.26-31. 1 Th.2.16.

[u] Mat. 11. 20-24. Eze. 3. 6, 7, with Is. xxiii. Eze. xxvi.-xxviii.

6 See note on Mat. 11.21.—*C.*

[v] 1 Ki. 21. 27, 29. Jonah 3.10.

[x] ch.12.47,48. Am.3.2. He.6.4-8; 10.26-31. 2 Pe.2.20-22.

[y] Ge.11.4. De.1.28. Is.14.13-15. Eze.26.20; 31.18; 32.18, 23. Je.51.53. Am.9.2,3. La.4.6. Mat.11.23,24. ch.12.48.

[z] ch.9.48. Mat.10.40; 18.5. Ex.16.18. Nu.14.2,11,17; 16.11. Mar.9.37. Jn.5.22,23; 12.44; 13.20; 14.21. 1 Th.4.8. Ac.5.4.

[a] ver. 9; ch.9.1. Ro.16.20. 1 Jn.3.8.

[b] Jn.12.31; 16.11. He.2.14. Re.12.8,9; 20.10. 1 Jn.3.8.

[c] Ps.91.13. Is.11.8. Mar.16.18. Ac.28.5. Ro.16.20.

A.M. cir. 4036.
A.D. cir. 32.

7 It is a natural tendency for man to glory in the exercise and exhibition of power, whether that power is inherent or conferred. The apostles and disciples of our Lord sometimes showed a disposition to glory in their success. This arises from pride, and may result in neglect of the real work which God had committed to them. Against all such feelings Christ here solemnly warns them.—*P.*

[d] Ex.32.32. Ps.69.28. Is.4.3. He.12.23. Da.12.1. Phi.4.3. Re.13.8; 20.12; 21.27.

[e] ch.15.6,9,24,32. Is.62.5. Zep.3.17.

[g] Ps.24.1. Is.66.1.

[h] See Mat.11.25; 13.13. Ps.25.8,9,14. Is.29.14; 32.4; 44.18. 1 Co.1.19,21,26; 2.6,7. 2 Co.3.14; 4.3.

8 *Thou hast hid these things.* Not as being jealous of their wisdom and prudence—nor arbitrary, though sovereign in his discoveries and gifts, but these things were hid from those who, 'professing themselves wise, became fools,' who 'loved darkness rather than light,' and who 'did not like to retain God in their knowledge, wherefore God gave them over to a reprobate mind,' Ro. 1. 22, 28.—*C.*

[i] Mat. 11. 27; 28. 18. Ps.8.8. He.2.8. Jn.1.18; 3.35; 5.27; 6.44,46; 10.15; 13.3. 14.8,9; 17.2. 1 Co.15.27. Ep.1.21,22. Phi.2.9-11.

9 Many ancient copies add these words: *And turning to his disciples, he said.*

[j] Mat. 13. 16, 17; 16 16, 17. ch.2.30. Jn.20.29.

[k] 1 Pe.1.10.

[l] Mat. 19. 16; 22. 35. Mar.10.17; 12.28. Ac.10.30,31. Ga.3.18.

[m] Is. 8. 20. Ja. 5. 39. Ga.4.21.

[p] De.6.5; 10.12; 30.6. Pr.23.26. Mat.22.37,39. Mar.12.30,31. 1 Ti.1.5. 1 Co.xiii. Le.19.18. Ro.13.9. Ga.5.14. Ja.2.8. 1 Jn.3.18.

[p] Le. 18. 5. Eze. 20. 11,21. Mat.19.17. Ga.3.12. Ro. 10. 5; 3. 19, 20. Ne.9.29.

[q] ch. 16. 15; 18. 9-11. Job 32.2. Ro.4.2; 10.3. Ga.3.11. Ja.2.24. Mat. 5.43,44.

1 *Jericho* is situated about nineteen miles east of Jerusalem. The road between them was anciently called 'the bloody way;' and is still, from the nature of the passes, the most dangerous in all Palestine.—*C.*

[r] Ge.3.1-6. Jn.8.44. Ec.7.29. Ro.3.23.

[s] Ps.38.11; 142.4. Ac.4.12. Je.3.23,24. Ro.3.19,20; 8.3; 9.31,32; 10.3. Ga. 3. 21, 22; 4.24. He.10.1,27; 13.9.9.

2 Not less than 12,000 priests and Levites resided at Jericho, who, being required in their courses to attend the temple, would frequently pass that way—which renders it more than probable that our Lord spoke not a parable, but recited a reality.—*C.*

[t] Ps.109.25. Pr.27.10.

3 The priest and Levite 'passed on the other side'—most probably under pretence of avoiding legal pollution.—*Nevin.* Let that religion be always rejected that invents any excuse for neglecting a deed of mercy.—*C.*

20 Notwithstanding, in this rejoice not, that the spirits are subject unto you;[7] but rather rejoice, because [d]your names are written in heaven.

21 ¶ In that hour Jesus [e]rejoiced in spirit, and said, I thank thee, O Father, [g]Lord of heaven and earth, that thou [h]hast hid these things[8] from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight.

22 [i]All[9] things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

23 ¶ And he turned him unto *his* disciples, and said privately, [j]Blessed *are* the eyes which see the things that ye see:

24 For I tell you, [k]that many prophets and kings have desired to see those things which ye see, and have not seen *them;* and to hear those things which ye hear, and have not heard *them*.

25 ¶ And, behold, a certain lawyer stood up, and tempted him, saying, [l]Master, what shall I do to inherit eternal life?

26 He said unto him, [m]What is written in the law? how readest thou?

27 And he answering said, [n]Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: [p]this do, and thou shalt live.

29 But he, [q]willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering said, A certain *man* went down from Jerusalem to Jericho,[1] and [r]fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31 And[s] by chance there came down a certain priest[2] that way; and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and [t]looked *on him*, and passed by on the other side.[3]

33 But a certain [u]Samaritan, as he journeyed, came where he was: and when he saw him, he [v]had compassion *on him*,

34 And went to *him*, and [x]bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an [y]inn, and took care of him.

35 And on the morrow, when he departed,

[u] Ac.10.28. ch.9.52,53. Jn.4.9; 8.48, with He.2.17,18; 4.15. Mat.1.21; 18.11; 20.28.
[v] Ex.2.6. [x] Ps.147.3. Is.1.6. [y] Is.11.10. Pr.9.1-5. Mat.16.18. He.12.22-24.

sleep but to gain fresh strength for new employment. May the Lord send forth many such to reap and to gather in his harvest! *C.*

Ver. 11. *We do wipe off against you.* Rather, 'we do wipe off for you;' the act not implying a threat, such as the Authorized Version seems to convey, but visibly to represent their disinterestedness; as if they had said, 'we came not for *yours*—no, not even to a particle of your dust, which we thus wipe off and leave with you—but we came for *you*, that by grace we might translate you to that heavenly kingdom of which we are the messengers.' *C.*

Ver. 18. *Like lightning.* Visibly, swiftly, portentously, destructively. The destructive throes of Satan, when falling from his throne in the world he had usurped and governed, may be well illustrated by his efforts to destroy some of those miserable demoniacs from whom he was cast out, Mar. 9. 20, 22; Lu. 9. 42.—The word *heaven* is not merely applied to the place and state of glory, 2 Co. 5. 1, 2, but also to the powers and dignities of this world, Is. 13. 10, 13, comp. with ver. 19; see also note on Mat. 24. 29, 30. The meaning therefore seems to be that our Lord saw Satan, either in his own person or in the persons of his angels, falling from that supremacy over the world which he had so long usurped. He saw him actually beginning to fall, and, prophetically, he saw him totally fallen before the preaching of the gospel. *C.*

Ver. 19. The promise, 'nothing shall by any means hurt you,' being expounded by comparison with such scriptures as Mat. 10. 16–22, and by the actual history of the apostles, will be seen to insure, not exemption from temporal, but from spiritual injury; and the superiority conferred 'over all the power of the enemy' (Satan) seems to lead to the conclusion that by 'serpents and



INN OF THE GOOD SAMARITAN. [Luke, x:34.] — About half-way between Jerusalem and Jericho there stands to-day an inn that is said to occupy the site of the ancient inn where the good Samaritan carried the man who had fallen and been beaten among the thieves. This is the place where travelers take dinner on their way from Jerusalem to Jericho. This region of country still abounds with thieves, thus making it necessary for every one who passes this way to go under guard. This guard is furnished travelers by the sheik of the country, whose headquarters is at the Apostle's Fountain, about four miles east of Jerusalem. Our Savior seized upon the event of the man falling among thieves and being shunned by the priests and Levites, but ministered to by the good Samaritan, to teach the world charity, and to treat every one as his neighbor.

he took out two pence,[4] and gave *them* to [z]the host, and said unto him, Take care of him; and whatsoever[a] thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, [b]He that showed mercy on him. Then said Jesus unto him, [c]Go, and do thou likewise.

38 ¶ Now it came to pass, as they went, that he entered into a certain village:[5] and a certain woman, named [d]Martha, received him into her house.[6]

39 And she had a sister called Mary, which also [e]sat at Jesus' feet, and heard his word.

40 But Martha was [g]cumbered[7] about much serving, and came to him and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art [h]careful[8] and troubled[9] about many things:

42 But [i]one thing is needful:[1] and Mary hath chosen that [j]good part, which shall not be taken away from her.

CHAPTER XI.

1 Christ teacheth to pray, and that instantly: 11 *assuring that God so will give us good things.* 14 *He, casting out a dumb devil, rebuketh the blasphemy of the Pharisees:* 28 *and showeth who are blessed:* 29 *preacheth to the people,* 37 *and reprehendeth the outward show of holiness in the Pharisees, scribes, and lawyers.*

AND it came to pass, that as he was [a]praying in a certain place, when he ceased, one of his disciples said unto him, [b]Lord, [c]teach us to pray, as John also taught his disciples.[1]

2 And he said unto them, When ye pray, say,[d] Our[e] Father which art in heaven, [g]hallowed be thy name. [h]Thy kingdom come. Thy[i] will be done, as in heaven, so in earth.

3 Give[j] us day by day[2] our daily bread.

4 And[k] forgive us our sins; for we also forgive every one that is indebted to us. And lead[l] us not into temptation; but deliver us from evil.

A.M. cir. 4036.
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4 Fifteen pence sterling, Mat.20.2.
z 1 Co. 12. 28; 4. 1, 2. Ep.4.11.
a ch.14.14. Pr.19.17. 2 Co. 3. 5. 1 Co. 15. 58. 2 Ti.4.7,8.
b Pr. 14. 21. Ho. 6.6. Mi. 6. 8. He. 2.10–16. 2 Co. 8.9. Mat.20.28; 23. 23. Ep.5.2. Re.1.5,6.
c Mat. 5. 42–48. Ro. 12.17–21.
5 Bethany, Jn. 11.1; 12.1–3.
d Jn.11.1–45; 12.1–3. Mat.26.6,7.
6 The village here referred to was undoubtedly Bethany; and Martha and Mary were the sisters of Lazarus. The time when this incident occurred cannot be definitely fixed. —*P.*
e ch. 8. 35. Ac. 22. 3. De. 33.3. Pr.8.34.1 Co. 7.32,&c.
g Mat.8.15;6.34. Ex. 18.18. Ps.89.21.
7 *Cumbered.* 'Distracted, drawn different ways.'—*C.*
h ch. 21. 34; 8. 14. Mar. 4. 19. Mat. 6.26–34. Phi.4.6. 1 Pe.5.7.
8 *Careful.* 'Anxiously careful.'—*C.*
9 *Troubled.* 'Disturbed, hurried.'—*C.*
i ch. 18. 22. Ps. 27.4; 73. 25; 142. 5. Ec.12.13. Mar. 8. 36. 1 Co. 13. 3. Jn.3.3,5. 2 Co.5.17. Ga. 6.15;5.6 Mat.16.16.
1 Theophylact, Basil, and Dr. A. Clarke understand by 'one thing' 'one dish.' But this statement does not accord with our Saviour's method of feeding the multitudes with both bread and fish. By the 'one thing,' therefore, must be understood the knowledge of Jesus—the salvation of the soul.—*C.*
j Ps. 16.5,6. Is.45.17; 55. 3. Jn.17.3. Ps.73.24–26; 142.5. 1 Jn.5.12.

CHAP. XI.

a Ps. 109. 4. He.5.7. ch.6.12;9.28.
b Jn.13.13;20.28. Phi. 3.8.
c Ro. 8. 26. 2 Co.3.5. Ps. 119.26,27,&c.
1 See note below.
d Ho.14.2,3. Mat. 6. 9–13.
e Mat.6.9. Is. 63. 16; 57.15;66.1. Ps.8.1; 11.4; 115.3. He.8.1.
g Ps.8.1,9; 72.17–19; 113. 2–5; cxiv.–cl. cv. cvii.
h Mat.4.17;3.2. ch.9. 2; 10.9,11. Is.2.2,5; liv. lx.19.6,7. Mat.28.18;16. 18.
i Mat. 26. 42. Ac.21. 14. 2 Th.3.1. 2 Sa 7.25. Ps.119.5;103.20.
j Pr.30.8. 1 Ti.6.8. Jn. 6.33. Is.33.16.
2 Or, *for the day.*
k Mat.11.25,26. Is.1. 18;43.25;44.22. Mi.7.18, 19. Ho.14.2. Mat.6.12, 14;18.35. Ep.4.31,32.
l Mat.26.41. Jn.17.15. 1 Co.10.13. 2 Co.12.7,8. 1 Pe.5.8. Re.3.10.
* A proof is here afforded of the fact that our Lord repeated substantially the same lessons and doctrines to his disciples at different periods of his public life. Both time and circumstances show that Luke is not here recording the same discourse found in Mat.vi. The form of prayer itself proves it. Though in substance identical, the language is abridged. —*P.*

A.M. cir. 4036.
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n ch.18.1–8.
3 Or, *out of his way.*
4 Not necessarily in the same bed, but in bed in the same sleeping apartment, where, according to eastern custom, they lay round the walls upon carpets or mattresses. Campbell renders 'with me,' 'as well as myself,' which, no doubt, the Greek will bear; but if the children were in a different apartment, the friend could scarcely plead the danger of awaking them.—*C.*
5 Gr. *impudence,* Ge.32.26. Mat. 15. 22–28.ch.18.1–8. Ro.15.30. 2 Co.12.7,8.
6 Our Lord's argument is this—if a friend will yield to importunity what he will not yield to mere human friendship, how much more will God yield to importunate prayer, what he is already prepared to grant from heavenly love.—*C.*
o Mat. 7.7–11; 21.22; 17.21. Ge.32.26–29. Ps. 118. 5; 123. 2. Is. 45.11; 62. 1, 7. Mar. 11.24. Jn. 14. 13; 15. 7; 16.23,24. 2 Co.12.8. He.4.16. Ja.1. 5,6;5.16–18. 1 Jn.3.22;5. 14,15. Ps.31.15,17.
p Mat.7.9,10. Is. 49. 15.
7 Gr. *give.*
q Is.49.15. He.12.10. Mat.7.11.
r ver.2. Is. 63.16; 66. 1.
s Pr.1.23. Is. 44. 3. 4. Eze.36.27. Joel 2.28.
8 Instead of 'the Holy Spirit,' Matthew (ch.7. 11) says 'good things.' Our Lord, therefore, had made mention of both; but Matthew, in addressing Jews, accustomed to the temporal promises of Moses, turns their attention to the 'good things' (see Mar. 10. 30); Luke, who wrote for the Gentiles, turns their attention to that 'Holy Spirit,' by whom their conversion had been wrought, and their gifts derived.—*C.*
t Mat.9.32–34;12.22–30.
u Mat.9.34;10.25;12. 24. Mar.3. 22–30. Jn.7. 20;8.48,52;10.20.
w Mat. 12. 38; 16. 1. Mar.8.11. ver.29. 1 Co. 1.22. He.3.9,19.
x Mat. 9. 4; 12. 25. Mar.3.24. Jn.2.25. Re. 2.23.
9 Gr. *Beelzebul,* as ver.15,19,&c.

5 And he said unto them, [u]Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey[3] is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed;[4] I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him because he is his friend, yet because of his [5]importunity[6] he will rise and give him as many as he needeth.

9 And[o] I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11 If[p] a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he [7]offer him a scorpion?

13 If[q] ye then, being evil, know how to give good gifts unto your children; how much more shall *your* [r]heavenly Father [s]give the Holy Spirit to them that ask him?[8]

14 ¶ And[t] he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

15 But some of them said, [u]He casteth out devils through Beelzebub the chief of the devils.

16 And others, [w]tempting *him,* sought of him a sign from heaven.

17 But he, [x]knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth.

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.[9]

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scorpions' are here to be understood, not the animals so named, but satanic agents, more poisonous to the soul than they to the body. That the promise of exemption from the power of serpents may, however, be also literally understood, is manifest from Mar. 16. 18; Ac. 28. 3, 5. *C.*

Ver. 33. *Samaritan.* The object of our Lord in selecting a Samaritan was to show how a people whom the Jews hated and despised were capable of kind and generous actions, that thereby he might soften down national prejudices, and prepare the way for the union of all nations under one King. *C.*

Ver. 37. *Go and do likewise.* That is, *neighbour* includes not merely our friends by the ties of nature or grace—two points the lawyer never questioned; but also every one, friend or stranger, countryman or alien, who may stand in any need of our aid, and whom we have the means and the opportunity to serve. *C.*

REFLECTIONS.—Great are the difficulties of faithful gospel ministers, and proportionate their assistance. Alas! that so few should be laborious, skilful, and faithful, or successful! If their authority, qualifications, help, and success depend wholly on Christ, with what earnestness should their ministrations be attended to and improved! and cheerfully ought their hearers to provide them a subsistence. Ministers ought to appear altogether disentangled from carnal cares and pursuits. And dreadful is their case who reject a purely-preached gospel and the faithful preachers of it. —Happy is it to be instrumental in advancing the kingdom of Christ, and depressing that of Satan. But more so to be enrolled in heaven, as the loving people of God and heirs of his glory. How exhilarating are the views of that divine grace which, by the almighty influence of the Holy Ghost, God bestows on all the world the saving blessings and distinguished honours of the new kingdom! But it is absurd for men to seek righteousness and life by a law which they can never fulfil; or to attempt reducing the broad law of God to the standard of their own heart and life. Never ought any to inquire concerning eternal salvation from a captious or even curious intention, but with the most serious concern. And it is comely when love to God and to men streams powerfully through every action of life, and the miseries of strangers and enemies awaken our tender compassion. Never should ministers or others make visits without leaving a savour of Christ behind them. Everywhere they should labour to render men wise unto salvation. And no secular cares should ever hinder spiritual concern. Thrice happy are they who have the saving knowledge of, and an interest in, Christ! If once we have this, neither none but ourselves can deprive us of it; and Jesus will encourage our solicitous care about it, and seek our eternal possession of it.

CHAPTER XI. Ver. 2–4. The prayer here is an abridged form of that contained in the sermon on the mount, Mat. 6. 9–12, but was delivered on a very different occasion. This was revealed to one applicant for instruction, the former as an example, in the course of the sermon, Mat. 5. 5, 9, equally addressed to all. *C.*

Ver. 5. *Midnight.* The call 'at midnight,' that would appear so unlikely in the colder northern climates, would be perfectly natural in the warmer latitudes, in which, during summer, journeys are often taken at night, for avoidance of the oppressive and even dangerous heat of the day.—*Three loaves* may appear a large and unnecessary quantity, but the Jewish loaves were merely thin biscuit, each weighing but a few ounces. While it is also to be recollected that eastern hospitality required an amount of provision for a friend far beyond his necessity. See Ge. 43. 34. *C.*

Ver. 12. *Scorpion.* The scorpion is generally about two inches in length, and in structure resembles a lobster. It has a jointed tail, said to increase with its age, at the end of which is a small curved sharp-pointed sting, capable of inflicting a most poisonous and often deadly wound. Ælian, Avicenna, and others, describe a white species, of an oval form, and much resembling an ordinary egg. *C.*

Ver. 45. *Lawyers.* That scribes and lawyers are sometimes used indiscriminately is certain, from comparing Mat. 22. 35 with

19 And if I by Beelzebub cast out devils, by whom do [y]your sons cast *them* out? [z]therefore shall they be your judges.

20 But if I with the [a]finger of God[1] cast out devils, no doubt the kingdom of God is come upon you.

21 When a [b]strong man armed keepeth his palace, his goods are in peace:

22 But when [c]a stronger than he shall [d]come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He[e] that is not with me is against me: and he that gathereth not with me scattereth.

24 When[g] the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.[2]

25 And when he cometh, he findeth *it* [h]swept and garnished.

26 Then[i] goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first.

27 ¶ And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, [j]Blessed *is* the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea, [k]rather blessed[3] *are* they that hear the word of God, and keep it.

29 ¶ And[l] when the people were gathered thick together, he began to say, This is [m]an evil generation:[4] they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as [o]Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 The[p] queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, [q]a greater than Solomon *is* here.

32 The[r] men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a [s]greater than Jonas *is* here.

33 No[t] man, when he hath lighted a candle, putteth *it* in a secret place, neither under a [u]bushel, but on a candlestick, that they which come in may see the light.

34 The[v] light[5] of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; [z]but when *thine eye* is evil, thy body also *is* full of darkness.

35 Take heed, therefore, [y]that the light which is in thee be not darkness.

36 If[x] thy whole body therefore *be* full of light,[6] having no part dark, the whole shall be full of light, as when[7] the [a]bright shining of a candle doth give thee light.

37 ¶ And as he spake, [b]a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And when the Pharisee saw *it*, he marvelled that [c]he had not first washed before dinner.

39 And the Lord said unto him, [d]Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

40 *Ye* [e]fools,[8] did not he that [g]made that which is without make that which is within also?

41 But[g] rather give alms[1] of such things as ye have;[2] and, behold, all things are clean unto you.

42 But[h] woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 Woe[i] unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Woe unto you, scribes and Pharisees, hypocrites! for [j]ye are as graves which appear not, and the men that walk over *them* are not aware *of them*.

45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

46 And[k] he said, Woe unto you also, *ye* lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 Woe[l] unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

A.M. cir. 4036.
A.D. cir. 32.

y ch.9.49.Mar.9.38.

z ch.19.22.Sa.1.16. Job 15.6.

a Mat. 12. 28. Ex. 8. 19. Da. 2.44; 4.34;7.14, 22. ch.1.35, 53. He. 12. 29.

1 This seems to be an allusion to Ex. 8. 19, when the magicians acknowledged themselves overcome by 'the finger of God.' Our Lord, being 'a prophet like unto Moses,' asserts his working by the same divine power. —*C.*

b 1 Pe. 5.8. Ep 6.12; 2. 2. Is. 49. 24, 25. Mat. 12.29. Mar. 3.27.

c Is. 9. 6; 63. 1; 53. 12. He. 7.25. Mat. 28.18.

d Ge. 3. 15. Is. 53. 12; 49.24–26; 63. 1–4. Col. 2. 15. 1 Jn. 3. 8.

e Mat. 12. 30. Re. 3. 15, 16, with ch. 9. 50.

g Mat. 12. 43–45. Ac. 8. 13. Job 1. 7; 2. 2. 1 Pe. 5. 8. Is. 35. 1. ch. 4. 5, 6 Ep. 2. 2.

2 See note on Mat. 12. 43.—*C.*

h Ps. 81. 11, 12. Ga 5. 19–21. Ep. 2. 1–3. Tit. 3. 3. 2 Pe. 2. 12–19.

i Ps. 81. 12. Is. 66. 3, 4. He. 6. 4–8; 10. 26–31. 2 Pe. 2. 20–22. Jn. 5. 14.

j ch. 1. 28, 30, 48, with 23. 29.

k Mat. 7. 21; 12. 49. ch. 8. 21. Ps. 119. 1, 2. Ro. 2. 13. Ja. 1. 22–25.

3 That the title of *blessed*, prophetically assumed by the Virgin Mary, cannot furnish any evidence of a title to worship, is manifest from the statement of our Lord, that all who 'hear the word of God' are upon that sole account blessed rather than she, on account of being his mother.—*C.*

l Mat. 12. 38 42. Mar. 8. 11, 12.

m Is. 57. 3. Mat. 16. 4; 23. 33. Mar. 8. 38. Jn. 4. 48; 2. 18.

4 *This is an evil generation*, because, instead of hearing the word of God, and keeping it in memory or in practice, they 'seek a sign,' which they do not need, and which, if it were shown to their utmost wish, they would still disregard. *Note*, This implication is founded on the principle that he who from prejudice or love of sin rejects sufficient argument addressed to the understanding, would continue to reject evidence addressed to the senses. He that will not believe the Bible to be the word of God will assuredly deny a miracle to be the work of God. Of this the Jews gave sufficient example when they ascribed our Lord's miracles to Satan, and paid for a falsehood to impugn his resurrection.—*C.*

o Jonah 1. 17; 2. 2, 10; iii. iv. Is. 8. 18. ch. 2. 34; 9. 22, 44.

p 1 Ki. 10. 1, 2. 2 Ch. 9. 1. Mat. 12. 42.

q ch. 3. 22; 9. 35. Is. 9. 6; 42. 1; 49. 3. Jn. 1. 14, 29. Mat. 12. 5, 42. Col. 2. 3, 9.

r Jonah 3. 5–10. Je. 3. 11. Eze. 3. 6, 7; 16. 51. Ro. 2. 27, 29.

s Jn. 1. 14; 3. 16, 31; 10. 30. Ro. 9. 5. Tit. 2. 13. Ac. 7. 2.

t Mat. 5. 15. Mar. 4. 21. ch. 8. 16.

A.M. cir. 4036.
A.D. cir. 32.

u See Mat. 5. 15.

v Mat. 6. 22, 23. Ro. 12. 8. 1 Co. 10. 31. Ps. 119. 5, 6, 10.

5 *The light*, rather, 'the candle of the body is the eye,' which, though dark of itself, as a candle is, yet, being lighted up by the sun, directs every movement of the body.—*C.*

x Pr. 28. 22. Mar. 7. 22. Ps. 81. 12. Is. 66. 4. 2 Th. 2. 10–12.

y Is. 6. 9, 10; 5. 20; 29. 14, 15; 44. 18; 47. 10, 20. Je. 5. 21. Mat. 13. 14. ch. 18. 11. Ro. 1. 22. 1 Co. 1. 19–21.

z Ps. 119. 105. Pr. 6. 23. Is. 8. 20. 2 Co. 4. 6. Job 17. 9. 1 Pe. 3. 18. 1 Jn. 5. 20. 1 Pe. 2. 9. Ac. 26. 18. Mat. 5. 16. Phi. 2. 15, 16. Ep. 5. 8.

6 The difficulty of comprehending how the 'whole body' can be 'full of light,' lies in the figurative translation, and not in the original, which simply signifies *bright, enlightened*.—*C.*

7 *As when*, &c. Rather, 'as when a candle shines upon you with its brightness.'—*C.*

a Pr. 4. 18; 6. 23.

b ch. 7. 36; 14. 1; 7. 34. 1 Co. 9. 19, 20.

c Mat. 13. 1, 2. Mar. 7. 1–5.

d Mat. 23. 23, 25; 7. 15. Mar. 7. 4. Tit. 1. 15, 16. 2 Ti. 3. 5.

e Ps. 14. 1–5; 92. 5, 6; 94. 8. De. 32. 29.

8 The word 'fools' being ordinarily a term of reproach, may seem ill fitted for an instructive address. The sting of apparent insult may, however, be easily removed, by translating it more literally, 'thoughtless, unwise.'—*Note*, Those who attempt to measure the language of our Lord by any standard of worldly refinement, may readily pass sentence upon him for unnecessary severity; but what is called refinement is generally wanting in truth, the place of which it supplies by suppression, falsehood, and flattery—simply seeking to render the speaker agreeable, but having no regard for making the listener better. Our Lord spake truth, spake from love, and spake for eternity, therefore the world hated, persecuted, and crucified him.—*C.*

g Ge. 1. 12. 2. 7. Nu. 16. 22. Zec. 12. 1. He. 12. 9. 1 Th. 5. 23.

9 *But rather give alms of such things as are within* (the cup or platter), instead of your scrupulosity (ver. 39) about cleansing 'the outside.'—*C.*

1 ch. 12. 33; 16. 9. Mat. 5. 42. Da. 4. 27. Is. 58. 7; 61. 8. ch. 19. 8. 2 Co. 8. 12. 1 Ti. 4. 4. Tit. 1. 15. He. 13. 16. Liberality to the poor is a better way to sanctify your earthly enjoyments.

2 Or, *ye are able*.

h Mat. 23. 23, 24, 27; 9. 13; 12. 7. 1 Sa. 15. 22. Ho. 6. 6. Pr. 21. 3. Mi. 6. 3. Ga. 5. 22–24.

i ch. 20. 46; 14. 7. Mat. 23. 6, 7. Mar 12. 38, 39. 3 Jn. 9. Pr. 16. 18; 29. 23. Hab. 2. 4.

j Mat. 23. 27, 28. Ac. 23. 3. Ho. 5. 1; 9. 8. Ps. 12. 2; 55. 21; 5. 9. Tit 1. 15.

k Mat. 23. 4. Is. 10. 1; 58. 6. Ga. 6. 13. Ps. 94. 20.

l Mat. 23. 29–36.

Mar. 12. 28. But 'scribes and Pharisees' being both already mentioned, ver. 44, and the lawyer here concluding that he and his brethren were thus condemned by implication, it is evident there was a class of the learned professions specially called lawyers who yet were not called scribes. From ver. 52 it is probable some of 'the lawyers' were teachers in the colleges; and, from the influence ascribed to them, ver. 46, 47, that others were magistrates or judges. *C.*

REFLECTIONS.—There is great need that Jesus Christ should teach us to pray to God, as our gracious and heavenly Father, for all temporal, and especially spiritual blessings, with holy reverence and adoration; with firm faith, strong fervour, and persevering importunity; and with a charitable and forgiving temper of spirit, that God in all things may be glorified. If we thus pour out our requests in the name of our Redeemer, it is impossible they should fail of a gracious answer. But while some learn to pray, how many, contrary to all means used with them, reject and learn to blaspheme the glorious Deliverer from sin and Satan. None are held neuter in religion, but are either Jesus' friends or enemies. They, therefore, who seemed to be once reformed, often become the vilest apostates and distinguished slaves of Satan. How ready are others to imagine real happiness to consist in outward connections with Christ. But it is only they who believe and obey the gospel that are happy indeed. How dark is the gospel to persons destitute of faith and depraved in judgment! But aggravated is their guilt, and inexpressible their misery, who remain wilfully blinded by pitiful prejudices amidst the clearest gospel light, and who are influenced by a superstitious, hypocritical, and persecuting temper. Fearful sorrow awaits them who prefer external ceremonies to the substantial duties of love and obedience; or who are zealous of fair shows of religion while they secretly indulge themselves in the vilest abominations; or who

48 Truly [n]ye bear witness that ye allow[3] the deeds of your fathers: for [o]they indeed killed them, and ye build their sepulchres.

49 Therefore also said the [p]wisdom of God, I[q] will send them prophets and apostles, and *some*[r] of them they shall slay and persecute:

50 That[s] the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

51 From the blood of [t]Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, [u]It shall be required of this generation.

52 Woe[4] unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.[5]

53 And as he said these things unto them, the[v] scribes and the Pharisees began to urge *him* vehemently, and to [w]provoke him to speak of many things:

54 Laying[y] wait for him, and seeking to catch something out of his mouth, that they might accuse him.

CHAPTER XII.

1 *Christ preacheth to his disciples to avoid hypocrisy, and fearfulness in publishing his doctrine:* 13 *warneth the people to beware of covetousness, by the parable of the rich man who set up greater barns.* 22 *We must not be over-careful of earthly things,* 31 *but seek the kingdom of God,* 33 *give alms,* 36 *be ready at a knock to open to our Lord whensoever he cometh.* 41 *Christ's ministers are to see to their charge,* 49 *and look for persecution.* 54 *The people must take this time of grace,* 58 *because it is a fearful thing to die without reconciliation.*

IN the mean time, [a]when there were gathered together an innumerable multitude[1] of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware[b] ye of the leaven[2] of the Pharisees, which is hypocrisy.

2 For[c] there is nothing covered,[3] that shall not be revealed; neither hid, that shall not be known.

3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the house-tops.[4]

4 And I say unto you [d]my friends, [e]Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed, [f]hath power to cast into hell; yea, I say unto you, Fear him.

6 Are not five [h]sparrows sold for two farthings, and [i]not one of them is forgotten before God?

A.M. cir. 4036. A.D. cir. 32.

[n] Eze.18.19. Ps.64.8. Jos. 24. 22. ch. 19. 22. Job 15. 5, 6.

[3] In the parallel accusation, Mat. 23. 30, the scribes and Pharisees are represented as *disapproving* of the deeds of their fathers:—here the lawyers are represented as *allowing* them. The Pharisees, however, were hypocritical in their disapprobation of the murder of the prophets, for they meditated how they might destroy our Lord; and the lawyers were guilty of allowing the evil deeds of their fathers, because they continued to teach and enforce their wicked traditionary principles.—*C.*

[o] Ac.7.51,52.1 Th.2. 15.2 Ch.36.16. Mat.21. 35,36. Ja.5.10. He. 11. 35–38.

[p] Pr.1.20;8.1,12;9.1. 1 Co.1.24. Col.2.3.

[q] Mar. 16. 15. 1 Co. 12.28. Ep.4.11.

[r] Mat.22.6. Jn.16.2. 2Co.11.24,25. ch.21.16, 17. Ac.iv.–xxv.

[s] Mat.23.35,36. 1 Th. 2.15,16. Ex.20.5. Je.51. 56. Mi.6.16. Re.18.24. Ge.9.5,6. Ps.9.12.

[t] Mat.23.35. Ge.4.8. He. 11. 4. 1 Jn. 3. 12. 2 Ch.24.20–22. Zec.1.1.

[u] Je.7.28,29.

[v] Mat.23.13. Mal. 2. 7. Eze.22.25. 2 Ti.3.6. Tit. 1. 11. ch. 19. 39. They, by false glosses, kept people ignorant of the Scripture, and did all they could to hinder others, as well as themselves, from believing the gospel.

[5] Or, *forbad.*

[w] Mat. 23. 2–29; 12. 38;16.1;19.3;22.18. ver. 16.

[x] 1 Co.13.5.

[y] Mat.22.15. Mar.12. 13. Je.18.18;20.10. Ps. 37.32;56.5,6.

CHAP. XII.

[a] Ge. 49. 10. ch. 5.1, 15;6.17;9.11.

[1] *An innumerable multitude.* 'Myriads,' tens of thousands.—*C.*

[b] Mat.16.6–12. Mar. 8. 15–21. Lu.5.7,8.

[2] See note on Mat. 13.33.—*C.*

[c] Mar.4.22. Mat.10. 26. Job 12. 22. ch.8.17. Ec. 12. 14. 1 Co. 4. 5. 2 Co.5.10. Ro.14.12. Re. 20.12, 13.

[3] See note on Mat. 10.26.—*C.*

[4] See note on Mat. 10.27.—*C.*

[d] Jn.13.1;15.9,14,15. Ep.3.20.

[e] Mat.10.28–33. Is.8. 12;51.7–13;41.10,14. Je. 1.8, 17. 1 Pe. 3. 14. Re. 14.7. Ec.12.13. Pr.1.7; 23.17.

[f] Ps. 9. 17. Mat. 25. 41. Re. 18. Is.51.13.

[h] See Mat.10.29.

[i] Ac.15.18. Ps.173.5; 50.10,11;145.15,16; 147. 9.

* In many countries fruits constitute the principal produce of the land and food of the people; and it is well known that the grape, the fig, and the olive, may, with proper care, be preserved in a wholesome state for several years. In dry countries also, as was the case of Egypt in the days of Joseph, various kinds of grain also may be easily preserved 'for many years'—as, indeed, it may be preserved in any country, though in moist climates the preservation of grain is matter of greater difficulty.—*C.*

A.M. cir. 4036. A.D. cir. 32.

[f] 1 Sa.14.45.2 Sa.14. 11. 1 Ki.1.52. Ac.27.34. ch.21.18.1 Pe.5.7.

[k] Mat.10.31; 6.26. 1 Co.9.9. Ps.8 5. Is.43.1–3;41.10–16;51.7,12.

[l] Mat.10.32. Ro. 10. 9,10. 2 Ti.2.12. Ps.119. 46. Ac.4.19. Re.2.10;3. 5.1 Sa.2.30.1 Co.15.58.

[m] Mat.10.33. Mar.8. 38. ch.9.26. Ac.3.13,14. Re.3.8. 1 Jn.2.23. Mat. 7.23;25.12,31.

[o] Mat.12.31,32. Mar. 3.28, 29. 1 Ti. 1. 13, 15. He.7.25. 1 Jn.1.9. Eze. 33. 11. ch.23.34. Ac. 3. 31. with 1 Jn.5.16. He. 6.4–8; 10.26–31. 1 Sa.2. 25.

[5] See note on Mat. 12.32.—*C.*

[p] Mat. 10. 19. Mar. 13. 11. ch.21.14,15. Ac. iv.–xxv.

[q] Mat.6.34. Phi.4.6. 1 Pe.5.7.

[r] Ac.6.10; xxvi. Ps. 46.1. Ge.22.14. Ex.4.12, 15. 2 Sa.23.2. Is.43.1,2; 41.10;48.17. Je.1.7. ch. 21.14.

[6] The brief discourses recorded in this and the previous chapter are nearly all found in Matthew; but not always in the same connection, or in precisely the same words. This illustrates the statement already made, that our Lord repeated his lessons more than once. When teaching his disciples it was necessary he should do so.—*P.*

[s] Eze. 33. 31. Ps. 17. 14. Phi.3.19. Jn.6.26. 1 Ti.6.5,9,10.

[t] Ex.2.14. Jn.18.36.

[u] ch.21.34;8.14. 1 Co. 5.11. Col.3.5. 1 Ti.6.7–11,17–19. He.13.5. Ep. 5.3. 1 Th.2.5. Hab.2.9. Ps.119.36,37. Pr.28.16.

[7] *Covetousness.* The desire of having.—*Note,* It was a severe censure upon Christians when 'enough' was defined to signify 'a little more. Truly, the contented man is the only rich man. But who is contented? None but he who has been 'taught of God,' who has 'known Christ Jesus in the fellowship of his sufferings,' who has 'laid up for himself treasures in heaven,' has 'set his affections on things above,' and whose 'life is hid with Christ in God.'—*C.*

[v] Mat.6.25. Job 2.4. Ec.4.6; 5. 10, 12, 13, 17, 19; 6.2. Pr.17.1; 15. 16, 17;16. 16. Ps.37. 16.

[x] Job 12.6. Mat.5.45. Ac.14.17. Job 21.7–12. Ps.73.3–12.

[y] Ps.17.14. Phi.3.19. Ja.3.15;4.4,15,16.

[8] See note [s] in first column.

[z] Ps.49.18. Job 14.1. Pr.27.1.

[a] Ec.11.9. Is. 22. 12, 13.1 Co.15.32. Ja.5.5.

[b] Da.4.31. 1 Th.5.3. Job 21.13.

[9] *Thou fool*—to be so busy thinking about the body, and never sparing a thought for the soul!—*C.*

[1] Or, *do they require thy soul.*

[c] Job 20.20–23; 27.8. Ps. 39. 6; 52. 7. Je.4.14. Je.17.11. Ps.49.7,10,17.

[d] Mat. 6. 20. ver. 33. Hab. 2. 9. Ho. 10. 1. 1 Ti.6.17,18. Ja.2.5.

[e] Mat.6.25–34. Ps.55. 22. 1 Co.7.32. Phi.4.6. 1 Pe.5.7. 1 Ti.6.8. He.13. 5.

[2] See note on Mat. 6.25.—*C.*

[g] Job 2.4,6; 1.12. Pr. 13.8;6.26.

[h] Mat. 6. 26. Job 38. 41. Ps.104.27,28;145.15, 16;147.9.

7 But [i]even the very hairs of your head are all numbered. [k]Fear not therefore: ye are of more value than many sparrows.

8 Also[l] I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

9 But[m] he that denieth me before men shall be denied before the angels of God.

10 And[o] whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost[5] it shall not be forgiven.

11 And[p] when they bring you unto the synagogues, and *unto* magistrates, and powers, [q]take ye no thought how or what thing ye shall answer, or what ye shall say:

12 For[r] the Holy Ghost shall teach you in the same hour what ye ought to say.[6]

13 ¶ And one of the company said unto him, Master, speak to my brother, [t]that he divide the inheritance with me.

14 And he said unto him, Man, [t]who made me a judge or a divider over you?

15 And he said unto them, [u]Take heed, and beware of [7]covetousness: [v]for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man [x]brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And[y] he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits[8] and my goods.

19 And I will say to my soul, [z]Soul, thou hast much goods laid up for many years; [a]take thine ease, eat, drink, *and* be merry.

20 But[b] God said unto him, *Thou* fool![9] this night thy soul shall be required of [1]thee: [c]then whose shall those things be which thou hast provided?

21 So[d] *is* he that layeth up treasure for himself, and is not rich toward God.

22 ¶ And he said unto his disciples, Therefore I say unto you, [e]Take no thought[2] for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The[g] life is more than meat, and the body *is more* than raiment.

24 Consider[h] the ravens: for they neither

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condemning ancient persecutors, do themselves rage against and persecute Christ, his gospel, and followers. Perseverance in national sins certainly issues in national ruin. And it is highly criminal and dangerous to hate, conceal, or misinterpret the Scriptures, or to hate reproof, and rage against Jesus Christ and his Word for condemning our faults.

CHAPTER XII. Ver. 29. *Neither be ye of doubtful mind.* The original seems to refer to those who are superstitiously guided by meteors, as both individuals and nations frequently are—any regard to which unmeaning portents (of superstition begotten, and by superstition expounded) God expressly forbids. See Je. 10. 2. A literal translation would stand thus:—'Neither be ye meteorized,' carried about as clouds 'by every wind of doctrine,' tossed up and down between hope and fear of the means of support. *C.*

Ver. 32. Even nominal Christians are still a 'little flock'—only about 175,500,000; while 482,000,000 are heathens, 140,000,000 Mohammedans, and 2,500,000 Jews. But of these 175,500,000 nominal Christians, how (comparatively) few can even charity reckon as real followers of the Lamb! Yet, however few, it is their Father's good-will to prevent them now, by grace, from following a multitude to do evil, and to make them the founders of that spiritual kingdom that shall yet obtain dominion over all the earth. *C.*

Ver. 35. *Let your loins be girded about.* This direction is generally considered an allusion to the order of the passover, Ex. 12. 11, and to the long, flowing, and entangling robes of the Orientals, which, however graceful in domestic use, required to be bound around the loins before a journey. But on considering ver. 37, where the master, it is said, 'will gird himself,' and recollecting the act of our Lord, when he 'girded himself with a towel,' Jn. 13. 4, it would seem rather to refer to the preparation of servants to wait at their master's table, than to the preparation of travellers to set out upon a journey. *C.*

Ver. 51. Our Lord was not the author, but the innocent occa-

sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

25 And[i] which of you with taking thought can add to his stature[3] one cubit?[4]

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies, how they grow; they toil not, they spin not: and yet I say unto you, that [j]Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, [k]which is to-day in the field, and to-morrow is cast into the oven, how much more *will he clothe* you, [l]O ye of little faith?

29 And [m]seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.[5]

30 For[o] all these things do the nations of the world seek after: [p]and your Father knoweth that ye have need of these things.

31 But[q] rather seek ye the kingdom of God; and all these things shall be added unto you.[6]

32 Fear[r] not, [s]little flock, for [t]it is your Father's good pleasure to give you the kingdom.

33 ¶ Sell[u] that ye have, and give alms: [v]provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For[w] where your treasure is, there will your heart be also.

35 ¶ Let[y] your loins be girded about, and *your* lights burning;

36 And[z] ye yourselves like unto men[7] that wait for their lord, when he will return from the[a] wedding; that, when [b]he cometh and knocketh, they may open unto him immediately.

37 Blessed[c] *are* those servants, whom the lord, when he cometh, shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch,[8] or come in the third watch, and find *them* so, blessed are those servants.

39 And[d] this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be[e] ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 ¶ Then Peter said unto him, Lord, speakest thou this parable [g]unto us, or even to all?

42 And the Lord said, [h]Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season?

43 Blessed[i] *is* that servant, whom his lord, when he cometh, shall find so doing.

44 Of a truth I say unto you, that he [j]will make him ruler over all that he hath.

45 But [k]and if that servant say in his heart, My lord delayeth his coming; and shall begin [l]to beat the men-servants[9] and maidens, and to eat and drink, and to be drunken;

46 The[m] lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and [o]will cut him in sunder,[1] and [p]will appoint him his portion with the unbelievers.

47 And[q] that servant which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.

48 But he that knew not,[2] and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

49 ¶ I[r] am come to send fire[3] on the earth; [4]and what will I, if it be already kindled?[5]

50 But [s]I have a baptism to be baptized with; and how am I [6]straitened[7] till it be accomplished!

51 Suppose[t] ye that I am come to give peace on earth? I tell you, Nay; but rather division:

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

54 ¶ And he said also to the people, [u]When ye see a cloud rise out of the west,[8] straightway ye say, There cometh a shower; and so it is.

55 And [v]when *ye see* the south wind[9] blow, ye say, There will be heat; and it cometh to pass.

56 *Ye*[x] hypocrites! ye can discern the face of the sky, and of the earth: but how is it that ye do not discern [y]this time?

57 Yea,[z] and why even of yourselves judge ye not what is right?

58 ¶ When[a] thou goest with thine adversary to the magistrate, *as thou art* in the way, give

A.M. cir. 4036.
A.D. cir. 32.

i Mat.6.27. Ps.75.6. Ec.9.11.
[3] Or, *age*.
[4] See note on Mat. 6.27.—*C*.
j 1 Ki.iv.ix.x.2 Ch.i. viii.ix.
k Ps.129.6; 102.4. Is. 40.6,7.1 Pe.1.24.
l Is. 50. 10. Mat. 14. 31. Mar.9.24.
m ver. 22. Mat. 6.25, 31. Phi.4.6.1 Pe.5.7. Ps. 55.22.
[5] Or, *live not in careful suspense*.
o Ps.4.6;17.14. Phi.3. 19. Ro.8.5. Mat. 5.46, 47;6.32.
p 2 Ch.16.9. Ps.23.1. Phi.4.19.
q Mat.6.33. Jn.6.27. 1 Ti. 4. 8. 1 Ki.3.11–13. Ps. 34. 9,10; 37.8,19,25, 29;84.11. Ch.10.42.1 Co. 3.22. Is.33.16. Ro.8.32, 32.
[6] *And all these things shall be added unto you.* Query, How far may a believer assuredly conclude that God will 'add to him' such temporal blessings as are here promised? Just so far as, according to ver.30, he really has need; but by no means so far as 'the lust of the flesh, the lust of the eye, and the pride of life' might desire. These the believer must altogether resign, forfeit, and sacrifice, if he would lay hold on eternal life.—*C*.
r Is.35.3,4; 41.10,14; 43.1,2. Re.1.17.
s Mat.7.14;20.16;22. 14. Is. 40.11. Jn.10. 27, 28. Eze.34.31.
t Mat. 7. 11; 25. 34. Ep.1. 3–7. Je. 3.19. Jn. 18. 36. Ja. 2. 5. Re.1.6; 22.5. He.12.28. 2 Pe.1. 11. Ro.6.23. Mat.11.25, 26.
u Mat. 19. 21. Ac. 2. 45;4.34.2 Co.8.2. ch.16. 9.
v Mat. 6. 19–21. ch. 16.9;18.22.1 Ti.6.17–19.
x Mat.6.21. Col.3.1–3. Phi.3.20.2 Co.4.18.
y Ep.6.14.1 Pe.1.13. Mat.5.16; 25.1,13. Pr.4. 23;21.18.
z Ge.49.18. Ps. 62.1, 5;130.5,6;123.2.
[7] 'Like unto men' servants.—*C*.
a Mat.22.1–13; 25.1–12.
b Mat. 24.42–45. Ca. 5.2. Re.3.20. Ps.24.7,9.
c Mat.24. 46–51. Re. 16.15. La.3.25,26. 2 Ti. 4.7,8.
[8] *The second watch*—according to the Roman computation, now introduced, extended from nine in the evening till twelve (Lu. 12. 38); the third lasted from twelve till three; the fourth from three till six (Mat.14.25). All these watches are distinctly enumerated, Mar. 13. 5, under the names of 'even, midnight, cock-crowing, and morning.'—*C*.
d Mat.24.43. 1 Th.5. 2,3. Re.16.15; 3.3. 2 Pe. 3.10.
e Mat. 24. 42, 44; 25. 10, 13. Ro. 13. 11. 1 Co. 16.13. 1 Th.5.6. 1 Pe.5. 8. Mar.13.33–37. ch.21. 34–36.2 Pe.3.12. Re.16. 15;21.2;19.7.
g Mar. 13. 37; 14. 34, 38.
h Mat. 24. 45; 25. 21, 23. ch.19.17,19. 1 Co.4. 2. Jn. 21.15–17. Ac. 20. 28. Ga. 6. 10. Ep. 4.11–13. He.3.5; 13.17. 2 Ti 2.2.

[9] Allusion is doubtless made to the promise of the Baptist (ch.3.16): 'he (Christ) shall baptize you with the Holy Ghost and *with fire*.' The gift of the Holy Spirit, as a quickening, enlightening, and guiding Spirit, is especially meant. Alford renders the second clause of the verse: '*And what will I? Would that it were already kindled*.'—*P*.

A.M. cir. 4036.
A.D. cir. 32.

i Re.16.15. 2 Ti.4.7, 8.ver.37.
j See ver. 42; ch. 19. 17,19; 22.29,30. 1 Pe.5. 4. Da. 12.2,3.
k Mat.24.48. 2 Pe.2. 3.4. Eze.12.22–28.
l Mat. 22. 6. Is. 65.5. 3 Jn. 9, 10. 2 Co. 11. 20. Ga. 4. 17, 18. Phi. 3. 18, 19.
[9] The original, 'boys and girls,' is much more expressive than 'men-servants and maid-servants;' for it intimates not only unfaithfulness, riot, and severity, but that unmanly cruelty which assails the weak and unprotected, while it dares not measure itself with the strong.—*C*.
m Mat. 24. 42, 44, 50, 51. 1 Th. 5. 2, 3. Re.16. 15. Jn. 5. 28, 29.
o Ps. 37. 9;94.14.
[1] Or, *cut him off*.
p Job 20.29. Ps.11.6. Mat. 7. 22, 23; 8. 11, 12; 13.42,50.
q Mat.11. 21–24. ch. 10.12–15. Jn.9.41;15.22. Ac.17.30. Ja.4.17. Nu. 15. 30. De. 25. 2. Le. 5. 17. 1 Ti.1.13;6.20.
[2] How could a man who 'knew not his Lord's will,' be guilty, and liable to any stripes? Simply because there was a fault in being ignorant at all, where there was opportunity of learning. Knowledge is, no doubt, an aggravation of sin; but ignorance itself is a sin, in a land of gospel light.—*C*.
r ver.51–53. Mat.10. 34–36;16.24,25;24.9,10.
[3] The fire of truth, that will test every doctrine, and separate the false from the true; that will test every man's principles, and distinguish sincerity from hypocrisy—the fire of reproof and condemnation, that will either harden the heart of men, because disturbed in their sins, or, by utterly consuming every false hope, will drive them to me for salvation.—*C*.
[4] 'And what will I, but that it be (speedily) kindled?'—*C*.
[5] See note * in first column.
s Mat. 20. 22; 16. 21; 17. 22, 23; 20. 18, 19, 28; 21. 39; xxvi. xxvii. Jn. xviii.xix.ch.xxii.xxiii.
[6] Or, *pained*, Ps.40. 8. Jn. 18.11. Ac. 21. 13. He desired, and delighted, to suffer unto death, for our redemption.
[7] *Straitened*. Literally, 'hemmed in' by enemies, anxieties, and sorrows, even unto death.—*C*.
t Mat. 10. 34–36, 21. Mi.7.5,6. Je.9.4. Ac.13. 44,45; 28.24. Ps.41.9;55. 13,14. Jn. 13. 18; 15.18, 19; 16.2.2 Co.11.26. Ac. iv.–xxv. Jn.9.16;10.19.
u Mat.16. 2. Job 36. 27–33. 1 Ki.18.44.
[8] *When ye see the cloud rise out of the west*. The Mediterranean lay on the west of Judea, and when a well-known form of cloud arose in the previously bright sky, it furnished a certain indication of approaching rain.—*C*.
v Job 37.17.
[9] *The south wind*, blowing over the hot countries, Egypt, Ethiopia, and Arabia, would naturally bring sultry (literally, 'burning') weather. —*Note*, How inconsistent is the conduct of the worldly man! —From self-interest an accurate observer, a diligent student, a very prophet in natural things, yet negligent, careless, and blind to those that are spiritual and eternal!—*C*.

x Mat.16.3. Ro.1.21,22. 1 Co.1.19–24,26,27. Mat.11.25; 24.32. Jn.4.35. *y* Ga.4.4. ch.19.42,44 Is.63.4; 61.2. Da.9.24–26. Mal.3.1; 4.2. Hag.2.7. ch.19.42,44. *z* 1 Co.11.14. De.4.29;32.29. Ps.94.8 *a* Mat.5.23–26. Ge.32.3–20.1 Sa.25.28. Pr.25.8,9, with Ps.32. 6.2 Co.6.2. He.3.7–13. ch.14.31,32. Is.55.6. Job 22.21. Jn.5.22.

sion of division. The division was produced by the perversity of men, who loved darkness rather than the light, and therefore hated the light, and persecuted every one that followed it. *C*.

REFLECTIONS.—How absurd is hypocrisy, seeing God is omniscient, and will in the last judgment publicly expose our whole conduct! It is highly unbecoming to distrust his care for, and assistance of, us in every duty, or to fear men more than him; and infinitely dangerous not to prefer the care of our soul to everything else. There is great need of watchfulness and fidelity in religion, since Christ will certainly own or reject us in the other world as we do him in this. And with humble confidence may we commit our souls to that Saviour who eagerly desired to undergo the worst of deaths for the salvation of sinners; and to that

diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.[1]

59 I tell thee, [b]thou shalt not depart thence, till thou hast paid the very last [2]mite.[3]

CHAPTER XIII.

1 Christ preacheth repentance upon the punishment of the Galileans, and others. 6 The fruitless fig-tree may not stand. 11 He healeth the crooked woman: 18 showeth the powerful working of the word in the hearts of his chosen, by the parable of the grain of mustard-seed, and of leaven: 23 exhorteth to enter in at the strait gate, 31 reproveth Herod, and lamenteth over Jerusalem.

THERE were present at that season some that told him of the [a]Galileans, whose blood Pilate had [b]mingled with their sacrifices.[1]

2 And Jesus answering said unto them, [c]Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3 I tell you, Nay: but [d]except ye repent, ye shall all likewise perish.[2]

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners[3] above all men that dwelt in Jerusalem?

5 I tell you, [e]Nay: but except ye repent, ye shall all likewise perish.

6 ¶ He spake also this parable: A certain *man* had [g]a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, [h]Behold, these three years I come seeking fruit on this fig-tree, and find none: [i]cut it down; why cumbereth it the ground?

8 And he answering said unto him, Lord, let[j] it alone this year also, till I shall dig about it, and dung *it:*

9 And if it bear fruit, *well:* and if not, *then* after[k] that thou shalt cut it down.

A.M. cir. 4036.
A.D. cir. 32.

1 See note on Mat. 5.26.—*C.*

b Mat. 5.26. Pr. 25.8, with Mat. 25. 41, 46. 2 Th. 1.9.

2 Not quite the tenth part of a farthing, Mar. 12.42.

3 See note on Mar. 12.42.—*C.*

CHAP. XIII.

a Ac. 5.37.

b Lu. 2.20.

These Galileans are by some supposed to have been the followers of Judas of Galilee (Ac. 5.37), who endeavoured to excite the Jews against the Romans, and to prevent the payment of tribute to Cæsar. To this supposition, however, the chronological objections seem insuperable. But that the Galileans were a most ungovernable and seditious people, and that they excited several insurrections, Josephus testifies; and to some well-known instance of their crime and their punishment our Lord here alludes.—*C.*

c Job 5.6,7. Ac. 28.4. Mat. 7.1.

d ver. 5. Jn. 3.3,5. ch. 19. 27, 42–44; 21. 24. Mat. 3.10, 12; 12.45; 21. 41, 44; 22. 7; 23. 35–39; xxiv. Mar. xiii. Ac. 3. 19. Re. 2.21,22. De. 28. 52–68.

2 *Ye shall all likewise perish.* This is not a general assertion that all impenitent sinners would perish, but that his Jewish auditors would perish in the same manner—that is, at the time of the sacrifice, and by the Roman sword, which literally came to pass, as Josephus testifies; for Jerusalem was taken at the time of the passover, and many thousands slaughtered in and about the temple.—*C.*

3 Or, *debtors*, Mat. 6.12; 18.24. ch. 7.41; 11. 4.

e Ex. 4.8. Is. 28.10,13. Mi. 6.9. Eze. 18.30; 7.3, 4.

g Is. 5. 1–4. Ps. 80.8–13. Je. 2.21. Mat. 21.19, 20, 33–41. Eze. xv. Jn. 15. 16. Ga. 5. 22. Phi. 4. 17.

h Ro. 2.4,5. 2 Pe. 3.9. Ho. 10. 1, 2. Is. 5.4–7. Eze. xv. Jn. 15.2,8.

i Ex. 32.10.

j Ps. 106. 23. Ex. 32. 11. Je. 18.20. Joel 2.17. He. 7.25. ch. 23.34.

k Jn. 15.2. He. 6.8. Je. 18.21; 15.1. 7.16. Ps. 21.8–12; 69.22–28.

A.M. cir. 4036.
A.D. cir. 32.

l ch. 4.15, 16.44.

m ver. 16. Mat. 15.22; 17.15. ch. 14.2. Jn. 5.5,6. Ps. 6.2.

4 *A spirit of infirmity* evidently means (see ver. 16) an evil spirit, which, having taken possession of the woman, produced that distortion by which she had been so long 'bowed together.'—*C.*

o Is. 65.1. Mat. 11.28.

p Joel 3. 10. Ps. 107. 20. Ro. 4.17. ch. 5.20,24; 7.14; 6.10; 8.54; 18.42.

q ch. 5.13; 6.19; 8.44. Mar. 7. 33; 8.25; 16.18. Ac. 9.17.

r Nu. 23.19. Ps. 33.29. ch. 18. 43; 7. 15, 16. Ps. 103.1–5; 116.12; 115.1,3.

s Mat. 9. 18. Ac. 13. 15.

t Ro. 10.2. Ga. 4.17.

u Mat. 12.10. Mar. 3. 2. Jn. 5.16.

v Ex. 20.9; 23.12. Le. 23. 3. De. 5.13. Eze. 20. 12. ch. 6.7; 14.3.

x ch. 12. 1. Pr. 11. 9. Mat. 7. 5; 23.13–28. Is. 29.13.

y Mat. 12. 10, 11. ch. 14.3,5. Jn. 7.23. De. 22. 4.

z ch. 19.9; 3.8. Ge. 17. 7.

a Jn. 8. 44. Ep. 2. 2. Mar. 9.17, 18, 21, 22, 26.

5 *Whom Satan hath bound.* Newcome and others have attributed this and similar expressions (as Ac. 10.38. 1 Co. 5.5. 2 Co. 12.7. 1 Ti. 1.20) to 'the popular language of the Jews,' by which 'diseases and infirmities were attributed to Satan or the devil.' Now if by 'popular language' be meant language derived from the Old Testament, the popular book of the Jews, there can be no objection to the statement; but if by 'popular language' is meant the language of vulgar ignorance, prejudice, or superstition, then is the statement to be altogether repudiated. It is the glory of the Jews that, in this case, their 'popular language' was the language of truth, immediately derived from the revelation of God. Till this hour, and till 'the last enemy shall be destroyed,' Satan 'has the power of death' (He. 2. 14), and consequently, as in the case of Job and his family (Job 1.12; 19. 2, 6,7), in some sense of reality, the power over all that produces it.—*C.*

b Is. 49. 24–26. Mar. 2. 27; 3.4. Mat. 12. 11, 12.

10 ¶ And[l] he was teaching in one of the synagogues on the sabbath.

11 And, behold, there was a woman which had a [m]spirit of infirmity[4] eighteen years, and was bowed together, and could in no wise lift up *herself.*

12 And when Jesus saw her, [o]he called *her to him,* and [p]said unto her, Woman, thou art loosed from thine infirmity.

13 And he [q]laid *his* hands on her: [r]and immediately she was made straight, and glorified God.

14 And [s]the ruler of the synagogue answered [t]with indignation, [u]because that Jesus had healed on the sabbath-day, and said unto the people, [v]There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath-day.

15 The Lord then answered him, and said, [x]*Thou* hypocrite! [y]doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?

16 And ought not this woman, being [z]a daughter of Abraham, whom [a]Satan hath [5]bound, lo, these eighteen years, [b]be loosed from this bond on the sabbath-day?

17 And when he had said these things, [c]all his adversaries were ashamed: [d]and all the people rejoiced for all the glorious things that were done by him.

18 ¶ Then said he, Unto what is the [e]kingdom of God like? [g]and whereunto shall I resemble it?

19 It is like a grain of mustard-seed,[6] which a man took and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

c ch. 14.6. Is. 45.24.1 Pe. 3.16. Ps. 40.14. Ac. 3.9–11. *d* ch. 7.16. Mat. 9.33. Ex. 15.11. Ps. 111.3. Is. 4.2. *e* Ac. 1.3. ch. 17.20,21. *g* Mat. 13.31,32. Mar. 4.30–32. Job 8.7. Is. 60.22; 2.2–4; xlix. liv. lx. Eze. 47.1–12. Da. 2.44. Zec. 2.11; 8.20–23; xiv. Ac. i.–xix. Ps. 80.8–11. Pr. 4.18. Job 17.9.

6 See note on Mat. 13.31.—*C.*

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heavenly Father whose kind providence extends to the meanest creature, and has prepared for us an everlasting kingdom. Surely this is worthy to be sought for as our principal treasure, and prepared for as our inexpressible happiness. Why should we set our hearts on worldly portions, which only procure envy and contention; or which, by their abundant increase, precipitate their owners into everlasting perdition? And it is base and shameful when ministers neglect their infinitely-important work, and perplex their minds, or waste their time, in civil affairs. Yea, the more light men sin against, the greater will be their punishment. Alas that, while Jesus Christ died to reconcile men to God, and to one another, men's lusts, passions, and prejudices should make his conciliating gospel an occasion of strife and confusion! But if we be persecuted for a prudent and disinterested adherence to truth, he will enable us to defend our conduct. How perversely men are set against the Saviour, when they hate and persecute their nearest relations for his sake! And many are very prudent with respect to temporal, and fools with respect to spiritual and eternal concerns. Sinners are in unceasing danger of falling into the hand of God's displeasure. And if, in their present day of grace, they do not, through faith, obtain reconciliation with him, unavoidable, unsupportable, and endless must be their ruin. Alas, who amongst us can abide with deep anguish, or dwell with everlasting remorse!

CHAPTER XIII. Ver. 1–9. The ruin of the Jewish nation, about forty years after Christ, was, like that of the Galileans and the Jews crushed by the tower of Siloam, most sudden and dreadful, chiefly occasioned by their attendance on their ceremonial services, and near to the temple.—The parable of the *fig-tree* imports, that notwithstanding their long-continued barrenness of good tempers and works, yet, by means of the intercession of Christ and his ministers, they should, for about forty years, enjoy a gospel dispensation, and afterwards be fearfully destroyed on account of their unfruitfulness and wickedness.

Ver. 24. *And shall not be able.* The reasons of this inability are:—(1) They 'seek' when they ought to 'strive.' (2) They seek at the wrong time—not when the Master (Christ) was sitting in intercession, but when he had risen up to judgment, He. 7. 25; 10. 12, 13. (3) They 'seek' in the wrong place, for they 'stand without,' Jn. 15. 2, 6—that is, not in Christ's faith, name, and righteousness. (4) They seek upon the wrong plea—not that they had submitted to him and trusted in him, Ep. 1. 12; He. 5. 9—but merely that they had followed him in eating and drinking—that is, professed his gospel as far as it was pleasant and profitable, and belonged to a Christian land where he had taught in their streets; but affording, by their ignorance and presumption, a melancholy evidence that the Spirit of truth and holiness had not taught in their hearts, Jn. 14. 26. *C.*

Ver. 32. *That fox.* According to modern ideas, the fox is the emblem of cunning, hypocrisy, and robbery: and, consequently, its application to Herod has been considered as a condemnatory allusion to his crooked and unrighteous policy. For this interpretation, however, the Scriptures furnish no foundation. The fox is mentioned in Scripture, (1) As employed by Samson, Ju. 15. 4, to burn the corn of the Philistines. (2) As destroying the vines, Ca. 2. 15. (3) As inhabiting desolate ruins, La. 5. 18. (4) As burrowing in holes, Mat. 8. 20. Out of these facts, therefore, and not from any modern ideas, must the meaning of the title be collected. A political firebrand to his kingdom; the destroyer of her agriculture and commerce: the desolater of her cities, and a houseless exile (all which things were literally true of this Herod), is, most probably, the scriptural interpretation of the message of our Lord—a message at once descriptive of the past, and prophetic of the future. *C.*

REFLECTIONS.—With great care should we guard against uncharitable censures of those whom God hath sorely afflicted, remembering that his strokes on them are warnings to us, and that nothing short of evangelical repentance can prevent our eternal ruin. Severe censures of others but prepare ourselves for unmixed wrath from God. He takes the most exact notice of every season and means of grace we enjoy, and of our unprofitableness under the same. The opportunities of his mercy and patience are often unexpectedly lengthened out through the mediation of his Son and the prayers of his ministers. And if he spare, ministers ought to be diligent. The most unfruitful sinners may be renewed and turned to God by the gospel: but the obstinate abuse of this will at last issue in men's just and inexpressible ruin. Cries for mercy will then become vain, hopes and pleas from external privileges will be defeated, and there will be none to intercede for the sinner. Let not therefore curious inquiries about the number of the saved, but earnest care about my own believing in Jesus Christ, be the labour of my soul. And to quicken my diligence, let me remember that few comparatively are saved: and to raise my admiration, and encourage my faith, let me think how often the most improbable in appearance are converted, while others choose to perish in their sins. And let me behold how ready Jesus was to instruct the ignorant,

20 ¶ And again he said, Whereunto shall I liken the kingdom of God?

21 It[h] is like leaven,[7] which a woman took and hid in three [i]measures of meal, till the whole was leavened.

22 And[j] he went through the cities and villages, teaching, and journeying towards Jerusalem.[8]

23 ¶ Then said one unto him, Lord, [k]are there few[9] that be saved? And he said unto them,

24 [l]Strive[1] to enter in at the strait gate: for many, I say unto you, [m]will seek to enter in, and shall not be able.

25 When[o] once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

26 Then shall ye begin to say, [p]We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But[q] he shall say, I tell you, I know you not whence ye are; depart from me, all *ye* workers of iniquity.

28 There[r] shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.

29 And[s] they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

30 And,[t] behold, there are last which shall be first, and there are first which shall be last.

31 ¶ The same day there came certain of the Pharisees, saying unto him, [u]Get thee out, and depart hence: for Herod will kill thee.

32 And he said unto them, Go ye, and tell that [v]fox, Behold, [w]I cast out devils, and I do cures to-day and to-morrow, and the third *day* I shall be [y]perfected.

33 Nevertheless, [z]I must walk to-day, and to-morrow, and the *day* following: [a]for it cannot be that a prophet perish out of Jerusalem.

34 O[b] Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; [c]how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and [d]ye would not!

35 Behold,[e] your house is left unto you desolate: and verily I say unto you, [g]Ye shall not see me, until *the time* come when ye shall say, [h]Blessed *is* he that cometh in the name of the Lord.

CHAPTER XIV.

2 Christ healeth the dropsy on the sabbath: 7 teacheth humility: 12 to feast the poor: 15 under the parable of the great supper, showeth how worldly-minded men, who contemn the word of God, shall be shut out of heaven. 25 Those who will be his disciples, to bear their cross must make their accounts aforehand, lest with shame they revolt from him afterward, 34 and become altogether unprofitable, like salt that hath lost its savour.

AND it came to pass, [a]as he went into the house of one of the [b]chief Pharisees, to eat bread on the sabbath-day, that they [c]watched him.[1]

2 And, behold, there was a certain man before him, which had the dropsy.[2]

3 And Jesus answering spake unto [d]the lawyers and Pharisees, saying, [e]Is it lawful to heal on the sabbath-day?

4 And [g]they held their peace. And he took *him*, and healed him, and let him go;

5 And answered them, saying, [h]Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day?

6 And[i] they could not answer him again to these things.

7 ¶ And he put forth a parable to those which were bidden, when he marked how [j]they chose out the chief rooms;[3] saying unto them,

8 When thou art bidden of any *man* to a wedding, sit not[4] down in the highest room; lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But[k] when thou art bidden, go and sit down[5] in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship[6] in the presence of them that sit at meat with thee.

11 For[l] whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 ¶ Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* [m]rich neighbours;[7] lest

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A.M. cir. 4036. A.D. cir. 32.

h Mat. 13. 33. Ro. 1. 14,16. 1 Co. 9. 22,23. Ps. 72. 16–19; 119. 11. 1 Th. 5. 23.

i See note on Mat. 13. 33.—*C.*

j See Mat. 13. 33.

k Mat. 9. 35. ch. 4. 43, 44. Ac. 10. 38. Mar. 6. 6.

8 It has already been stated that our Lord's last journey from Galilee to Jerusalem was made in the month of December preceding his crucifixion. Christ's route was not direct. He appears to have visited many places, probably paying a farewell visit to each town and village in which he had previously taught. He repeated in substance many of his former discourses and parables.—*P.*

l Mat. 20. 16; 22. 14; 19. 25; 7. 14.

9 As to the number of the saved, whether few or many, our Lord, because it was a question of mere curiosity, gives no reply. To say that they were many might have encouraged a false hope; to say that they were few might have begotten despondency or despair. But at once he reveals the fearful truth that many are lost—a revelation calculated to awaken salutary fear, and warn thoughtless sinners to 'flee from the wrath to come'—while he turns away the mind of the questioner from profitless speculation about others, and fixes his attention upon the salvation of his own soul.—*C.*

m Mat. 7. 13, 14; 11. 12. Jn. 3. 3, 5. 2 Co. 6. 1, 2. He. 2. 3.

1 Gr. *Strive as in agony.*

n Jn. 8. 21; 7. 34; 13. 33. Ro. 9. 31; 10. 2, 3.

o Is. 55. 6. Mat. 25. 10, 12; 7. 21–23. ch. 6. 46. Ps. 32. 6.

p Is. 58. 2. He. 6. 4, 5. 2 Ti. 3. 5. Tit. 1. 16.

q Mat. 7. 23, 23; 25. 12, 41. Ps. 1. 6; 5. 5, 6. 8; 101. 8. Ho. 11. 12. Hab. 1. 13, with 1 Co. 8. 2. Ga. 4. 9. 2 Ti. 2. 19.

r Mat. 8. 11, 12; 13. 42; 22. 13; 24. 51. ch. 16. 23. Re. 21. 8; 22. 15.

s Re. 7. 9, 10. Ge. 28. 14. Ps. 22. 27–31; lxxii. Is. 2. 2–4; 11. 10; 42. 6; 43. 5; 49. 6; liv. lx. Mal. i. 11. Ro. 15. 9–19; 11. 11, 12. Ac. 1.–xiii.; 22. 21; 26. 17–23; 28. 28. Ep. 3. 1–6. Col. 1. 6, 23. Mar. 13. 27.

t Mat. 19. 30; 20. 16; 3. 9, 10; 8. 11, 12.

u Ne. 6. 10. Am. 7. 13.

v Ca. 2. 15. Eze. 13. 4. Mi. 3. 1–3. Zep. 3. 3.

x Ps. 93. 4. Jn. 10. 32.

y He. 2. 10; 5. 8. Jn. 17. 4; 19. 30.

z Ps. 31. 15. Jn. 9. 4; 5. 17.

a Mat. 20. 18. Ac. 2. 23; 4. 27, 28.

b Ne. 9. 26. Mat. 23. 37–39. ch. 19. 42; 21. 35, 36; 22. 6. 2 Ch. 36. 15, 16; 24. 21, 22. Ac. 7. 59.

c De. 4. 29; 32. 29. Ps. 81. 10; 50. 7, with De. 30. 11, 12. Ps. 17. 8; 91. 4.

d Ps. 69. 26. Is. 1. 7. Mi. 3. 12. Ps. 81. 11. Ho. 11. 2, 7. Pr. 1. 24, 25. Ac. 3. 14, 15.

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* The Pharisees, who ascribed certain of our Lord's miraculous cures to Beelzebub, would doubtless

A.M. cir. 4036. A.D. cir. 32.

be disposed to attribute the cure of nervous diseases, such as palsy, to the mere force of imagination. He, therefore, here heals a disease upon which imagination could have no possible influence—thus frustrating, in mercy, every plea of incredulity.—*C.*

e ch. 21. 5, 6, 24; 19. 44. Le. 26. 31, 32. Ps. 69. 25. Da. 9. 27. Mi. 3. 12. Is. 1. 7; 5. 5, 6.

g Pr. 1. 26–30. Jn. 8. 21, 24; 7. 34. Ho. 3. 4, 5.

h ch. 19. 38. Jn. 12. 13. Ps. 118. 26. Mat. 21. 9.

CHAP. XIV.

a ch. 7. 34, 36; 11. 37. 1 Co. 9. 19, 20.

b Jn. 3. 1.

c ch. 11. 53, 54. Mar. 3. 2. Ps. 37. 32. Is. 29. 20, 21. Je. 20. 10, 11.

1 'Were maliciously watching him,' as the original signifies.—*C.*

2 See note * in first column.

d ch. 11. 39, 46. Mat. 23. 4.

e Mat. 12. 10. ch. 13. 14. Mar. 2. 24; 3. 4.

g Mat. 21. 25–27; 22. 22, 34, 46.

h Ex. 23. 5. De. 22. 4. ch. 13. 15. Mat. 12. 11, 12.

i ch. 13. 17. Ac. 6. 10. Mat. 22. 46.

j Mat. 23. 6. ch. 20. 46; 11. 43. Mar. 12. 38. 3 Jn. 9.

3 *Chief rooms.* Rather, 'chief places,' or 'couches.' As the Jews reclined at their meals, the chief place was his who lay down at the head of the couch on his left arm, so that all others lay below his feet.—*C.*

4 *Sit not,* &c. Rather, 'recline not on the chief place of the couch.'—*C.*

k Pr. 25. 6, 7. 1 Pe. 5. 5. Pr. 15. 33. Ja. 4. 6.

5 *Sit down,* &c.; 'recline.'—*C.*

6 *Worship,* 'respect.'—*C.*

l Mat. 23. 12. Ja. 4. 6, 10. 1 Pe. 5. 5. ch. 18. 14; 1. 51. 1 Sa. 15. 17; Job 22. 29. Ps. 18. 27. Pr. 15. 33; 18. 12; 29. 23. ver. 10.

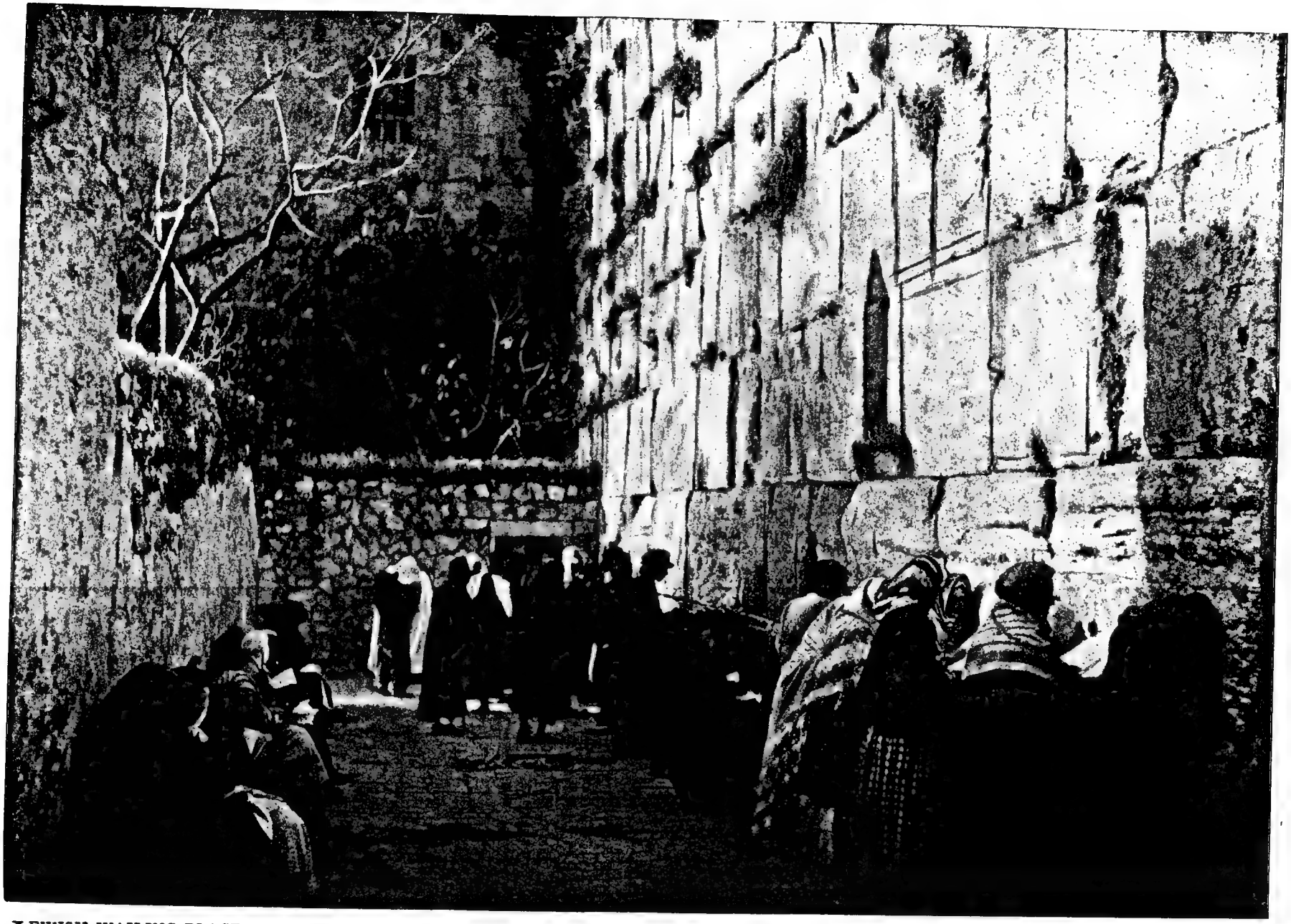
m Pr. 22. 16.

7 That our Lord does not mean to forbid hospitality among equals, is manifest from the case of Matthew (ch. 5. 29), and of the marriage in Cana (Jn. 2. 2). His object is merely to inculcate that the claims of charity to the poor are to take decided precedence of the exercise of hospitality to the rich; and that, if there are not means for both, hospitality, even to friends, must be laid aside, that charity to the poor may be more amply exercised. *Note,* The difficulty in expounding the commandment depends, in a great degree, on the translation. The word translated 'call' (ver. 12) signifies to 'call, hail, or summon, with a loud voice'—that is, ostentatiously:—whereas the word translated 'call' (ver. 13) signifies merely to 'invite (as in Jn. 10. 3) with gentleness or affection.'—*C.*

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alarm the careless, and heal the diseased. Indefatigable was he in his labours. Highly he regarded his Father's ordinances, and contemned the terrors of wicked men; and was even ready to die for his people. Carefully was he preserved by Providence till his hour came. And the most tremendous ruin has or will overtake his obstinate opposers. Yea, the greater our privileges abused, the greater the miseries we shall incur.

CHAPTER XIV. REFLECTIONS.—There is great need of divine instruction how to observe the weekly Sabbath, and how to connect works of necessity and mercy with acts of devotion. And at our meals, and every other season, our talk ought to turn upon the important points of religion, and tend to the glory of God. Nor should the presence of enemies, who watch for our halting, deter us from our duty. In their nature and tendency, how base is pride, and how valuable humility, both before God and men! And earthly honours and esteem are contemptible when compared with the honours of humble souls at the last day and in the eternal state. Luxurious feasting marks men's pride and sensuality, robs the poor, and abuses the bounty of God. But astonishing is the grace of God in preparing a feast, a gospel dispensation, and an eternal happiness, on the flesh and blood of his Son and the fulness of his promise; and in inviting and beseeching sinners, Gentile sinners, even the chief, to share thereof! And however many Jews or others, on the highest carnal pretences, reject it, multitudes, even of the most unlikely, shall come in, till Christ's church on earth and mansions in heaven be found. With great faithfulness and labour ought ministers to teach every man, and warn every man, and call every man, for this effect. For strict is the account they must give of their conduct and success. But redoubled misery, and tremendous exclusion from God's mercy, await those who refuse Christ. And if we would be interested in his blessings, he must have the highest preference in our heart above self and everything earthly. And practical religion must begin or



JEWISH WAILING PLACE. [Luke, xiii:35.]—Every Friday afternoon the Jews gather at this place, turn their faces to these big stones in the wall—which are supposed to be part of the very building material that entered into the structure of Solomon's temple—and bewail their fate. This is just outside of the wall that encloses the Mosque of Omar. Travelers passing this way during the hours devoted by the Jews to wailing are solicited to make contributions, which they usually do. One cannot help but observe in Jerusalem to-day the devotion of the Jews to their city. All the years of change and war and bloodshed and fire and persecution have not been able to destroy the affection which this ancient people of God have for their Holy City. They have been scattered over all the world, but continue to love Jerusalem, the city of the Great King.

they also bid thee again, and a recompense be made thee.

13 But when thou makest a feast, [o]call the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: [p]for thou shalt be recompensed at the resurrection of the just.

15 ¶ And when one of them that sat at meat with him heard these things, he said unto him, Blessed[q] *is* he that shall eat bread in the kingdom of God.[8]

16 Then[r] said he unto him, A certain man made a great supper, and bade many:

17 And[s] sent his servant at supper-time to say to them that were bidden, Come; for all things are now ready.

18 And [t]they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, [u]I have married a wife, and therefore I cannot come.

21 So that servant came, and showed his lord these things. Then the master of the house, [v]being angry, said to his servant, [w]Go out quickly into the streets and lanes of the city, and bring in hither the [x]poor, and the maimed, and the [z]halt, and the blind.

22 And the servant said, Lord, [a]it is done as thou hast commanded, [b]and yet there is room.

23 And the lord said unto the servant, [c]Go out into the highways and hedges, and [d]compel *them* to come in,[9] that my house may be filled.

24 For I say unto you, That [e]none of those men which were bidden shall taste of my supper.

25 ¶ And there went great multitudes with him: and he turned, and said unto them,

A.M. cir. 4036.
A.D. cir. 32.

o Ne.8.10,12. Job 31. 17. Pr.3.9,28.

p Pr. 19. 17. Mat.25. 36. Ju.5.29. Ac. 24. 15. Da.12.2,3.

q Re.19.9. ch.13. 29. Jn.6.34.

8 Inasmuch as our Lord gives this man no direct reply, it seems most probable he was, like the apostles themselves at this date, fully convinced that JESUS was the Messiah, but still expecting merely a temporal kingdom, in which banqueting would constitute a principal source of happiness. From these gross ideas, our Lord seeks to lead him, by showing him, that, whereas all men would willingly partake of a temporal feast, his is a kingdom whose spiritual banquets are contemned, and whose tables nothing but divine compulsion can fill.—*C.*

r Mat. 22. 2–10. Is. 25.6,7. Mar.16.15. Re. 19.9. Is.55.1–7.

s Mat. iii. x. Mar. i. iii. ch.i.iii. ix. x. Ac.i.–ix. Pr. 1. 20–24: 9. 1–5. Ca.5.1. Is.55.1,2.

t Mat.22.3,5,6. Jn.1. 11;5.40. Mat.13.22.ch. 8.14; 21.34. Is.29.9–12; 28.9–13;5.5,6. 1 Ti. 6.9, 10. 2 Ti.4.10. Phi.3.19. Ps.17.14.

u ver.26.1 Co.7.33.

v Mat.22.7,8; 21.41, 43;8.11,12. Ps.2.12. See ver.24.

w Mat.28.18,19;11.5, 28. Mar.16.15, 16. Ac. 13.46.47; 28.28. Re.22. 17. Is.42.6,7;45.22,with Jn.7.48, 49. Zec. 11. 7, 11. Ja.2.5.

x 1 Sa.2.8. Ps.113.7, 8.

z Ps.38. 7. Is. 33. 23; 35.6.

a Ac.i.–ix.

b Ps.103.6;130.7.

c Mat.22.9,10; 28.18, 19;96.13. Mar. 16.15,16. Ep.2.17–22; 3.6–8. Ro. 10.18. Col.1.23. Ac. x. xi.

d Pr.1.20–23;9.4,5. 2 Co.5.20; 10.3–5. Col.1. 23,28,29. 2 Ti. 4. 2. Ps. 110.3.

e See Mat.21.41,43; 8.11,12; 23.38,39; 22. 8. Pr.1.24. He.12.25.

9 *Compel them to come in.* This command will not sanction any physical compulsion to profess what men do not believe. The feast to which the guests are compelled to come in is the true feast of 'the kingdom of God' (ver. 15), and that kingdom 'is neither meat nor drink, but righteousness, and peace, and joy in the Holy Ghost,' Ro.14.17; and the compulsion is that of truth, exhortation, reproof, instruction, long-suffering, meekness, gentleness, perseverance, and prayer—the compulsion of rational evidence, and of love unfailing.—*C.*

f Mat. 10. 37; 16. 25; 19.29. De.33.9;13.6. Jn. 21.17. Ps.73.25,26; 142. 4,5. Ac. 20. 24. Re. 12. 11.

1 The meaning of the word translated 'hate' in this passage will be seen, by comparing it with Mat.6.24;10.37, to signify merely 'less to love' the one object than the other. That is, if a man would come to and follow Jesus, and if he do not 'less love' father, mother, &c., 'he cannot be his disciple.'—*C.*

h Mar.8.34. Mat.10. 38;16.24;11.29. ch.9.23. 2 Ti.3.12.

2 Pr. 24. 27. 1 Ki. 5. 15. 1 Pe. 2. 5. Jude 20. These parables teach us that we must resolve to lose all, and suffer all for Christ, when we set out in religion.

i Ga.3.3,4. He.6.4–8, 11;10.26,27, with 2 Pe. 1.4–12; 3.12. Col.2.6,7. Tit.2.11–13.2 Jn.8.

3 Pr.20.18. Men had better never profess to serve Christ, than apostatize from him, 2 Pe.2.20–22. Re. 3.15, 16.

j Mat.5.25.ch.12.58. He.12.14.

k Mat.16. 24, 25; 19. 27–29. ver.26,27. Phi.3. 7–9 Ps.73.25,26.

4 Col.4.6. Mat.5. 13. Mar. 9. 49, 50. ver. 28, 29, with Ga. 5. 6; 6. 15. He.10.26,38;6.4–8. Tit. 1.16. Is. 66. 3, 24; 1.11–15. Christ's doctrines, graces, and ministers are useful for reforming and preserving: but if once professors and ministers turn erroneous and carnal, they are most useless, contemptible, and ripened for misery.

5 See note on Mat. 5.13.—*C.*

l Jn.15.6.

m ch.9.44; 8. 8. Mat. 11.15; 13. 9. Re.2.7,11, 17,29;3.6,13,22.

CHAP. XV.

a ch. 14. 21; 5.29–32; 7. 29. Mat.21.31, 32; 9. 10, 13. Mar. 2. 15, 16. Eze.18.23.1 Ti.1.15.

1 *All the publicans and sinners.* That is, all who were in that place, Mat.9.10. —*C.*

b Mat. 9. 11; 20. 15. ch.5.30; 19.7. Ac.11.3. 1Co.5.9–11. ch.19.7,10. Ga.2.12.

c Mat. 18. 12, 13. Je. 50.6. Eze.34.6,8,16,23. Is.53.6,10–12. Jn.10.11, 16. 1 Pe. 2. 25. Ps. 119. 176. Is.63.1,4;27.12,13; 48. 22, 24. Eze. 34. 16. Phi. 1. 6. 1 Ti. 1.13–16. ch.9.10.

26 If[g] any *man* come to me, and hate[1] not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 And[h] whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For which of you,[2] intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it?*

29 Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,

30 Saying, [i]This man began to build, and was not able to finish.

31 Or what king, going to make war against another king, sitteth[3] not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he [j]sendeth an ambassage, and desireth conditions of peace.

33 So likewise, [k]whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

34 ¶ [4]Salt[5] *is* good: but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; [l]*but* men cast it out. [m]He that hath ears to hear, let him hear.

CHAPTER XV.

3 *The parable of the lost sheep:* 8 *of the piece of silver:* 11 *and of the prodigal son.*

THEN drew near unto him [a]all the publicans and sinners[1] for to hear him.

2 And the Pharisees and scribes [b]murmured, saying, This man receiveth sinners, and eateth with them.

3 ¶ And he spake this parable unto them, saying,

4 What[c] man of you, having an hundred

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such consideration and principles as will dispose us to endure everything for his sake. Dreadful and eternal shame shall cover those professors who are at last found empty and graceless. How valuable are the doctrines and graces of our Redeemer, when lodged in the heart and practised in the life! and what a preserving, purifying, and savoury blessing they render us to all around! But very pernicious are all errors; and unprofitable and hurtful now, and miserable hereafter, are loose, carnal, corrupt, careless, and erroneous ministers and professors of the true religion. O my soul, consider these things, and take heed that I never draw back unto perdition! And if I think I stand, let me take heed lest I fall.

CHAPTER XV.—The scope of all these parables is to represent the exceeding riches of God's grace to sinners, especially the Gentiles. The *lost sheep brought back* represents them as sought and restored to Christ, the chief Shepherd, to be saved by him; but stupidly wandering on in deserts of ignorance, idolatry, and other wickedness and misery, but followed after by a laborious and faithful dispensation of the gospel, apprehended by Christ's Spirit, and by his power and grace converted to God, instated in his promise, and made members of his church. The *lost piece of silver recovered* represents them as dear and precious in God's account, and wholly incapable of doing anything for their own relief; but, by means of shaking providences, the gospel dispensation, and conscience-convincing and heart-renewing influences, converted to Christ. The *prodigal son reformed* represents them as God's honoured creatures apostatizing from him, and perverting their natural powers and the blessings of Providence to the basest purposes of iniquity, till they had rendered themselves slaves and worshippers of Satan, wicked and miserable to the last degree; but at last, by strokes of affliction and convictions of conscience, encouraged by gospel invitations, made to apply to God for his free and full salvation—choosing him and received by him, clothed with the everlasting love of Christ, endowed with his Spirit and grace, as a pledge of their eternal inheritance; helped by gospel promises and influences to walk in God's ways; and feasted on the flesh, blood, and fulness of Christ, and made glad with the light of his countenance. The *joy* attending the recovery of the lost sheep, piece of silver, or prodigal son, imports that God is more glorified in the redemption of men than in the preservation of angels who never sinned—in the conversion of the Gentiles than in the preservation of the Jewish church—in the conversion of notorious sinners than of such as have been always civilized—and in the conversion of all ranks and degrees of sinners than in the pretended religion of self-righteous persons; and that he and his angels more rejoice therein. The *elder son* denotes the Jews, particularly the scribes and Pharisees, who took such offence at God's calling the Gentiles into his gospel church, and honouring them above themselves, who had long been his peculiar people, that they obstinately refused to embrace the gospel, and unite with them in one church. He may also represent all self-righteous professors, and even peevish believers, who take offence at God's vouchsafing his singular favours to persons converted from notorious wickedness.

Ver. 30. *This thy son.* Unkind man! He is 'thy father's son!' but is he not 'thy brother?'—*Thy living!* No! ungenerous accuser of thy erring brother! whatever he has wasted was his own, freely, but legally, conveyed to him by his father, ver. 12. —*Note*, How great the need of watchfulness! The world has its snares, but, alas! so has the closet. The one leads to forgetfulness of God, the other betrays to an overestimate of self, and an undervaluing of others. The Lord guard his sons from turning either to the right or left to do evil! *C.*

REFLECTIONS.—Great is the grace and condescension of Jesus Christ to the very chief of sinners, and base the heart that rages against his love. Alas! how bent are sinners to wander from God, and expose themselves to danger and ruin! Unable to recover themselves, they are plunged in, and covered with, wretchedness and guilt. Yet, madly prodigal, and haters of God's presence and government, they are puffed up with a self-conceit of their excellency and merit; and imagining all that they have their own, covetous of a present portion, and regardless of every-

sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found *it*, [d]he layeth *it* on his shoulders, rejoicing.

6 And when he cometh home, he calleth together *his* [e]friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine [g]just persons, which need no repentance.[2]

8 ¶ Either what woman having ten pieces of silver,[3] if she lose one piece, doth not light a candle, and sweep the house, and [h]seek diligently till she find *it?*

9 And[i] when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, [j]there is joy in the presence of the angels of God over one sinner that repenteth.

11 ¶ And he said, A certain man had two sons:[4]

12 And the younger of them said to *his* father, [k]Father, give me the portion of goods that falleth *to me.* [l]And he divided unto them *his* living.

13 And not many days after, the younger son gathered all together, and took his journey into a [m]far country, and there wasted his substance with riotous living.

14 And[o] when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to [p]feed swine.

16 And[q] he would fain have filled his belly with the husks that the swine did eat: and [r]no man gave unto him.[5]

17 And when [s]he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I[t] will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And[u] am no more worthy to be called thy son: [v]make me as one of thy hired servants.

20 And he arose, and came to his father. [x]But when he was yet a great way off, [y]his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, [z]I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth [a]the best robe, and put *it* on him; and put a [b]ring on his hand, and [c]shoes on *his* feet:

23 And bring hither the [d]fatted calf, and kill *it;* and let us eat, and be merry:[6]

24 For[e] this my son was [g]dead,[7] and is [h]alive again; he was [i]lost, and is found. [j]And they began to be merry.

25 Now[k] his elder son was in the field: and as he came and drew nigh to the house, he heard [l]music and dancing.[8]

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, [n]Thy brother is come; and [o]thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And[p] he was angry, and would not go in: therefore came his father out, and entreated him.

29 And he answering said to *his* father, [q]Lo, these many years do I serve thee, neither transgressed I at any time thy commandment;[9] and [r]yet thou never gavest me a kid,[1] that I might make merry with my friends:

30 But[s] as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, [t]thou art ever with me, and all that I have is thine.

32 It[u] was meet that we should make merry, [v]and be glad: for this [x]thy brother was dead, and is alive again; and was lost, and is found.

CHAPTER XVI.

1 *The parable of the unjust steward.* 14 *Christ reproveth the hypocrisy of the covetous Pharisees.* 19 *The rich man, and Lazarus the beggar.*

AND he said also unto his disciples, [a]There was a certain rich man, which had a steward;

A.M. cir. 4036. A.D. cir. 32.

d Is.40.11;46.3,4;63.9;53.10. ch.19.9;23.43;7.36–50. Ju.iv. Ac.ix. 1 Ti.1.13–16.

e ver. 7,9,10. Re.11.15;12.10;18.20;3.21.ch.2.13,14. 1 Th. 2.19. Ps.119.176. 1 Pe.2.25.

g ch. 5. 32. Pr. 30.12. Mat.18.13.

[2] Who are the just? Even those that 'live by faith' in Jesus (Ro. 1. 17; 5. 1). Who are they that need no repentance? Even such as have repented already, because they believed the gospel (2 Co. 7. 9, 10. He. 6. 1). But why this preference of 'one' repenting now to 'ninety' that had repented before? Because joy is chiefly a sudden emotion, arising from victory, or some great blessing just obtained (1 Ch. 12.40. Ezr. 3.12, 13;6.16, 22. Job 38. 7. There is, no doubt, a permanent joy over all that the Lord has wrought; but the joy of victory just achieved over sin and Satan, produces a louder song than any that is raised to the triumphant Lamb, Re.5.9, 14;19.7.—*C.*

[3] Mat. 18. 28. *Ten pieces,* or 'drachmas,'—each of the value of 7½*d.*—amounting to 6*s.* 3*d.*—an evidence, not of any absolute poverty of the times—for poverty is but comparative, and does not consist in mere want of metallic money, but an evidence of the high value of metallic money, when compared with that of labour and produce.—*C.*

h Mat. 18.11. ch. 19. 10. Eze.34.12.2 Ti.4.2

i See ver.6,7.

j Eze.18.23,32;33.11. Ac.11.18. Phile.15,16.

[4] Mat. 21. 28, *i.e.* Jews and Gentiles, or moralists and profane persons.

k Mal.2.10. Is. 64. 8. Nu:16.22. He.12.9.

l Mar.12.44.

m Ep.2.13,17. Ps.73. 27. Is. 57.19. Ro.1. 21–32. Tit.3.3. 1 Co.6.9,10. Is.1.4. Jc.2.13,17.

o Pr. 5. 11. Ho. 2. 14. Am.8.11,12.

p Ps.4.6. Tit.3.3. Ep. 2.1–3. 1 Co.6.9,10.

q Job 15.16;20.12–16. Is. 55. 2; 44. 20. Eze. 7. 19. Ho.12.1. Ps.73.22.

r Re.3.17. Ps.142.4.

[5] *No man gave unto him* anything to eat. Why, then, did he not eat the husks? (probably the fruit of the *Ceratonia Siliqua,* or carob-tree). Why do not the hungry slaves eat the sugar-cane? Simply because they would be severely beaten, as for a crime.—*C.*

s Ec.9.3. Ac.26.11.

t Ps. 32. 5. Ho. 2. 7. Mat.11.28. La.3.40. Je. 31.18,19. ch. 18.13. Da. 4.26. Pr.5.21. Ps. 51.4.

* *This my son was dead,* to all due sense and remembrance of his father's love—to all proper feeling of his own degradation—and to all dignified regard to the hope of his 'high calling.'

A.M. cir. 4036. A.D. cir. 32.

—*He was lost,* to the church, which his fall disgraced—and to the world which he followed, but should have reformed—and to himself, whom he delivered, like Samson, into the hands of his flatterers, betrayers, and enemies.—*C.*

u Ge. 32. 10. Je. 3. 5, 19. ch.5.8. 1 Co.6.9,10. Tit.3.3. Ep.2.1–3,12. 1 Ti.1.13.

v Ju. 6. 28. Ac. 2. 37; 16.30. Ro.10.3;9.31. Ps. 84.10. Je.31.18,19.

x ch.18.13. Ac. 2.39. Ro.4.5. Ep.2.12,13,17.

y Eze.16.6–8. Mi. 7. 18,19. Is.49.15. Ho.11. 8.

z ver. 18,19;ch.18.13. Ps.51.4. Jos. 7. 9. Je.3. 13. Ro. 7. 8–14. Ge.32. 10.

a Mat.22.11. Zec. 3. 3–5. Ro.13.14. Re.19.8. Eze.16.10–12. Is.61.10. Ga 3.27.

b Eze.36.27. 2 Co.1. 22. Ep.1.13,14. Ac.10. 44–47.

c Ca.7.1. Ep.6.13.

d Pr. 9. 2. Is 25. 6. Mat. 22. 4; xxvi. xxvii. Jn. 6. 51–58. Zep. 3. 17. Is. 42. 21; 53. 10; 62. 5. Ro.5.11.

[6] 'And eating, let us be cheerful.'—*C.*

e ver. 32. Ep. 2. 1–8, 10, 12, 13, 19–22; 5. 14. Col.1.13. Ac. 26.17,18. Tit.3.3–7. 1 Co.6.9–11. 1 Ti.1.13.

g Re.3.1.

† See note * in first column.

h Ro.6.11,13.

i ch.19.10. Eze.34.4, 16.

j Is. 62. 4, 5; 61. 7, 10; 35.10.

k Phi.3.4–6. Mat.20. 10–12.

l Ps. 30. 11; 126. 1, 2. Ac. 8. 39. Ro. 5. 1, 11. Phi.4.4: Th.5.16.

[8] 'Music and choirs'—not of dancers, but of singers. Music, instrumental and vocal.—*C.*

n Ac.13.46–48;11.17; 28.28. Ep.2.17–20; 3.6–8. Col.1.6,23.

o ver.23. Ep.3.8.

p Jonah 4. 1–3. Ro. 10.19. Ac.11.2,3; 13.45, 50;14.2,19;17.13;18.5,6; 22.21,22. Ro. 9. 30–33; 11.12. 1 Th.2.16. Ga.2. 12.

q Jn. 8. 33, 41. ch.16. 15; 18.11,12. Is.65.5; 58. 2; 1.15. Phi.3.6. Re. 3. 17. Is.29.13.

[9] What ignorance and self-deception! He never transgressed! So says the tongue, so thinks the man, at the very moment his heart is 'angry' at his father's love, and therefore rebellious against all his authority!—*C.*

r Is.58.3. Mat.20.11, 12.

[1] What ingratitude! 'Thou never gavest me a kid!' Forgetful man! did he not (ver. 12) divide to thee all his living!—*C.*

s ver.13,22,23.

t Ex.19.4–6. De.32.9. Ps.147.19,20. Ro.9.4,5; 11.1. Mat.13.13;25.29.

u Jonah 4.10,11. Ro. 15.9–13. Is.liv.lx.–lxii.

v Ps.51.8. Is.35.10.

x Ca. 8.8, 9. Ep.2.1–10. Ac. 26. 17, 18. See ver. 24. 1 Co. 6. 9–11. Tit.3.3–7. Ho.13.9. ch. 19.10. Ps.22.27–30.

CHAP. XVI.

a Ps. 24. 1; 50. 10, 11; 115.16. Is.66.1.

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thing eternal, they apostatize more and more from God, and become slaves to their lusts, abusing every gift of God to their service. Yea, though destitute of everything holy, honourable, or gladdening, they are quickly involved in disappointment, perplexity, and wretchedness, and exposed to everlasting destruction; yet still obstinately will they pursue every folly, however base or ruinous, rather than return to a gracious God!—Infinite is the love of God in seeking the lost and unconverted prodigals! Quicksighted is his mercy to espy our necessities and mark our cares and desires, and alert in hastening to our relief. Active and generous is he in drawing us to himself, embracing the polluted, pardoning our iniquity, accepting us in the Beloved, giving us his Spirit, renewing our nature, shedding abroad his love in our hearts, and supplying all our wants with *his* benefits.—What a change his grace makes! The most thoughtless consider their ways, and become wise unto salvation; the proud become humble; the lost are recovered to everything useful and glorious; and the dead in trespasses and sins are made alive to God and his service! What ground of inexpressible joy is this to saints, to ministers, to angels, to God himself! But detestable is it, from a principle of malice and self-conceit, to take offence at the freedom, extent, and universality of his grace; or to murmur at the happiness of sinners by means of it Marvellous is it that God should court such froward transgressors with overtures of mercy! But woe, woe, woe, to their souls if they obstinately reject them!

CHAPTER XVI.—In the parable of the *steward* we are taught that God will call us to an account for our use of every temporal enjoyment; and that, by a Christian foresight of this, we ought so to improve our uncertain riches in acts of piety and charity, as that, when we die, God and his angels may conduct us, as faithful stewards, to everlasting mansions of happiness; and the saints, whom we had relieved, may honourably welcome us thither, as an answer to their prayers for us: and that, if we be not faithful in using the perishing enjoyments of this world, which God has merely committed to us as a trust, to be used for his glory and the good of others, we can have no proper evidence of our possessing the more excellent and substantial riches of true grace, which God gives men for their own, never to be taken from them.

In the parable of the *rich man and Lazarus* Christ teaches us that, let true saints be as poor and contemned as they may in this world, they shall have an honour-

and the same was accused unto him that he had[b] wasted his goods.

2 And he called him, and said unto him, How[c] is it that I hear this of thee? [d]give an account of thy stewardship; for thou mayest be no longer steward.[1]

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: [e]I cannot dig; to beg I am ashamed.

4 I[f] am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred measures[2] of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred measures[3] of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done [h]wisely: [i]for the children of this world are in their generation wiser than [j]the children of light.

9 And I say unto you, [k]Make to yourselves friends of the mammon[4] of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.[5]

10 He[l] that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous mammon,[6] who will commit to your trust the [m]true *riches?*

12 And if ye have not been faithful in [n]that which is another man's,[7] who shall give you that [o]which is your own?

13 No[q] servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. [r]Ye cannot serve God and mammon.

14 ¶ And the Pharisees also, [s]who were covetous, heard all these things: and they [t]derided him.

15 And he said unto them, Ye are they which [u]justify yourselves before men; but [v]God knoweth your hearts: [x]for that which is highly esteemed among men is abomination in the sight of God.

16 The law and the prophets *were* until [8]John: since that time the kingdom of God is preached, and every man presseth into it.

17 And[y] it is easier for heaven and earth to pass, than one tittle[9] of the law to fail.

18 Whosoever[z] putteth away his wife,[1] and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.

19 ¶ There[a] was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And[b] there was a certain beggar named Lazarus, which was laid at his gate, [c]full of sores,

21 And[d] desiring to be fed with the crumbs which fell from the rich man's table: moreover [e]the dogs came and licked his sores.[2]

22 And it came to pass, that the beggar died, and [g]was carried by the angels into Abraham's [3]bosom: [h]the rich man also died, and [i]was buried;

23 And[j] in hell he lift up his eyes, being in torments, and [k]seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, [l]Father Abraham, [m]have mercy on me, and send Lazarus, that [o]he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime [p]receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a [q]great gulf fixed: so that they which would pass from hence to you cannot; [r]neither can they pass to us, that *would come* from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, [s]They have Moses and the prophets; let them hear them.

A.M. cir. 4036. A.D. cir. 32.

b De. 32.14,15. Eze. 16.15–21. Ho.2.8,9. ch. 15.13,30. Ja.4.3.
c Ge.3.11;4.10;18.20. Is.1.2.
d ch.12.42. 1 Co.4.2. 1 Ti.4.14. Ec.11.9; 12. 14. Mat. 12. 36. Ro.14. 12. 2 Co.5.10. 1 Pe.4.5. 10. Re.20.12.
1 That is, unless the account be found satisfactory, and the accusation false.—*C.*
e Tit.1.12. Is.56.10. 2 Th.3.11.
f Je.4.22. Ja.3.15. Is. 29.15.
2 A *bath* contained a little more than three pecks and three pints English. See Eze.45.10–14.
3 A *cor* contained ten baths, or eight bushels.
h Pr.6.6–8. 1 Ti.6.19. See ver.4.
i Ps.17.14. Phi.3.19.
j 1 Jn.3.10. Ep.5.8. 1 Th.5.5,8. Jn.12.36.
k Ec.11.1. Da.4. 27. Pr.19.17. Mat.6.19; 19. 21. ch.14.14;11.41; 19.8. Ac.10. 4. 1 Ti.6.17–19. Mat.25.34–40.
4 Or, *riches*, Mat.6. 24.
5 The main point and lesson of this difficult parable is, the wisdom of worldly men *in their own sphere*, an example and incentive to Christians *in their sphere*. It is the *far-seeing wisdom* of the steward which is alone commended. The right or wrong of the act is not taken into account at all, but merely the object he had in view, and the end he accomplished. There is no commending of dishonesty; but there is a lesson taught from an example of worldly prudence. The *special* lesson seems to be this:—We are all stewards of God, to whom belongs our worldly goods. These worldly goods are called 'Mammon of unrighteousness,' because the source of so much sin. We are to make ourselves friends *by a right use of our mam*—charity to the deserving poor, support of the people and work of the Lord, so that when we die those godly people whom we assisted on earth, and have gone before us to heaven, may receive and welcome us into their everlasting habitations.—*P.*
l Mat. 25. 21, 23. ch. 19.17.
6 Or, *riches*.
m Mat. 6. 20, 33. ch. 12. 33; 18. 22. Pr. 8. 18. Ep.3.8. 1 Pe.1.4. Phi.3. 7–14. Re.3.18.
o Job 1. 21. Eze. 16. 15–21. Ho. 2. 8, 9. Ps. 115.16. Eze.46.17. Mat. 25.14–29. ch.19.12–26.
p ch. 10. 42. Eze. 46. 16. Is.55.3. 2 Co.1.30. 1 Pe.1.4.
q Jos. 24. 15. Mat. 6. 24. Ro.8.5–8. Phi.3.18, 19. ch.9.50; 12.23. Tit.1. 16. 2 Ti.3.5.
r Jn. 24. 14. Mat. 4. 10. Ja.4.4. 1 Jn.2.15,16. Tit.2.12.
s Mat. 23. 14; 23. 22. Eze.33.31. ch.20.47.
t Ps.22.6;69.9,19,20.
7 *Another man's.* Rather, 'another's'—that is, what is really God's, and yours only in trust for him.—*Which is your own.* 'Which may become (by gift and inheritance) your own,' 1 Co.2.12. Ep.1.11.—*C.*
u Mat.6.2. ch.18.11, 12;10.29;20.20.
v Ps. 7. 9. Je. 17. 10. Re.2.23. Jn.21.17.
x Pr.16.5. Mal. 3.15. 1 Sa.16. 7. Mat. 23. 13–30. ch.11.39. Ja.4.4.
8 Mal.4.4. ch.1.16,76. Jn.1.17. Mat.11.12,13. Mar. 1. 14, 15, 33, 45. Mat. iii. ch. iii. The gospel - dispensation hath been published, and both Jews and Gentiles have seemed earnestly desirous of its blessings.
y Mat. 5. 18. 1 Pe.1. 25. Is.40.8;51.6. Ps.102. 26,27. Jos. 23.14. 1 Sa.3. 19;15.29. Ro.9.6.
9 See note on Mat. 5.18.—*C.*
z Mat. 5. 32; 19. 9. 1 Co.7.10–12. Ro.7.1–3.
1 See note on Mat. 19.3,8.—*C.*
a Job 21.7–15. Ps.17. 14;73.3–9; 119.70. Ja.5. 5. Job 15.27.
b Mat.11.5. Ja.2.5. 1 Co.1.26,27. Pr.1.7.
c Job 2.7,8. Ps.73.14; 34.19.
d Ps. 107. 5; 142. 4. 1 Co.4.11. He.11.37,38.
e Ro.8.28. Ho.2.18.
2 This is a most touching picture, and its painful truthfulness, often, alas! exemplified around us, makes it one of the most impressive of our Lord's parables. The rich man—his raiment, regal; every meal, a banquet. The poor man—without a home, lying helpless at the gate, full of sores; his food, stray crumbs that had fallen from the table of others; his clothing, rags; his only companions and sympathizers, the street dogs. This is the earthly picture. Contrast it with the heavenly. Lazarus carried to heaven by angels, laid full of peace and joy in Abraham's bosom. The rich man *buried*—consigned to the rottenness and corruption of the sepulchre. His soul in torment; and there, in the agony of suffering, asking that the poor despised beggar might be sent with a drop of water to cool his tongue.—*P.*
g He.1.14. Ps.91.11, 12.
3 Mat.8.11. ch.13.28; 23.43. Ps.73.24. Phi.1. 21,23; *i.e.* at the heavenly feast of fellowship with God, along with and as a true child of Abraham.
h Pr.14.32.
i Is.14. 18. Ge. 50. 9, 10.
j Re.14.10,11.
k ch. 13. 28. Mat. 8. 11,12.
l ch.3.7. Jn. 8.33, 39. Mat.3.9.
m Ja.2.13. ch.19.42–44. Re.22.11. Je.22.23.
o Zec.14.12. Is.33.14; 66. 24. Mar. 9. 44–48. Re.14.10,11.
p Job12.6; 21.13. Ps. 37.35–37; 73. 12–19. Is. 57. 2, 20, 21. Re.14.13; 20.15; 21.8. ch.6.24.
q Ps.50. 22. Jn. 3. 36. 2 Th.1.9.
r Eze.28.24.
s Is 8.20; 34.16. Mal. 4.4. Jn.5.39,45. Ac.15. 21;17.11. 2 Ti.3.15–17.

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able entrance into, and station in, heaven with him; and that rich men, who wallow in sensual pleasures here, shall, in the other world, fall into the most aggravated miseries; and that, however damned men may wish to prevent their partners in guilt coming thither to torment them, no means of conversion but the Scripture shall ever be allowed them.—Perhaps, too, he represented to these Pharisees that, however much they now contemned him in his poor and debased estate, he should quickly be exalted to glory; and they who now rioted in wealth and honour be thrust down into hell, and the generality of their nation be reduced, for many ages, to the most deplorable and unpitied wretchedness on earth, in which they should earnestly wish for the now contemned appearances of the Messiah, but they should be utterly denied them.

Ver. 6. *Measures of oil. Measures* called *baths* in the Old Testament, 1 Ki. 7. 26. According to Godwin, the bath held four gallons and a half. Some think nine gallons and three quarts. —*Take thy bill*, &c. Hence it would appear that at least one evidence of an account was, not as in modern times, the name of the debtor attached to the bill, but the account itself being in his current handwriting. And if this bill, as some suppose, was a lease for a term of years, securing payment in produce, and of which the superior held a copy in the tenant's handwriting, and the tenant a copy in the steward's, then the obligation of the tenant to the steward must have been increased, because the iniquitous benefit was to continue for years. *C.*

Ver. 7. *Measures of wheat. Measures*, or *cors*, the same as the *homer*, Eze. 45. 14. Godwin calculates this measure at five bushels and five gallons; others, at fourteen bushels and two quarts. *C.*

Ver. 9. *Make to yourselves friends.* How? By repenting of your sins, whether in coveting, getting, loving, holding, or expending (see ver. 13, 14), whereby there will be 'joy in heaven, in presence of the angels of God' (ch. 15. 7, 10), by whom, 'when ye fail, ye shall be received into everlasting habitations.' See ver. 32.—*Mammon of unrighteousness.* The 'unrighteous mammon' (ver. 11) being opposed to 'true riches,' and to 'everlasting habitations,' ver. 9, the conclusion seems probable that it should be translated 'mammon of deceitfulness,' or 'deceitful riches' (see Mat. 13. 22), either because they are often deceitfully acquired, deceitfully expended, or that they deceitfully 'make to themselves wings and flee away.' *C.*

Ver. 19. This appears to be a narrative of facts, and not a parable, else why is the very name of the beggar, 'Lazarus,' introduced, ver. 20? Lazarus signifies 'the help of God.' *C.*

Ver. 21. *Crumbs.* Whether the rich man gave or denied the crumbs, does not appear; one thing is certain, the beggar (rather, 'the destitute man') expected no better; and how unfit this food of dogs (Mat. 15. 27) was for such a patient, it requires not medical skill, but humanity, to discover. The rich man was, therefore, deeply culpable, even though he granted the crumbs, for he could have afforded better, and rich and generous diet was essential to the comfort, or, humanly speaking, to the recovery of the miserable sufferer. *C.*

Ver. 22. *Abraham's bosom*, being interpreted as a figure for heaven, is supposed to establish the parabolic character of the narrative. But without having recourse to the Hebrew method of naming places, it is sufficient to remark, that until we know more of heaven, it behoves us to use much caution as to what we

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, [t]If they hear not Moses and the prophets, [u]neither will they be persuaded though one rose from the dead.[4]

CHAPTER XVII.

1 *Christ teacheth to avoid occasions of offence:* 3 *one to forgive another.* 5 *The power of faith.* 7 *How we are bound to God, and not he to us.* 11 *He healeth ten lepers.* 20 *Of the kingdom of God, and the coming of the Son of man.*

THEN said he unto the disciples, [a]It is impossible[1] but that offences will come: but woe *unto him* through whom they come!

2 It[b] were better for him that a millstone[2] were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 ¶ Take[c] heed to yourselves: If thy brother trespass[3] against thee, rebuke him; and if he repent, forgive him.

4 And[d] if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

5 ¶ And the apostles said unto the Lord, Increase[e] our faith.

6 And[g] the Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree,[4] Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7 But which of you, having a servant[5] plowing, or feeding cattle, will say unto him by and by, when he is come from the field, Go, and sit down to meat?[6]

8 And will not rather say unto him, Make ready wherewith I may sup, [h]and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, [i]when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

11 ¶ And it came to pass, as he went to Jerusalem, that he [j]passed through the midst of Samaria and Galilee.[7]

12 And as he entered into a certain village, there met him ten men that were lepers, which stood [k]afar off:[8]

13 And they lifted up *their* voices, and said, [l]Jesus, Master, have mercy on us.

14 And when he saw *them*, he said unto them, [m]Go show yourselves unto the priests. And[o] it came to pass, that, as they went, they were cleansed.[9]

15 And [p]one of them, [q]when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And [r]fell down on *his* face at his feet, giving him thanks: and he was a [s]Samaritan.

17 And Jesus answering said, Were there not ten cleansed? [t]but where *are* the nine?

18 There[w] are not found that returned to give glory to God, save this stranger.

19 And he said unto him, [v]Arise, go thy way: thy faith hath made thee whole.

20 ¶ And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:[1]

21 Neither shall they say, [z]Lo here! or, lo there! for, behold, the kingdom of God is [y]within you.[2]

22 ¶ And he said unto the disciples, [a]The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*.

23 And[c] they shall say to you, See here; or, see there: go not after *them*, nor follow *them*.

24 For[b] as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be [e]in his day.

25 But [d]first must he suffer many things, and be rejected of this generation.[3]

A.M. cir. 4036.
A.D. cir. 32.

t 2 Co.4.3.
u Jn.12.10,11.

4 [t]Moses and the prophets' mean the *revealed Word of God*. The sufficiency of Scripture as a rule of faith and life is here taught. The responsibility of those who possess Scripture is also taught. The conclusiveness of the evidences for the divine authority of Scripture, without any additional proof from any source whatsoever, is also taught.—*P.*

CHAP. XVII.

a Mat. 18.6-9; 5.29, 30. 1 Co. 11. 19. 1 Jn.2. 19. 2 Th.2.11,12. Mat. 20..4 Mar.9.42-48.

1 *It is impossible*, taking into account the sinful propensities of man, and the manifold temptations of the world, the flesh, and the devil.—*C.*

b Mar.9.42. Mat.18. 6;25.41-45;26.24. 2 Th. 1.6-9.

2 See note on Mat. 18.6.—*C.*

c Mat. 18. 10, 15-17. Le.19.17. Pr.17.10; 27. 5.Ja.5.19.Pr.9.8,9.

3 See note on Mat. 18.17.—*C.*

d Mat.18 21,22;6.12, 14. 1 Co.13.4,5,7. Ep.4. 31,32.Col.3.12,13. Ro. 12.19,20.

e Mar.9.24. He.12.2.

g Mat.17. 20; 21. 21; 13;31. Mar.9.23; 11.23. 1 Co.13.2.

4 The 'sycamine-tree' is, according to Shaw, very tenacious of the ground, in consequence of the largeness of its roots. The tree itself has a leaf like the mulberry, and fruit like the fig.—*C.*

5 *A servant.* Literally, a 'bond-servant' or slave—the exact emblem of a believer, who is not his own, but 'bought with a price' and therefore bound to 'glorify God in his body and spirit, which are God's.'—*C.*

6 The object of this parable is to illustrate the necessity and extent of Christian duty. God is our Master. As our Creator, Preserver, and Benefactor, we are bound to serve him; as our Redeemer, we are bound by even a deeper and holier obligation. Everything we *can* do, we are *bound* to do. There is no merit in it, for it is only the discharge of a duty. Considering the relation in which we stand to God, our service ought not merely to be one of duty, but *of love*.—*P.*

h ch.12.37.

i Job 9.2,3;22.3;35.7. Ps.16.2,3; 130.3; 143.2. Ro.11.35.1 Co.9.16,17, with Mat.25.30. Ro.3. 12. Phi.3.8,9. Is.6.5;64. 6.

A.M. cir. 4036.
A.D. cir. 32.

j Jn.4.4.ch.9.51,52.

7 The incidents which occurred during our Lord's last journey from Galilee to Jerusalem are not related by Luke in chronological order. They are grouped for the most part in the order of subjects, more than in the order of time. The story here related probably took place near the commencement of the journey, when he had reached the borders of Galilee and Samaria. Samaria lay between Galilee and Judea.—*P.*

k Le. 13. 45, 46. Nu. 5.2.2 Ki.7.3;15.27. 2 Ch. 26.20,21.ch.18.13.

8 *Lepers, which stood afar off*, in evidence of their regard to the law of God, which separated them from society. Le.13.2;14.2.—*C.*

l Mat.15.22; 8.2; 20. 30,31. Mar.9.22.ch.18. 13,38,39.

m Le. xiii. xiv. ch.5. 14. Mat.8.4.

o 2 Ki.5.14. Is.65.24. Ps.19 11; 33.9; 107. 20 Mat.8. 3;11.5.

9 *As they went, they were cleansed*—because they went in obedience to the word of Jesus.—*C.*

p Ex.23.2. Ro.12.2.

q Ps.30.1,2;cii.cxvi. cxlv.cv.cvii.xviii.xcv.

r Ge. 32. 10. Ps. 116. 12;75.1,2;115.1,2.

s Jn.4.9,39-42; 8. 48. 2 Ki.17.24-41. Ezr. iv. v.Ne.iv.vi.ch.9.51,52.

t 2 Ch.32.25. Ps.106. 13.Ro.1.21.Mat.7.14.

u Mat. 8. 10; 15. 28. Jn.4.29. Is. 11. 10. Ge. 49.10. Mat.8.11,12; 21. 41,43;20.16.

v Mat.9. 22. Mar. 5. 34; 10.52. ch.7.50;8.48; 18.42. Ep.2.8.

1 Or, *with outward show*, Zec. 4. 6. Da.2. 44. Jn.18.36. Ro.14.17; 12.2.

x Mat.24. 23. ch. 21. 8. Mar. 13.21.

y Mat. 12. 28; 21. 43. Ro.2.29; 14. 17. Col.1. 27. Jn.3.3,5. Ga.6.15. 2 Co.5.17.1 Sa.16.7.

2 Or, *among you*, Jn. 1.26. [Rather, 'among you:' for if it were within them, as a principle and power, it would be 'righteousness, and peace, and joy in the Holy Ghost' (Ro. 14. 17), which things they certainly did not possess. But these divine principles were sown 'among' them, even in the hearts of the humble poor, who 'received the kingdom of God as little children.'—*C.*]

z Mat.9.15. Jn.7.33. 34;8.21;12.35.

a Mat. 24. 23. Mar. 13.21. ch.21.8.1 Jn.4.1.

b Mat. 24. 27. Is. 30. 13.14;24.1-6.

c Mat. 24. 30; 25. 31; 26.64. Re.11.15. 1 Th. 1.9. Ac.17.31. 1 Pe.4.7.

d Mat. 16. 21; 17. 22, 23;20.18,19. ch.9.22;18. 31;24.7,26. Mar.8.31.

3 See note on Mat. 21.42.—*P.*

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pronounce figurative, and what literal, in its constitution. That, however, there is a spiritual kindred and genealogy in heaven, different from natural kindred and genealogy on earth, appears unquestionable (see 1 Co. 4. 15; 1 Th. 2. 19), and that this may present a specimen of it, it is neither wise to deny nor affirm. The Lord knoweth; and secret things belong to the Lord. *C.*

Ver. 24. This is the only example in Scripture of prayer to a dead saint. Let those therefore who teach the doctrine of prayer to the saints consider this, and be ashamed of their miserable, hopeless, and forbidden refuge. *C.*

Ver. 27, 28. The anxiety of this man is not for the salvation of his brethren; but as he had initiated and educated them in his own luxury and debauchery, he dreads the increase of misery their condemnation and reproaches may bring on him through eternity. *C.*

REFLECTIONS.—Whatever things we enjoy in this world are but a trust committed to us by God to do good with. We cannot long hold them; but quickly, in an hour we think not, our reckoning for them must come. O that we may then be found faithful! It is self-contradicting and absurd to pursue earthly riches with more earnestness and industry than eternal treasures, and dangerous to neglect a single opportunity or advantage in favour of everlasting happiness. It is necessary to watch against all unfaithfulness and injustice in worldly enjoyments, which so many make instruments of unrighteousness. Lesser sins lead to greater, and pride and laziness often plunge men into the vilest dishonesty. The abuse of less important trusts provokes God to withhold what is more excellent. And as none can serve both God and the world, it is wise to prefer God in due time. But proud covetous hypocrites, enslaved by their own lusts, hate and scoff at instruction.—What is most esteemed and desired by men is generally abominable before God. His gospel dispensation does not make void, but establish the law. And blessed be God that both Jews and Gentiles have with earnestness crowded into the New-Testament church. Happy are the poorest of its true members: their adversities will quickly issue in everlasting honour and unutterable delight. God lightly values the wealth and honour of this world, which often absorbs the attention and claims the time of even those who profess Christ. Awful thought! to have only uncertain and unsatisfying enjoyments, which shall quickly issue in insupportable and everlasting emptiness! Inexpressibly different, and irreversibly fixed, is the future state of both saints and sinners. How delightful is it for the one to review his conversion to, and walking with, Christ; and how dreadful for the other to remember in what an absurd manner he lost his soul for the sake of sensual or carnal trifles! And terrible companions will they make in hell who had been partners in sin upon earth. With great diligence should we now earnestly search, believe, and practise God's Word; for, if it be neglected, no other means of salvation will ever be afforded us.

CHAPTER XVII. Ver. 20, 21. The kingdom of the Messiah will not be erected by temporal authority or force, nor make any pompous appearance in temporal riches or grandeur. Nor will he confine his throne and court to any particular place or nation; but his kingdom, being spiritual in its nature, power, and tendency, suited to the benefit of the soul, and for another world, works inwardly in men's hearts and consciences; and is already begun in the preaching of the gospel and conversion of some among you.

Ver. 5. *Note* (1), The petition for increase of faith plainly intimates the belief of the apostles that our Lord possessed power over the spirits as well as over the bodies of men. (2) Our Lord's reply proceeds upon the principle that it is our duty more to use what measure of faith we have, than to desire or pray for any

26 And[e] as it was in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

28 Likewise[g] also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29 But[h] the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed *them* all.

30 Even[i] thus shall it be in the day when the Son of man is revealed.

31 In[j] that day, he which shall be upon the house-top,[4] and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 Remember[k] Lot's wife.[5]

33 Whosoever[l] shall seek to save[6] his life shall lose it; and whosoever shall lose his life shall preserve it.

34 I[n] tell you, in that [o]night there shall be two[p] *men* in one bed;[7] the one shall be taken, and the other shall be left.

A.M. cir. 4036.
A.D. cir. 32.

e Mat.24.37-41. Ge. vi.vii. Job 22.16.1 Pe.3. 19.20.2 Pe.2.5;3.6. He. 11.7. Phi.2.21. ch.18.8. 1 Th.5.2,3.Is.30.13,14.

g Ge. 13. 13; 18. 20. Eze.16.49,50. Ge.19. 4 -14. Is.22.12,13. Phi.2. 21.Ja.4.3.4;5.5.

h Ge. 19. 23, 24. De. 29.23. Job 18.15. Is.13. 19. Je.50.40. Ho. 11.8. Am.4.11. Zep.2.9.2Pe. 2.6. Jude 7.

i ver. 24. Mat.26.64; 24.30; 25.31. Re.11.10, 15;20.11,12.1 Th.5.2,3. ch.18.8.2 Th.1.7.

j Mat. 24. 16, 17, 18. Mar.13.14-16. Job 2.4. Mat.6.25. Je.45.5.

4 See note on Mat. 24.17.—*C.*

k Ge.19.26. ch.13. 3, 5.

5 The full credence and testimony which our Lord here gives to the historic truthfulness of one of the most remarkable incidents recorded in the Pentateuch, is worthy of special attention in these days. Whatever philosophers may say, there can be no doubt that Christ believed the Mosaic narrative. The Gospels and the Pentateuch must therefore stand or fall together.—*P.*

l Mat. 16. 25; 10. 39. Mar. 8.35. ch.9.24. Jn. 12.25.

6 See note on Mat. 10.39.—*C.*

m Mat.24.40,41.

o Joel 2. 31. Zep. 1. 14,15. Am.8.9,10. Is.5. 30;8.22;13.9,10.

p 1 Co. 4. 7. 1 Th. 4. 17. Ps. 20. 8. Job 22.20. Ps.26.9;28.3.

7 *In one bed.* Rather, 'upon one couch,' at supper, in the night, thinking only of their hunger, their food, and their satisfaction, and never dreaming of the judgment just ready to burst upon them.—*C.*

8 See note on Mat. 24.41.—*C.*

9 This verse is wanting in many Greek copies.

q Mat.24.28. Job 39 29,30. Da.9.26,27. Am. 9.1-4. 1 Th.2.16. ch.19. 43.

1 The Romish armies shall hunt out and destroy the corrupt Jews wherever they are.

2 *Body.* Not necessarily dead, but merely fallen, either in a state of exhaustion or death.—*C.*

35 Two *women*[8] shall be grinding together; the one shall be taken, and the other left.

36 Two *men* shall be in the field; the one shall be taken, and the other left.[9]

37 And they answered and said unto him, [q]Where, Lord? And he said unto them, [1]Wheresoever the body[2] *is*, thither will the eagles be gathered togethe

CHAPTER XVIII.

1 *The parable of the unjust judge and the importunate widow.* 9 *Of the Pharisee and the publican.* 15 *Children brought to Christ.* 18 *A ruler that would follow Christ, but is hindered by his riches.* 28 *The reward of them that leave all for his sake.* 31 *He foreshoweth his death,* 35 *and restoreth a blind man to sight.*

AND he spake a parable unto them *to this end,* that men ought [a]always to pray,[1] and not to faint;

2 Saying, There was in a city a judge, [b]which feared not God, neither regarded man:

3 And there was a [c]widow in that city; and she came unto him, saying, Avenge me[2] of mine adversary.

4 And he would not for a while: but afterward he said within himself, Though I fear not God,[3] nor regard man;

5 Yet [d]because this widow troubleth me, I

CHAP. XVIII.

A.D. cir. 33.

a 1 Th.5.17;ch.11.5-8;21.36.Ps.65.2;102.17. Ro.12.12.Ep.6.18.Phi. 4.6.Col.4.2.Ge.32.26.

1 *That men ought always to pray.* That is, perseveringly, and in opposition to doubt about the use or final success of prayer or intermission, arising from disrelish, weariness, or despondency.—*C.*

b 1 Sa. 2. 12. Job 21. 14,15.Mi.3.1-3.

c Ps. 83. 3, 4. De.27. 19.Is.1.17,23.

2 *Avenge me.* 'Do me justice on my adversary.'—*C.*

3 *Though I fear not God.* Because he denied his existence, his moral government, or his retributive justice.—*C.*

d See ver.7;ch.11.8.

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increase. (3) That the least amount of living faith is, from its nature, an increasing faith, and is, at all times, equal to whatever work the believer has to do, or whatever trial he has to endure. *C.*

Ver. 19. *Thy faith hath made thee whole.* Had not faith then made the nine whole? It appears questionable whether the nine really believed, or whether they superstitiously sought a cure; yet the Lord cleansed them all—even as he fed all Israel in the wilderness, though few of them regarded the work of his hands. What advantage, then, had the tenth that the nine had not? All were healed in body—he, through faith, was healed in body and spirit. *C.*

Ver. 22. *One of the days of the Son of man.* Days of such quiet, peace, and opportunity as ye now enjoy, of instructing the ignorant in the knowledge of Jesus; days of his power to cast out devils and do other wonderful works, such as ye have so often witnessed; and, finally, days of his power to destroy all the works of the devil, all which things (being sorely afflicted in the world ye shall earnestly desire for your own and the world's deliverance, but shall not see. By which delay he will try your faith and that of his whole church, till the 'set time' shall come, when he 'will take to himself his mighty power and reign.' *C.*

Ver. 32. She was killed by the sulphureous vapour, and lost by a single look backward!—*Note,* If those who are commanded to flee, and who are, moreover, angel-led, be so endangered, what is the danger of those 'who have put their hand to the plough,' if they should 'look back'! *C.*

Ver. 37. *Eagles*—generally taken to represent the Roman armies, whose standards were eagles. But the origin of the emblem seems rather to be Eze. 17. 3, 7, where Babylon and Egypt are both represented as eagles, into whose nests came the Roman empire, and whose armorial bearing and device, as it were, they possess, together with their persecuting and enslaving spirit. *C.*

REFLECTIONS.—Alas! that so many offences and injuries should be found among professed Christians! Many are grieved, stumbled, and eternally ruined by means of them. And tremendous woes must fall on their heads whose corrupt principles or practices occasion such things. How prone are most to offend God, and cause their neighbour to stumble out of his way! Yet most offenders are very averse to repent, and, if offended, to forgive injuries. Yea, it is impossible to perform self-denying duties without strong faith; and great is the need that Jesus should be daily increasing it. With great humility ought we to perform every commanded duty, and with great gratitude to receive distinguished mercies. And yet often both are wanting where they might have been most, and found where they could have been least expected. How many amuse themselves about the circumstances of Jesus' kingdom, instead of earnestly receiving him into their heart, that he may subdue their lusts and govern their spirits! But the erection of his spiritual kingdom in the world is generally attended with some fearful judgments on its opposers. Self-indulgence in sensual gratifications is a common forerunner of fearful and sudden destruction. And none are more certainly exposed than hardened apostates who refuse to take warning from the calamities of others before them. But if men will not heartily part with the world as their portion, they must perish with it.—In great wisdom and mercy the spread of God's anger among the obstinate Jews was made a mean of spreading the gospel among and of saving the Gentiles. Fearfully he resents the injuries done to his faithful servants, and pities and rewards them that suffer for his sake. Yea, marvellously he distinguishes them in his protections here and his eternal glories hereafter.

CHAPTER XVIII. Ver. 35. Luke and Mark mention but one blind man; Matthew (ch. 20. 30) describes two. This variety, however, presents no contradiction. Matthew records the fact of two blind men having been cured; Luke, writing at a time when it is most probable only one of them survived, mentions but that one; and Mark (ch. 10. 46) mentions one by name as authentic and living evidence of the miracle he narrates. The apparent contradiction lies in the assertion of Matthew (ch. 20. 29) that the miracle took place 'as they (Jesus and his disciples) departed from Jericho,' and of Mark (ch. 10. 46), that it occurred 'as he (Jesus) went out of Jericho,' while Luke assigns it to the time 'when he (Jesus) was come nigh unto Jericho.' The attempt to reconcile these contradictions by changing the translation 'when he was come nigh' to 'when he was nigh' seems utterly unsupported by any sufficient authority. The reconciliation must therefore be sought for from another source, and that source is opened in a modern example. London, as a general geographical name, includes Westminster, Southwark, &c. &c. One historian accordingly, in speaking of a public occurrence, affirms it took place 'as some one departed from London,' though, in another geographical sense, he really departed from Westminster. Another, relating the same event, affirms it occurred as the party described 'was come nigh to London,' meaning thereby, not London inclusive of Westminster, &c., but London as specially commencing at Temple-bar. Now, is there any contradiction here? None whatever. Why then are the Scriptures condemned where a secular historian is acquitted? Besides, Jericho consisted of an old and a new town, as Josephus records. Our Lord therefore may have performed his miracle as he 'departed' from Jericho, the one town, and as he 'was come nigh' to Jericho, the other. *C.*

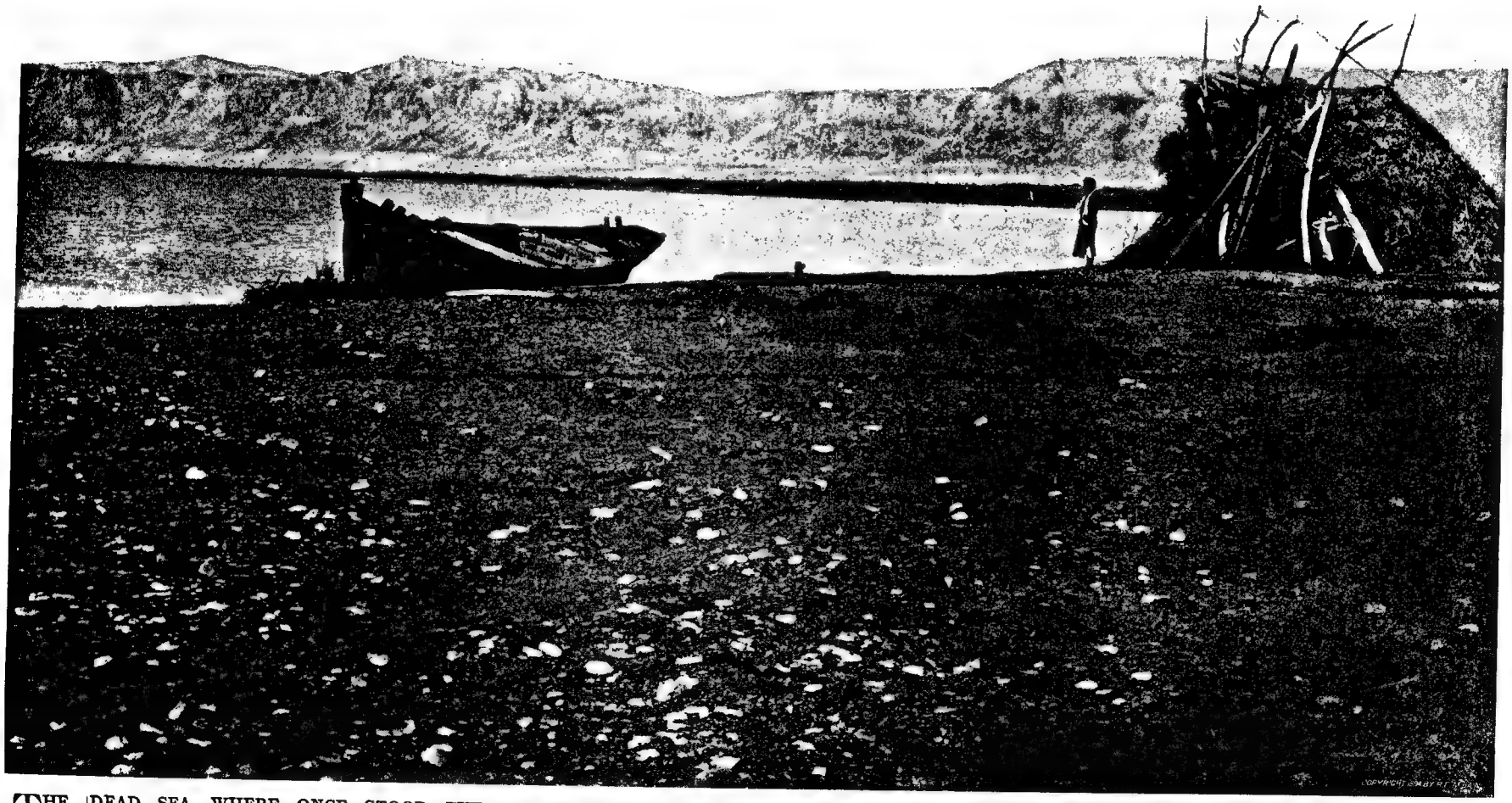
REFLECTIONS.—The fervent and importunate prayer of faith is always effectual at last. A gracious answer cannot be delayed beyond the best time. And all the injuries done to the saints shall be fearfully resented, though God often patiently delays his justice till religion be almost utterly extirpated. What a mixture is in our worshipping assemblies on earth! Different tempers, manners, and ends have different effects on the very same duty. Pride, formality, and hypocrisy indulged, render men's persons and worship detestable to God. But not the greatest sinner, who humbly asks mercy through Jesus' righteousness, shall be denied a full justification unto eternal life. It is criminal for professors to withhold children from Christ, who delights to bless them. And very honourable to be like them in teachableness and humility.—No external privileges or duties are in the least to be rested in. Men may go inconceivable lengths in apparent holiness, and yet their hearts remain unrenewed and attached to the world. Awful is the state when God's law does not convince men that they need a better righteousness than their own to justify them! and when love to Christ cannot wean their hearts from the world. Earthly enjoyments indeed often entangle and ensnare men to their everlasting ruin. And there is need of almighty power to deliver us from a carnal mind, and to make us content to forego all for Christ. But everything suffered for his sake, from principles of faith and love, will be gain at last. And nothing is too much to suffer for him, who suffered so much for us. Yet, alas! how slow of heart are men to conceive aright of his sufferings and glory! It is a great mercy to be awakened to prayer by curiosity or any means. Jesus is ready to take notice of, and grant relief under, all our troubles. And a deep sense of sin and earnest desires of mercy will quickly issue in grateful praise and holy obedience.

CHAPTER XIX. Ver. 3. *And he sought to see Jesus who he was.* Rather, 'what kind of person he was.' It is a fact that we scarce can hear or think of any remarkable person without forming in our minds an imaginary likeness of him, or desiring to know his bodily appearance. On this point the Scriptures afford not the least shadow of information. Of stature, of complexion, of expression, of voice, of manner, they breathe not a word, either for the painter or historian. His moral portrait they draw at full length, but of his bodily appearance believers shall know nothing till 'they see him as he is,' and themselves be 'fashioned into the image of his glorious body.' Yet as the desire of Zaccheus to see 'what kind of person Jesus was' on earth brought salvation to his house, so the desire to 'see him as he is' in heaven still continues to bring salvation to the souls of believers and their children, Phi. 3. 21; 1 Jn. 3. 2. *C.*

Ver. 23. *At my coming.* The object of the parable was to correct the fond imagination of the immediate restoration of the kingdom of David in Jerusalem (see ver. 11); wherefore our Lord represents its restoration by a candidate for a kingdom—not taking immediate possession, but going into a 'far country,' and followed by the opposition of his citizens; then finally returning after a successful solicitation, and adjudging—not to servants sustained and stimulated by his presence, but to servants tried and confirmed during his absence—their several rewards, according to their works, Mat. 16. 27. *C.*

Ver. 40. It is spiritually as impossible for these to be silent as for the stones naturally to speak.—*Note,* There is a spiritual necessity, perfectly consistent with the freedom of an accountable agent, which yet is absolutely certain in its results, because it is dependent upon the very nature of God and of man—his intellectual and moral image; whereas all that is called a physical necessity, being dependent upon the mere will of God, and the relations he has established between unintelligent and unaccountable agents, may be superseded in a moment, and give place to a new order of things, the very reverse of that which preceded it. See 1 Co. 15. 44, 51; 2 Pe. 3. 7, 11, 13. *C.*

Ver. 43. *Cast a trench.* Rather, 'a rampart,' which, it would appear, from the exact meaning of the original, was supported by a strong paling, or stockade, in front. This prophecy was literally fulfilled by Titus, who, finding it impossible to take the



THE DEAD SEA—WHERE ONCE STOOD THE CITIES OF SODOM AND GOMORRAH. [Luke, xvii:29.]—"But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all." The part of the Dead Sea upon which we look, which is the northern inlet of it, is supposed to occupy the place upon which once stood the celebrated cities of Sodom and Gomorrah. Part of the sites of these cities is under the sea and part on the shore. The mountains we see in the distance are the mountains of Judea. We are looking toward the west. To the east of us are the mountains of Moab. Sodom and Gomorrah once stood between the mountains of Judea and the mountains of Moab. The photograph you see was taken just a little after sunrise. The weather here was very hot even as early as that.

will avenge her, lest by her continual coming she weary me.

6 And the Lord said, [a]Hear what the unjust judge saith.

7 And[g] shall not God avenge his own elect, which cry day and night unto him, [4]though he bear long with them?[5]

8 I tell you that [h]he will avenge them speedily. Nevertheless, when[6] the Son of man cometh, shall he find faith on the earth?[7]

9 ¶ And he spake this parable unto certain which [i]trusted in themselves that they were righteous,[8] and despised others:

10 Two men went up into the temple to pray; the[j] one a Pharisee,[9] and the other a publican.

11 The[k] Pharisee stood[1] and prayed thus with himself: God, I thank thee that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican:

12 I fast[2] twice in the week, I give tithes of all that I possess.

13 And[3] the publican, [l]standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful[4] to me a sinner.

14 I tell you, this man went down to his house [m]justified[5] *rather* than the other: [n]for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted.

15 ¶ And [p]they brought unto him also infants,[6] that he would touch them: but when *his* disciples saw *it*, [q]they rebuked them.

16 But[r] Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

17 Verily[s] I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

18 ¶ And[t] a certain ruler asked him, saying, Good Master,[7] what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? [u]none *is* good, save one, *that is*, God.

20 Thou[v] knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said, [w]All these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, [x]Yet lackest thou one thing: sell[8] all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow me.

A.M. cir. 4037.
A.D. cir. 33.

23 And when he heard this, he [y]was very sorrowful: for he was very rich.

24 ¶ And when Jesus saw that he was very sorrowful, he said, [z]How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard *it* said, [a]Who then can be saved?

27 And he said, [b]The things which are impossible with men are possible with God.

28 ¶ Then[c] Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, [d]Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

31 ¶ Then[e] he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.[9]

32 For[h] he shall be delivered unto the Gentiles, [i]and shall be mocked, and spitefully entreated, and spitted on:

33 And they shall scourge *him*, and put *him* to death: and the third day he shall rise again.

34 And[j] they understood none of these [1]things: and this saying was hid from them, neither knew they the things which were spoken.

35 ¶ And[k] it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side, begging:

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that [l]Jesus of Nazareth passeth by.

38 And he cried, saying, [m]Jesus, *thou* son of David, have mercy on me.

39 And they which went before [n]rebuked him, that he should hold his peace: but [p]he cried so much the more, *Thou* son of David, have mercy on me.

40 And [q]Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

41 Saying, [r]What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, [s]Receive thy sight: thy faith hath saved thee.

A.M. cir. 4037.
A.D. cir. 33.

e Mat.7.11.ch.11.13; 16.8.

f ch.11.8.Ps.9.18.11; 1;22.1,2;103.9. Jn.13.1. 2 Th.1.6,7. Re.6.10,11. Hab.2 3. He.10.35 37.

4 See note † in second column.

5 The argument in this parable is, as Alford has well observed, *a fortiori*:—'If such be the power of earnest entreaty, that it can win right even from a man sunk in selfishness and fearing neither God nor men, how much more will the right be done by the just and holy God in answer to the continued prayers of his elect.'—*P.*

h 2 Pe.3.8,9. Ps.46.5. He.10.37. Re.18.8.

6 Mat. 24.12. 2 Ti.3.1; 4.3. 1 Ti.4.1. 2 Th.2.3. When Christ comes to destroy the Jews and judge the world, he will find little real religion among them.

7 See note * below.

i ch.10.29;16.15. Phi.3.4-6. Ro.9.31,32; 10.2, 3. Is.65.5.

8 *Or, as being righteous.*

j Mat.21.31,32. ch.7.29,30;15.1,2.

9 See note on Mat.3.7.—*C.*

k Mat. 6.2.5,16; 23.14; 9.14. Is.1.11-15; 58.2; 65.5. Re.3.17. 1 Sa.15.13. Mat.23.23. Phi.3.4-6. Ga.1.14. Ro.10.2,3.

1 'Standing by himself, prayed.'—*Campbell.*

2 The Jews fasted on the second and fifth days of the week, answering to Monday and Thursday.—*C.*

3 Or, *But.*

l Ezr.9.5,6,15. Je.31.18,19;3.13,25. Eze.16.63. ch.23.48. Ac.2.37. 1 Ti.1.15. Ps.40.12. Job 40.4. Ro.7.24.

4 *God be merciful.* Rather, 'be propitious to me through sacrifice'—accept an atonement for my sin.—*C.*

m Ro.3.20. Ga.2.16.

5 *Justified.* Because he had humbled himself in repentance, having his faith fixed, first upon the ceremonial sacrifices, and through them upon Messiah, whose body and death they were appointed to typify.—*C.*

n Mat. 23.12. ch.14.11; 1.52. Job 22.29. Pr.3.34;15.33; 18.12; 29.23. Ja.4.6,10. 1 Pe.5.5,6.

p Mat. 19.13-15. Mar. 10.13-16. Ge.48.14,15. 1 Sa.1.24. Je.49.11.

6 *Infants.* Little children in the strictest sense of the word—whence is drawn the conclusion, most comforting to Christian parents, that their infants, in life or in death, form a part of Christ's kingdom.—*C.*

q Mat. 15.23; 16.22; 20.31.

r Mat.2.17. Is.65.1,2. Ps.34.11;45.10,11. Pr.8.17;4.1;23.26.

s Mat. 18.3,4. Mar. 10.15. Jn.3.3,5. 1 Pe.2.1,2;1.14. 2 Co.5.17. Ga.6.15. 1 Co.14.20. Ps.131.2.

t Mat.19.16-29. Mar. 10.17-26 ch. 10.25-29. Jn.6.28. Ac.2.37. Ro.9.31,32;10.2,3.

7 See note on Mat. 19.17.—*C.*

u 1 Sa.2.2. Ex.34.6,7. Ps.119.68. Ja.1.17.

v ch. 10. 26-28. Ex. 20.12-17. Ro.13.9. Ga. 4.21;3.10,12;5.14. Ja.2. 8. De.5.16-21. Col.3 20.

w ver.11,12. Ga.1.14. Phi.3.6. Ro.10.2,3.

x ch.12.33;16.9. 1 Ti. 6.18,19. Mat. 6.19,20. Ac.4.34.

8 See note on Mat. 19.21.—*C.*

y *Shall he find faith on the earth?* When he cometh to avenge his elect 'speedily,' will he find faith in 'the land of Israel?' (as the word translated 'earth' in such circumstances generally signifies). A question fully illustrated by the fact, that comparatively few of the Jews believed, even when our Lord had risen from the dead, and these few 'were scattered abroad' by the persecutions of Herod and the Pharisees (Ac.7.59;8.1;12. 1,2), so that when the Lord came to 'avenge his elect,' whose voice and whose blood cried to him day and night, there were but few believers in the land of Judea, and his apostles had been directed by the Spirit and providence of God to 'turn to the Gentiles.'—*C.*

z ch.8.7,14;21.34. Ju. 18.23,24. Ps.17.14. Phi. 3.19. 2 Co.7.10.

a See ver.23. Job 31. 24. Ps.62.10. Pr.11.28. 1 Co.1.26,27. 1 Ti.6.9,10. Ja.2.5; 4.4. Mat.19.23-29. Mar.10.23-27.

b ch 13.23;1.34.

c Job 10.13; 42.2. Je. 32.17. Ge.18.14. Zec.8. 6 ch.1.37.

d Mat.19.27-29. Mar. 10.28-31. ch.5.11. Phi. 3.7-9. De.33.9.

e ch.14.26,27;9.23,24. Phi.3.7-14. Ps. 19.11. 1 Co. 15. 58. 1 Ti. 4. 7, 8. Ro.6.23. Re.2.10,17;3. 21.

g Mat.20.17-19. Mar. 10. 32-34. Ps. 22. 1-21; 69.1-21. Is.53.2-10. ch. 9. 22-44; 13. 33; 12. 50; xxii.-xxiv. Mat.xxvi.-xxviii. Mar. xiv. xv. xvi. Jn.xviii.-xx.

9 'To him gave all the prophets witness.' Take as a specimen, (1) The rage of the heathen and of the Jewish rulers against him, Ps.2.1,2 (2) His condemnation and crucifixion, Ps.22. 16. Mi. 5.1. Is.53.5. (3) His death, Ps. 22. 15. Is. 53. 12. (4) His resurrection, Ps. 16. 10. Ho.6.2. (5) His ascension, Ps. 16, 11; 68. 18. —*C.*

h Ac.3.13.

i Ps.xxii.lxix. Is.50. 6;liii. Da.9.24-26. Mi.5. 1. Zec.13.7.

j ch.9.45;24.25. Mar. 9.32. Jn.10.17,19;12.16.

1 Having formed the opinion that Messiah must be a temporal conqueror, and possess a temporal kingdom, they could not reconcile with this opinion the revelation of his death. The prophetic truths that our Lord uttered concerning his sufferings and death were, therefore, as little 'understood' as if he had spoken in an unknown tongue. —*C.*

k Mat.20.29-34. Mar. 10.46-52. Mat.9.27; 12. 22; 11. 5. Mar. 8.22-25. Jn.9.1-7,39. Is.59.10.

l ch. 1. 26, 27; 2.4,39, 51;4.16. Jn.1.45. Mat.2. 23.

m Ps. 62. 12. Is.9.6,7; 11.1. Je.23.5,6. Eze.34. 23. Ro. 1. 3, 4. 2 Ti.2.8. Re. 22. 16. Mat. 1.1; 9. 27;12.23;15.22.

n ver.15;ch.11.52;19. 39.

p Ps. 141.1. Mat. 15. 22-28. ch. 11. 8. Ge.32. 26. Ps. 22. 2. Mat.7.7. ver.1.

† *Though he bear long with them.* That is, though he bear long with their cries, tears, and anxieties, before answering their petitions, and with the cruelties, oppressions, and persecutions of their enemies before he inflicts his judgments. It was thus he bore long both with Egypt and Israel before he punished the one and heard and delivered the other.—*C.*

q He.2.17;5.2.

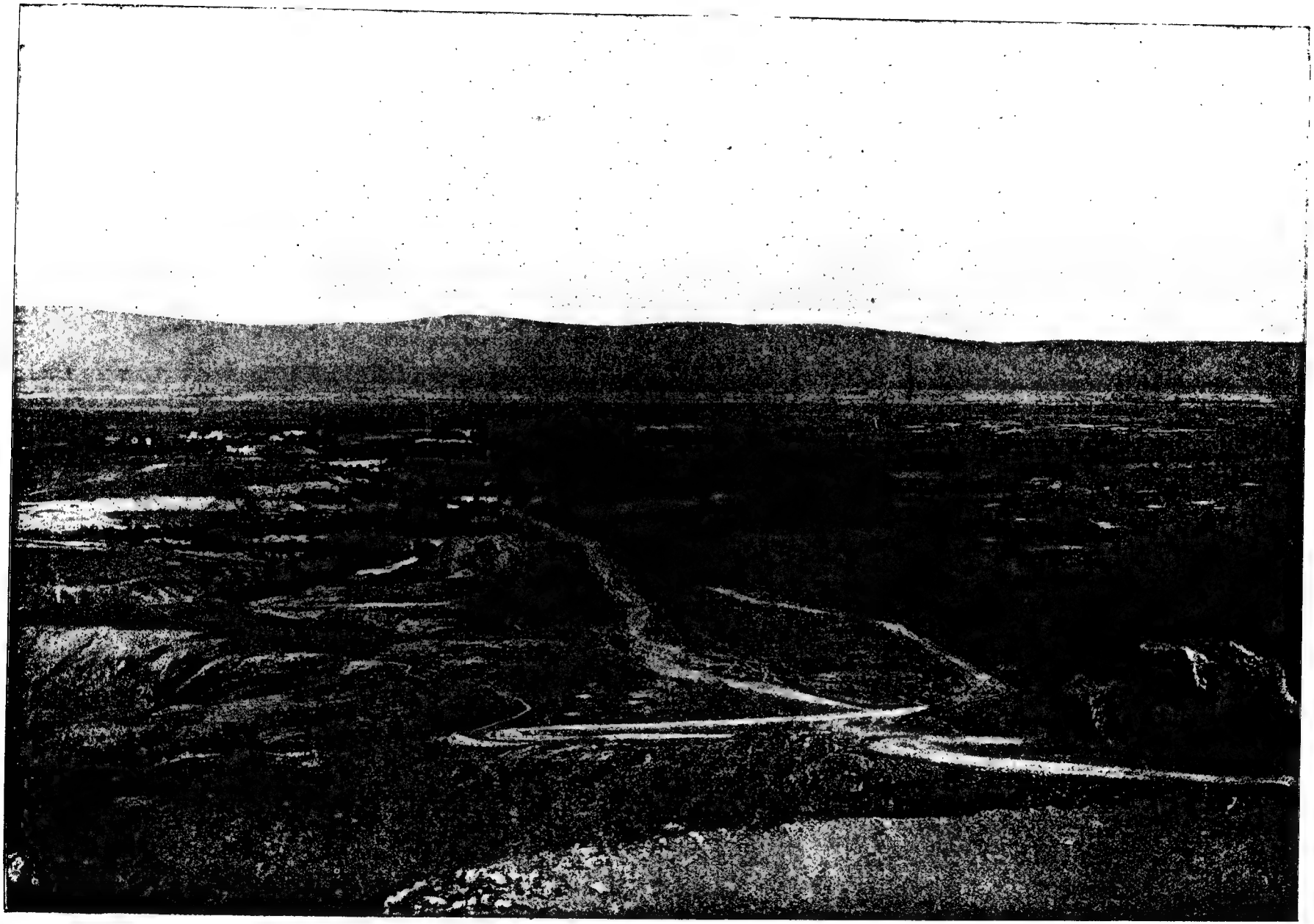
r Ge.32.27;3.9. Jn.20.13. Mat.7.7. Re.3.20, with Is.35.5.

s Ps.107.20; 33.9. ch.7.50; 8.48;17.19. Mat.15.28.

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city by assault, surrounded it by a line of circumvallation, cut off all supplies, and reduced the garrison by famine (Josephus' *Bell. Jud.* vi. 13). *C.*

REFLECTIONS.—In religion it is necessary for men to hear and see for themselves. And even curiosity may issue in saving faith and repentance. Christ ever seeks to save men wherever they are; and in rich mercy he seeks them out, and touches their hearts, however hard: and his spirit and grace, accepted therein, quickly makes great reformation. The covetous, cruel, and haughty oppressor is rendered humble, honest, and merciful; and the power of grace is clearly discovered by deadness to the world, and by the affections being weaned from its pursuits. But pardon ought never to be expected without restitution of our



THE PLAIN OF JERICHO—OVER WHICH MOSES LOOKED FROM NEBO INTO THE PROMISED LAND. [Luke, xix:1.]—"And Jesus entered and passed through Jericho. And, behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich." The view we behold was taken at the foot of the Judean hills and furnishes us the opportunity of looking over the whole plain of the Jordan between the mountains of Judea and the mountains of Moab, which we see rising in the distance. At the foot of the mountains in the far distance flows the River Jordan. The little village to the left of the picture is Jericho, and the plain lying before us is perhaps the most historic portion of the world. Over this plain Moses looked from Nebo into the promised land.

43 And[t] immediately he received his sight, and followed him, [u]glorifying God: and all the people, when they saw *it*, gave praise unto God.

CHAPTER XIX.

1 *Christ visiteth Zaccheus the publican.* 11 *The ten pieces of money.* 28 *Christ rideth into Jerusalem with triumph:* 41 *weepeth over it:* 45 *driveth the buyers and sellers out of the temple:* 47 *teaching daily in it. The rulers would have destroyed him, but for fear of the people.*

AND *Jesus* entered and passed through [a]Jericho.

2 And, behold, *there was* a man named Zaccheus, [b]which was the chief among the publicans, and he was rich.[1]

3 And he [c]sought to see Jesus, who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a[d] sycamore-tree to see him: for he was to pass that *way*.

5 And when Jesus came to the place, he looked[e] up, and saw him, and said unto him, Zacchæus, [f]make haste, and come down; for today [h]I must abide at thy house.

6 And[i] he made haste, and came down, and received him joyfully.

7 And when they saw *it*, [j]they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And[k] Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have taken anything from any man by false accusation, I restore *him* fourfold.[2]

9 And Jesus said unto him, This day is [l]salvation come to this house, forsomuch as he also is[m] a son of Abraham.[3]

10 For[n] the Son of man is come to seek and to save that which was lost.

11 ¶ And as they heard these things, he added and spake a parable,[4] because he was nigh to Jerusalem, and because [p]they thought that the kingdom of God should immediately appear.

12 He[q] said therefore, A certain nobleman went into [r]a far country, [s]to receive for himself a kingdom,[5] and [t]to return.

13 And he called his ten servants, and [u]delivered them ten pounds,[6] and said unto them, Occupy till I come.

14 But his citizens[7] hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, [v]then he commanded these servants to be called unto him, to whom he had given the money,[8] that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, [x]thy pound hath gained ten pounds.

17 And he said unto him, [y]Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, [z]thy pound hath gained five pounds.

19 And he said likewise to him, [a]Be thou also over five cities.

20 And another came, saying, [b]Lord, behold, *here is* thy pound, which I have kept laid up in a napkin:

21 For I [c]feared thee, [d]because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, [e]Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest[9] that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore[g] then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24 And he said unto them that stood by, [h]Take from him the pound, and give *it* to him that hath ten pounds.

25 (And they said unto him, Lord, [i]he hath ten pounds.)[1]

26 For I say unto you, [j]That unto every one which hath shall be given; [k]and from him that hath not, even that he hath shall be taken away from him.

27 But[l] those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

28 ¶ And when he had thus spoken, [m]he went before, ascending up to Jerusalem.[3]

29 And[n] it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples,[4]

30 Saying, Go ye into the village over against *you;* in the which, at your entering, ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither*.

31 And if any man ask you, Why do ye loose *him?* thus shall ye say unto him, Because [o]the Lord hath need of him.

32 And they that were sent went their way, and found even as he had said unto them.

A.M. cir. 4037. A.D. cir. 33.

t Ps.30.2. Mat. 9.22; 17.15; 11.5. Ps.103.1–3; 116.12; 115.1; ciii.–cviii. cxiii.–cxviii. cxxxiv. cxxxvi. cxlv.–cl. ch. 1. 46–55, 64–79.

u ch. 5. 26. Ac. 4.21; 11.18. Ga. 1.24.

CHAP. XIX.

a Jos. 2. 1; 6. 1, 26. 1 Ki.16.34. 2 Ki.2.18–21. 1 Co.1.26.ch.18.24, 25, with 2 Ch.17.5,6.

1 Zaccheus was either an administrator or farmer of the revenues of Jericho. Then as now such an office affords tempting opportunities for extortion and fraud. Perhaps Zaccheus had made his fortune in early days by corrupt practices; but in later times had changed, and was now penitent and earnest. His anxious inquiring spirit had drawn his attention to Jesus, and impressed him with the idea that he might be the promised Messiah. Hence his anxiety to see him.—*P.*

b ch.23.8; 9.7.

c 1 Ki. 10. 27. Am.7. 14, 15. 9. 10.

d Ge. 16. 6, 8. Jn. 1. 48. Ps. 139. 1–3.

e Ec. 9. 10. Pr. 27. 1. Mat. 11. 28. 2 Co. 6. 1, 2. Is. 55. 1–7.

f Ep. 3. 20. Jn. 4. 4; 10. 16; 14. 23. Re. 3. 20. 1 Ti. 1. 15. ver. 10.

g Ps. 119. 59, 60. Ga. 1. 15, 16. 1 Ti. 1. 13–17.

h Mat. 9. 11. ch. 5. 30; 7. 39; 15. 2. Job 5. 2. Ec. 4. 4.

i Mat. 3. 8; 21. 31, 32. ch. 7. 29, 30; 18. 13, 14. 1 Co. 10. 11. 1 Ti. 1. 16. 2 Co. 7. 11. ch. 12. 33; 16. 9; 18. 22; 3. 14. Ps. 41. 1. Ex. 20. 16; 22. 1. 2 Sa. 12. 6.

5 This was the utmost the Jewish law required, even in cases of fraudulent concealment and conviction, unless where an ox had been killed or sold, in which case five times[2] the value was to be paid, on account of the labour being lost to the owner. Ex. 22. 1.—*C.*

j ch. 2. 30. Ps. 98. 3. Is. 45. 17, 22; 49. 6. 1 Ti. 1. 15. ver. 10.

k ch. 3. 16. Ro. 4. 11, 12, 16; 9. 8. Ga. 6. 16; 3. 7, 26.

6 See note * below.

l Mat. 28. 13, 11. 21; 20. 28; 10. 6; 15. 24; 9. 12, 13. 1 Ti. 1. 15. Eze. 34. 16. Ro. 5. 6. Is. 63. 1. Ho. 13. 9. He. 7. 25. Ac. 13. 47.

4 This parable is very similar to that of the talents (Mat. 24. 14–30); but will be found to differ from it in several important particulars.—*C.*

m ch. 13. 16. Ro. 4. 11, 12, 16; 9. 8. Ga. 6. 16; 3. 7, 26.

n ch. 17. 20. Ac. 1. 6. 2 Th. 2. 2, 3.

o Mat. 25. 14–30. Mar. 13. 34. Is. 9. 6, 7; 52. 13.

p Mar. 16. 19. ch. 24. 51. Ac. 3. 21. ch. 20. 9.

q Mat. 26. 18. Phi. 2. 9–11. Ep. 1. 20–23.

7 See note † in second column.

r Ac. 1. 11; 17. 31. He. 9. 28. Re. 1. 7.

s Ro. 12. 6–8. Ep. 4. 11–13. 1 Co. 12. 7, 11, 28, 29. Mat. 21. 33. 2 Co. 3. 5.

6 A *mina* contains 50 shekels, or £5, 14*s*.

7 Jn. 1. 11; 15. 18. 1 Sa. 8. 7. Mat. 22. 5, 6. The Jews obstinately refused the offers of his grace.

v 2 Co. 5. 10. 1 Co. 3. 12–15; 4. 5. Ro. 14. 12. Ec. 12. 14. ch. 16. 2.

* *He also is a son of Abraham.* These words seem to be intended as a reply to those who murmured against our Lord, because he chose to be the guest of a man reputed a sinner. For, admitting that Zaccheus was a sinner, he had the more evident need of salvation: and as a son of Abraham, either by natural descent or the spirit of adoption, he had the same covenant claims with the murmurers themselves.—*C.*

8 Gr. *silver*, and so ver. 23.

x 1 Co. 15. 10. Col. 1. 28, 29. 2 Ti. 4. 7, 8. Ro. 12. 3, 6–8. 1 Th. 2. 19, 20. Pr. 16. 31; 11. 30. Ja. 2. 18.

y 1 Co. 4. 5. Ro. 2. 29. Mat. 25. 21; 24. 47. Ps. 49. 14. Re. 2. 26, 27. ch. 16. 10; 22. 30. 2 Ti. 2. 12. Ge. 39. 4.

z 2 Co. 8. 12. Ro. 12. 3, 6–8. 1 Pe. 4. 10, 11. 2 Ti. 4. 2; 2. 15. 1 Co. 4. 2. 1 Ti. 4. 16.

a See ver. 17.

b Mat. 7. 21. ch. 6. 46. 2 Ti. 3. 5. Tit. 1. 16.

c Mat. 25. 25. Re. 21. 8. 1 Jn. 4. 18. Ps. 53. 5.

d Ps. 50. 21. Is. 5. 19. Je. 17. 15. Eze. 18. 25, 29.

e Job 15. 5, 6. 2 Sa. 1. 5–16. Mat. 12. 37; 22. 12; 25. 26, 27. Ro. 3. 19. Tit. 3. 11.

9 *Thou knewest*, &c.—that is, according to thine own statement. 'Thou knewest I was an austere man,' &c.; or, taking the sentence as a question, 'Didst thou know,' &c., Mat. 25. 26.—*C.*

f Ro. 2. 2. 4, 5.

g Mat. 25. 28; 13. 12. Eze. 46. 17. 1 Sa. 10. 14. Zec. 11. 17. ch. 8. 18.

h ver. 16.

1 *Lord, he hath ten pounds.* A beautiful illustration of the generous anxiety of believers looking not upon their own affairs, to praise or advance them, but upon the affairs of others, 'in honour preferring one another.'—*C.*

i Mat 13. 12; 25. 29. Mar. 4. 25. ch. 8. 18. Jn. 15. 2–4. Re. 22. 11. Ps. 27. 14. 1 Co. 15. 10.

k Eze. 33. 13; 46. 17. 2 Jn. 8. Ga. 3. 4.

2 Mat. 22. 7. ver. 42–44; ch. 21. 20, 24. Pr. 1. 24–32. Ps. 2. 4, 5, 9; 21. 8–12; 69. 22–28. Is. 66. 6, 14. Na. 1. 2, 8. He. 10. 13. 1 Th. 2. 15, 16. 1 Sa. 15. 38. Nu. 14. 36, 37. The Jews shall be fearfully destroyed.

l ch. 12. 4; 13. 33; 18. 31. Ps. 40. 8. Jn. 18. 11. ch. 12. 50.

3 The whole route from Jericho to Jerusalem is a continual ascent. The difference in elevation between the two places is about 3500 feet, and the distance in a straight line not more than 16 miles. The road is steep and rugged, and the country through which it passes wild and desolate. It was then, and is still, one of the most dangerous roads in Palestine, being infested with robbers.—*P.*

m Mat. 21. 1–11. Mar. 11. 1–15. Jn. 12. 12–16. Zec. 14. 4. Ac. 1. 12.

4 See note on Mat. 21. 1.—*P.*

n Ps. 24. 1; 50. 10, 11. Ac. 10. 36. He. 1. 2, 3. Ja. 3. 35; 17. 2; 16. 15.

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[1] The parable is probably an allusion to the well-known history of Herod, or his son Archelaus. Herod went to Rome to obtain the investiture of the kingdom of Judea from Anthony. Having succeeded, he afterwards took a voyage to Rhodes to obtain a confirmation from Cæsar. Archelaus, his son and successor, made a similar journey, with the same object, and, to a certain extent, with similar success.—*C.*

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ill-gotten goods. Yea, everything we have ought to be at Jesus' call; and it is better to give to pious uses while we live than defer it to be given after our death. —His free grace is sufficient both to seek and save us, be our guilt or malady what it will. And abundant are the gifts and privileges which Jesus hath given to the ministers and members of his gospel church. His exaltation to glory issues in blessings to men. But all that is received must be improved and accounted for. Happy are they who, with deep humility and dependence on Christ, improve it well; and infinitely glorious, as well as free, their eternal reward. But fearful is their punishment who, through hard thoughts of God, abandon themselves to sinful inactivity. Nowhere is sloth more criminal and ruinous than in the church of God. If men will not improve God's gifts, they must be deprived of them. And if Jews and others dare to reject an ascended Redeemer, they must be destroyed in the most public and fearful manner. Dreadful indeed is their condition whom even his compassion cannot deliver. It is strange that any should envy him a lowly triumph; that professors should hate him for purifying his temple, instructing the ignorant, and healing the diseased; and that nought



MOUNT OF OLIVES, FROM JERICHO ROAD. [LUKE, xix:37.] Our Savior always had to pass over the Mount of Olives in going from Jerusalém to Bethany. While coming down this mountain the whole multitude of the disciples met Christ and began to rejoice and praise God with a loud voice for all the mighty works that they had seen, saying, "Blessed be the king that cometh in the name of the Lord. Peace in heaven and glory in the highest." The supreme interest of the road from Jericho is that it was trod by our blessed Lord when He came up to Jerusalem for the last time, passing the Mount of Olives, at the base of which he was to bow in anguish, and from whose eastern slope He was to ascend to heaven. There is infinite fascination for tempted mortals about this lonely mount to-day.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord [p]hath need of him.

35 And they brought him to Jesus: and they[q] cast their garments upon the colt, and they [r]set Jesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the [s]mount of Olives, [t]the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works that they had seen;

38 Saying, [u]Blessed *be* the King that cometh in the name of the Lord; peace in heaven, and glory in the highest.

39 And[v] some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you, that, if these should hold their peace, the[w] stones would immediately cry out.

41 ¶ And when he was come near, he beheld the city, and [v]wept over it,[6]

42 Saying, [x]If thou hadst known, even thou, at least in [a]this thy day, [b]the things *which belong* unto thy peace! but now [c]they are hid[7] from thine eyes.

43 For[8] the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone[9] upon another; because thou knewest not the time of thy visitation.[1]

45 ¶ And[d] he went into the temple, and began to cast out them that sold therein, and them that bought;

46 Saying unto them, It is written, [e]My house is the house of prayer: but ye have made it a den of thieves.

47 ¶ And[g] he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him,

48 And could not find what they might do: for all the people were very attentive to hear him.[2]

A.M. cir. 4037.
A.D. cir. 33.

[p] 2 Co.8.9. Zec.9.9.

[q] 2 Ki.9.13. Mat.21.7. Ju.12.13.

[r] Mat.21.5,7. Jn.12.14,15. Zec.9.9.

[s] 1 Ki.11.7. 2 Ki.23.13. Zec.14.4. Mar.13.3; 14.26. Ac.1.11,12.

[t] Ps.8.1,2; 118.22–26. ch. 7.16; 17.15; 18.48. Jn.12.12,13.

[u] Ps. 118.26; 72.17–19. Zec.9.9. ch.2.10–14; 13.35. Ro.5.1. Col.1.20. Ep. 1.10; 2.14; 3.21. 1 Ti.1.17. Re.5.9–13.

[v] Is. 26.11. Ac. 4.2; 13.45. Job 5.2. Ec.4.4. Mat.23.13. Ja.4.5.

[w] Hab.2.11. Mat. 3.9; 27.19, 24, 51, 54.

[y] Ps.119.136. Je.9.1; 13.17; 17.16. Ho.11.8. Mar.3.5. Jn.11.33,35.

6 The spot on which this incident occurred will easily be recognized by any one who travels from Bethany to Jerusalem by the caravan road. The road winds round the southern brow of Olivet. On reaching the summit Jerusalem in its full extent and beauty bursts suddenly upon the view. Moriah, with its temple, was in the foreground, just beyond the narrow deep glen of the Kidron. Zion rose higher still, beyond Moriah, and was crowned with the palace of Herod. It was on reaching this spot the multitudes whoaccompanied the Saviour raised the triumphant shout. Jesus advanced, descending diagonally till he reached a point directly facing the temple, and there he doubtless uttered this pathetic prophecy.—*P.*

[x] De.4.29; 32.29. La. 1.9. Is.26.11.

[a] Ps.32.6; 95.7,8. Is. 55.6. He.3.7,13,15. ch. 3.9; 21.30,31.

[b] ch.2.11,14. He.2.1, 3; 4.1. Ac.13.26,46.

[c] 2 Co.4.3,4. Ro.11.7–12,25. Is.6.9,10; 29.10, 11; 42.19; 44.18.

7 By thine own preference of darkness to light.—*C.*

8 Ps.37.13. De.28.47–52. Is.29.2,3. Je.6.3,6. ch.13.34,35; 21.20–24. Mat.23.37,38; 24.2,15–22. Mar. 13.2. 1 Ki. 9.7,8. Mi.3.12. Ps. 21.8–12. Da. 9.27. Pr. 1.24–32. 1 Th. 2.15,16. La. 1.8. 1 Pe. 2.12; 4.17,18. All this was fulfilled when Titus and his Roman army besieged and destroyed Jerusalem.

9 See note on Mat. 24.2.—*C.*

1 *The time of thy visitation.* The time foretold by Daniel (ch. 9.24), when the seventy weeks should be accomplished, and Messiah cut off; and which, had they not been blinded by prejudice, they must have recognized by its distinguishing signs.—*C.*

[d] Mat.21.12,13. Mar. 11.15–17. Jn. 2.13–17, with De.14.25,26.

[e] Is.56.7; 60.7. Ps.93. 5. Eze.43.12, with Je.7. 11. Ho. 12.7. Mar. 11. 17.

[g] Mat. 21.14,15,45, 46. Mar.11.18; 12.12; 14. 1. Jn.7.19; 8.37; 18.20.

2 Or, *hanged on him*, Ne. 8.3. Ac. 16. 14.

A.M. cir. 4037.
A.D. cir. 33.

CHAP. XX.

[a] Mat.21.23–32. Mar. 11.27–33.

1 *As he taught the people, and preached the gospel.* In modern times there have arisen professed ministers of the gospel, who undervalue the ordinance of preaching, and place the efficacy of religion chiefly in baptism, the Lord's Supper, or fasting and prayer. Without once undervaluing any of these ordinances of God, let the teaching and preaching of the Lord furnish a rebuke to all such imaginations, which impiously undervalue what Jesus practised, as the chief means of 'convincing and converting sinners, and of building up believers, through faith, unto salvation.'—*C.*

[b] 1 Ch.xxiv. Ex.19.7. Nu.11.16. Ru.4.4. 1 Sa. 15.30.

[c] Ex.2.14. Ac.7.27,34, 7–10. Mat.7.29.

[d] Mat.10.16,17. Ep. 5.15. Joh 5.12,13.

[e] ch.3.1–20; 7.29, 30. Mar. 1.1–11. Mat. iii. Jn.1.6–36; 5.32–35. Pr. 15.28; 26.4,5.

[f] Mar. 11. 31. Mat. 21.25,31,32. ch.7.29,30.

[h] Mat.21.26,46; 14. 5. Mar.11.32; 12.12.

[i] Mat. 14.5. Mar. 6. 20. Jn. 5.35. ch. 7.26–29.

[j] Ro.1.18, 21, 22, 28. 2 Co.2.15; 4.3,4. 2 Th.2. 9,10.

[k] Pr.26.4. Job 5.13.

2 See note on Mat. 21.27.—*C.*

[l] Mat.21.33–46. Mar. 12.1–12. Is.5.1–7. Ca.8. 11,12. Je.2.21. Ps.80.8–14. 1 Co.3.6–9.

[m] Nu.iii.iv. viii. De. 1.15; 16.18; 17.9–15.

[o] ch.19.12. Ac.1.11; 3.21. Ep.6.20,21. 1 Pe. 3.22. Ps.110.1.

[p] 2 Ki.17.13,14. 2 Ch. 36.15,16. Ne.9.29,30. Je.44.4,5. Ho.6.5.

[q] Jn.15.16. Ro.7.4.

[r] 1 Ki. 22.24. 2 Ch. 16.10; 23.19,21; 36.16. Je. xx. xxvi. xxxvi.–xxxviii. 1 Th.2.15. Ne. 9.26. He.11.35–37. Mat. 23.31–37. Ac.7.52.

[s] Is.7.14; 9.6,7; 11.1. Je. 23.5,6. Eze.34.23, 29. Jn. 3.16; 1.14. Ro.8. 3. Ga.4.4. He.1.6. ch.1. –iv. &c. Mat. i. ii. iv. &c. Ps.2.12.

[t] Ro. 8.17. He. 1.2. Ps.2.8; 89.27.

[u] Mat.ii.xxvi.xxvii. Mar. xiv. xv. ch. xxii. xxiii. Jn. v. vii. viii x. xviii.xix. Ac.2.23; 3.15. 1 Co. 2.8. He. 13.12. 1 Th.2.15. Ge.37.18. Jn. 11.50,53.

[v] See Mat.21.41,43; 8.11,12. Ps.21.8–12; 69. 22–28. Pr.1.24–32. Ro. 11.7–25. Ac.13.46; 18.6. Mar.16.15,16.

[x] Ne.9.36,37.

3 *They said, God forbid.* Because they (the people, ver. 11) recollected the case of Archelaus, most probably alluded to, ch. 19.27, and interpreting what was spiritual by what was temporal, they deprecated a judgment they could not deny to be deserved by the general unbelief of the nation and blind infatuation of their rulers. See ver.17.—*C.*

CHAPTER XX.

1 *Christ avoucheth his authority by a question of John's baptism.* 9 *The parable of the vineyard.* 19 *Of giving tribute to Cæsar.* 27 *He confuteth the Sadducees concerning the resurrection.* 41 *How Christ is the son of David.* 45 *He warneth his disciples to beware of the scribes.*

AND [a]it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the [1]gospel, [b]the chief priests and the scribes came upon *him*, with the elders,

2 And spake unto him, saying, Tell us, [c]by what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, [d]I will also ask you one thing; and answer me:

4 The[e] baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, [g]saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; [h]all the people will stone us: [i]for they be persuaded that John was a prophet.

7 And they answered, [j]that they could not tell whence *it was*.

8 And Jesus said unto them, [k]Neither tell I you by what authority I do these things.[2]

9 ¶ Then began he to speak to the people this parable: [l]A certain man planted a vineyard, and let it forth to [m]husbandmen, and went into [o]a far country for a long time.

10 And at the season, he [p]sent a servant to the husbandmen, that they should give him of the [q]fruit of the vineyard; [r]but the husbandmen beat him, and sent *him* away empty.

11 And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty.

12 And again he sent a third: and they wounded him also, and cast *him* out.

13 Then said the lord of the vineyard, What shall I do? [s]I will send my beloved son: it may be they will reverence *him*, when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is [t]the heir: come, [u]let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed *him*. [v]What therefore shall the lord of the vineyard do unto them?

16 He[w] shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God [3]forbid.

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but the fear of inferiors should hinder some from murdering the divine Saviour or persecuting his people!

CHAPTER XX. REFLECTIONS.—Fear of men may restrain persecutors from murdering, but not from cavilling. Satan and his emissaries will always oppose Christ and his gospel, and his spiritual headship over his church, to their utmost. And it is but lost labour to attempt persuading such as are resolved to shut their eyes against all conviction, and who will take the most base and false evasions to avoid it. Surprising is the patience and mercy of God, that so long affords unfruitful and rebellious sinners such means of grace which they spurn and reject. But dreadful will be their condition at last, when all the injuries they had done to Jesus and his ministers shall come back upon them, and he shall glorify his power in spite of all their sinful opposition. Faithful ministers have great need to be always on their guard against deceitful brethren. Pretences to piety, and of regard to civil rulers, and cavils of carnal reasoning, will be all tried to ensnare or expose them. But let us at once fear God and honour the king, and hold fast plain Scripture truths, in the well-grounded hope of a glorious resurrection. It is necessary that we believe God's truths with all our heart, but not that we should be able to answer every wicked cavil against them. And in the faith and contemplation of Christ as God-man in one person, let us hate hypocrisy and avoid hypocrites.

CHAPTER XXI. Ver. 11. By *fearful sights and great signs from heaven*, cannot be intended, as some suppose, the comet hanging over the city like a flaming sword, and other aerial appearances mentioned by Josephus (*Bell. Jud.* vii. 12), for God had expressly forbidden any regard to these things, Je. 10. 2. Nor can any natural or even supernatural wonder become

17 And he beheld them, and said, What is this then that is written, [v]The stone which the builders rejected, the same is become the head [of] the corner?

18 Whosoever[z] shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

19 ¶ And[a] the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 And[b] they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so [c]they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, [d]Master, we know that thou [e]sayest and teachest rightly, neither acceptest thou the person[4] *of any*, but teachest the way of God truly:[5]

22 Is[g] it lawful for us to give tribute unto Cæsar, or no?

23 But [h]he perceived their craftiness, and said unto them, Why [i]tempt ye me?

24 Show me a [j]penny. Whose image and superscription hath it? They answered and said, [k]Cæsar's.

25 And he said unto them, [l]Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's.

26 And they could not take hold of his words before the people: and they [m]marvelled at his answer, and held their peace.

27 ¶ Then[o] came to *him* certain of the Sadducees, which deny that there is any resurrection; and they asked him,

28 Saying, Master, Moses[6] wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

A.M. cir. 4037.
A.D. cir. 33.

v Ps.118.22. Ac.4.11. Mar.12.10. Mat.21.42. Is. 28. 16. Mat. 16. 18. Ep. 2. 14–22; 1. 20–23. Phi.2.9–11. 1 Pe.2.7.

z Is.8.14,15. Ro.9.33. 1 Pe. 2. 7. Mat. 21. 44. Zec.12.3. Ps.2.9. 1 Th. 2.16. 2 Co.3. 14; 4. 3, 4. Da.2.34,35,44.

a 2 Ti.4.3. ch. 11.45, 53,54. Mar.12.12. Mat. 21.45,46. ver.6.

b Mat. 22. 15–26. Mar. 12. 13–17. Ps. 38. 12. Je.18.18,22. 1 Ti.4. 2,3.

c Mat.20.19; 27. 1, 2. Jn.18 28–32;11.50

d Mat. 22. 16. Mar. 12. 15. Ps. 12. 2; 55.21. Mat.26.49,50.

e 2 Co.2.17.1 Th.2.4. Ga.1.10. Ac. 10. 34, 35. Is.11.4.

4 *Neither acceptest thou the person* of any one, through partiality, but judgest every man according to his individual merits.—*C.*

5 Or, *of a truth.*

g Mat.22.17–21. Ezr. 4.13. Ac.5.37. Je.42. 2, 3.

h ch.5.22;6.8;11.17.

i ver.20;ch.11.16,53, 54. Mat.12.38; 16.1; 19. 3. Ps.95.9.

j See Mat.18.28; 20. 2;22.19,20.

k ch.2.1;3.1;23.1.

l Mat. 22. 21; 17. 25. Ro.13.7. Pr.24.21. 1 Pe. 2.17.

m Mat.22. 21, 33, 46. Tit.1,10,11. 1 Co.1. 19, 20. Job 5.12,13. ver. 39, 40.

o Mat.22.23-33. Mar. 12. 18–27. Ac.23.6,8. 1 Co.15.12.2 Ti.2.17.

6 De.25.5–8. Ge. 38. 8,26, with Job 1. 2; 42. 13. They imagined that in the future state men must have their wives, &c., as in this world.

* There are several points of difference between our Lord's reply, as recorded in Mat. 22. 23, and in this passage; all, however, may upon the following principles, be accounted for in perfect consistence with the doctrine of real divine inspiration: (1) One evangelist might omit what another, directed by the same Spirit, might insert—the one record being thus rendered the most valuable commentary upon the other. (2) As our Lord most probably spake in the Hebrew or Syro-Phœnician tongue, the same Spirit actuating both writers, might yet, for the purposes of exposition, direct the one to a translation into Greek, differing from that of the other. (3) Our Lord, discoursing to a people dark of understanding, and slow of heart to believe, might, for the sake of impression, repeat some parts of his exposition in new terms, and thus furnish an opportunity for an amanuensis, faithfully copying the exact words of his mouth, to differ from another who was equally exact, who had copied a varied, but equally original version of the same ideas.—*C.*

A.M. cir. 4037.
A.D. cir. 33.

p ch.77.27. 2 Co.vii. 1 Ti.4. 3;5.14. He.13.4.

q ch.21.36. 2 Th.1.5. Re.3.4. Ja.2.5. 1 Co.7. 29.

r Re. 21. 4. 1 Co.15. 26,52–55.42,49. 1 Jn. 3. 2. Ro.8.17,23. Col.3.4. Ps.17.15;10.10,11.2 Ti. 2.12.

7 See note * in first column.

8 Ver. 35 and 36 are not found in the other Gospels, and contain some things worthy of special note. 'The children of this world marry'—they must do so; it is one of those great laws necessary to the happiness and to the very existence of mankind. But after the resurrection marriage will be no longer necessary, either to secure the happiness or the continuance of the race: for (1) there will be no death; and (2) the children of the resurrection will be the companions of angels and 'children of God.' They will be partakers of the divine nature, being partakers of the divine life and love.—*P.*

s Ex.3.2–6. Ge.17.7; 28.21; 32.9. Le. 26. 12. Ac. 7. 32. He. 11. 16. Mar.12.26. Mat.22.32.

t Ro.4.17;14.8,9. Col. 3.3,4. Is. 26. 19. Jn.11. 25; 4.14; 6.40,54; 14.19. Ec.12.7.

u Mat. 22. 33, 34, 36. Mar.12.34.

v Mat. 22. 41–46. Mar.12.35–37.

x Ps.110.1. Ac.2.34. 1 Co.15.25. He.1.3, 13; 8.1;10.13. Ep.1.20–23. 1 Pe. 3. 22. Ps. 21. 8–12; 110.5,6;69.22–28.

y Is.7.14;9.6. Jn.1.14. Ro. 1. 3, 4; 9.5. Re.22. 16. 1 Ti. 3. 16. Ga.4. 4. 2 Ti.2.8.ch.1.35.

9 Nothing offended the Pharisees more than our Lord's assertion of his deity (see Jn. 10. 30, 31, 38, 39) on the ground of his miraculous works. Here he, therefore, asserts it on the ground of Scripture; for if he were David's LORD, how could he possibly be David's SON? This difficulty, this contradiction in terms, can be solved upon no principle but one—'the WORD was God,' and 'the WORD became flesh.' As God, he was David's Lord; as man, he was David's son, Re. 22. 16.—*C.*

z Mat.23. 1. 1 Ti. 5. 20. Is.58.1. Ps.40.9,10. ch.12.1.

a Mat. 23. 3, 5–7. Mar. 12. 38–40. ch. 11. 43; 14.7. 3 Jn. 9. Pr.16. 18;18.12; 29.23. Hab.2. 4.

b Is.10.2. Mat.23.14. Mar. 12. 40. ch. 11. 43. 2 Ti. 3. 5, 6. Ga.4.17. 1 Th.2.5. Eze.20.25.

c Mat. 11. 22, 24. ch. 10. 12, 14; 12.47,48. Ja. 3.1.

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

34 And Jesus answering said unto them, [p]The children of this world marry, and are given in marriage:

35 But they which [q]shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither[r] can they die any more:[7] for they are equal unto the angels; and are the children of God, being the children of the [8]resurrection.

37 Now that the dead are raised, [s]even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For[t] he is not a God of the dead, but of the living: for all live unto him.

39 Then certain of the scribes answering said, Master, thou hast well said.

40 And after that [u]they durst not ask him any *question at all.*

41 ¶ And he said unto them, [v]How say they that Christ is David's son?

42 And David himself saith in the book of Psalms, [x]The LORD said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord; [y]how is he then his son?[9]

45 ¶ Then [z]in the audience of all the people he said unto his disciples,

46 Beware[a] of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

47 Which[b] devour widows' houses, and for a show make long prayers: [c]the same shall receive greater damnation.

CHAPTER XXI.

1 *Christ commendeth the poor widow.* 5 *He foretelleth the destruction of the temple, and of the city Jerusalem:* 25 *the signs also which shall be before the last day.* 34 *He exhorteth them to be watchful.*

AND he looked up, [a]and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow casting in thither two mites.[1]

CHAP. XXI.

a Mar. 12. 41–44. 2 Ki.10.9. Mar.7.11.

1 See Mar.12.42; *i.e.* a fifth part of a farthing.

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a true sign to a rational being, without accurate prophetic description going before, or prophetic interpretation at the time of its appearance, without which every attention given to portents and omens is neither more nor less than superstition; and both these essentials are totally wanting in the cases related by Josephus. The really 'fearful sights' were the factious murders amongst the Jews themselves; and the 'great signs from heaven' were the Roman armies encompassing Jerusalem, ver. 20; 'the abomination that maketh desolate standing in the holy place,' as described by the prophet Daniel, and repeated by our Lord himself. *C.*

Ver. 17. Never was any religion introduced to the world under such repulsive announcements; and especially unacceptable must such announcements have been to disciples accustomed to all the Mosaic promises of national and individual prosperity, and whose imaginations had been fired by the glowing descriptions of the kingdom of Messiah exhibited in the prophets, and which they, instead of interpreting spiritually, had been taught to apply to a temporal sovereignty, eventuating in a universal monarchy, of which the Jews were to be the exalted functionaries, and all heathen people the vassals and tributaries. A religion received and propagated under such a heavy cloud gives sufficient evidence both of the integrity of its Founder and the sincerity of its first converts: while the event of its success, with means the most inadequate, and in the face of obstructions the most formidable, affords an evidence of its divine origin which nothing but the most blinded infidelity could fail to recognize and acknowledge. *C.*

Ver. 24. *Fall by . . . the sword.* The numbers who perished by the sword, or its auxiliaries, famine and pestilence, amount, as given by Josephus, to 1,100,000 at Jerusalem, during the siege, where, according to the same historian, who calculated the amount by the number of paschal lambs, there were at least 2,500,000 assembled at the passover; while in other places there perished, from the same causes, and about the same time, 347,490 more—and these independent of the uncalculated multitudes who perished in woods, morasses, and caves, in divers places, and in the vaults and sewers at Jerusalem.—*Led away captive.* The number of Jewish prisoners taken during the war amounted at least to 97,000, besides 11,000 starved through neglect or a sullen refusal of food. Of these captives some were transported to Rome—to grace, according to the barbarous custom of that people, the triumph of the conqueror; others were distributed through the cities of Syria, where many fell in combats in the theatres with wild beasts, or in compulsory conflicts with one another: others were condemned to toil in the Egyptian mines; many, including persons of the first distinction, were sold for the most trifling prices, and about 40,000 were liberated because no one would purchase them. *C.*

REFLECTIONS.—Christ takes exact notice of all our works, particularly those of piety and charity. But who can think of his awful predictions and their exact accomplishment without beholding him at once the Saviour and the God, without considering that the Jewish constitution is now totally destroyed, and a gospel dispensation extending to all the world established on its ruins. God permits men to go on to the most fearful lengths in sin before they bring ruin to themselves. But terrible are the judgments on earth and misery in hell which obstinate despisers of the gospel shall meet with at last.—Christ's faithful ministers and people generally share deep in tribulation. But faith and patience will infallibly carry them through all their difficulties, to his and their honour, and to the confutation of their adversaries. His gracious direction and

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3 And he said, Of a truth I say unto you, that[b] this poor widow hath cast in more than they all.

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

5 ¶ And[c] as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

6 *As for* these things which ye behold, the days will come, in the which [d]there shall not be left one stone[2] upon another, that shall not be thrown down.

7 ¶ And they asked him, saying, Master, but[e] when shall these things be? and what sign *will there be* when these things shall come to pass?

8 And he said, [f]Take heed that ye be not deceived: for [h]many shall come in my name, saying, I am *Christ;* [i]and the time draweth near: go ye not therefore after them.

9 But [j]when ye shall hear of wars[3] and commotions, be not terrified: for these things must first come to pass; but [k]the end *is* not by and by.

10 Then[l] said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

12 But before all these, [m]they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

13 And [o]it shall turn to you for a testimony.[4]

14 Settle[p] *it* therefore in your hearts, not to meditate before what ye shall answer:

15 For[q] I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

16 And[r] ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death.

17 And[s] ye shall be hated of all *men* for my name's sake.

18 But[t] there shall not an hair of your head perish.

19 In[u] your patience possess ye your souls.[5]

20 And[v] when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.[6]

21 Then[z] let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For[y] these be the days of vengeance, that all things which are written may be fulfilled.

23 But[z] woe unto them that are with child, and to them that give suck, in those days! [a]for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, [7]until the times of the Gentiles be fulfilled.[8]

25 ¶ And[b] there shall be signs[9] in the sun, and in the moon, and in the stars; and upon the earth[1] distress of nations, with perplexity; the sea and the waves roaring;[2]

26 Men's[c] hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

27 And[d] then shall they see the Son of man coming in a cloud[3] with power and great glory.

28 And when these things begin to come to pass, then [g]look up, and lift up your heads; for your redemption draweth nigh.

29 And he spake to them a parable; [g]Behold the fig-tree, and all the trees;

30 When they now shoot forth, ye see and know of your ownselves that summer is now nigh at hand.

31 So likewise ye, [h]when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, [i]This generation shall not pass away till all be fulfilled.[4]

33 Heaven[j] and earth shall pass away: but my words shall not pass away.

34 ¶ And[k] take heed to yourselves, lest at any time your hearts be overcharged with [l]surfeiting, and drunkenness,[5] and cares of this life, and *so* that day come upon you unawares.

35 For[m] as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch[o] ye therefore, and pray always, that ye may be [p]accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

37 And[q] in the day-time he was teaching in the temple; and at night he went out, [r]and abode in the mount that is called [s]*the mount* of [6]Olives.

38 And[t] all the people came early in the morning to him in the temple, for to hear him.

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b 2 Co. 8. 2, 3, 12; 9. 6, 7. Pr. 11. 24, 25; 13. 9.
c Mat. 24. 1–8. Mar. 13. 1–8.
d ch. 19. 44. Mat. 23. 38. Je. 5. 10; 26. 18. Mi. 3. 12. 1 Ki. 9. 7. Ezc. 7. 20–22.
2 See note on Mat. 24. 2.—*C.*
e Mar. 13. 3, 4. Mat. 24. 3. Da. 12. 4, 6, 8. Jn. 21. 21. Ps. 111. 2.
f Je. 29. 8. 1 Co. 6. 9; 15. 33; 3. 18. Ep. 5. 6. Col. 2. 8, 18. 2 Th. 2. 3, 9, 10. Ga. 6. 7. 1 Jn. 3. 7; 4. 1. 2 Jn. 7.
h Je. 23. 21, 25; 14. 14. Jn. 5. 43. Mat. 24. 5, 23, 24. Mar. 13. 6, 21–23, with Ac. 5. 36, 37.
i Re. 1. 3.
j Pr. 3. 25, 26. Je. 4. 19; 5. 10, 11. Ps. 46. 2, 3; 27. 1–3; 112. 7. Is. 8. 12; 51. 12, 13.
2 So violent were the commotions that soon followed, that four Roman emperors, Nero, Galba, Otho, and Vitellius, suffered violent deaths within eighteen months.—*But the end* of the Jewish polity *is not yet.*—*C.*
k Mat. 24. 6, 14. 15. Je. 4. 27; 5. 10, 18; 46. 28.
l Hag. 2. 22. He. 12. 27. Da. 2. 34, 35, 44. Zec. 14. 13. Ac. 11. 28. Joel 2. 30.
m Mat. 10. 17–22; 24. 9–14. Mar. 13. 9–13. Jn. 15. 20; 16. 2. 1 Th. 2. 15, 16. ch. 13. 34; 19. 14. Ac. iv.–xxvi. Re. 2. 10. 1 Pe. 4. 12, 14.
o Phi. 1. 28. 2 Th. 1. 5.
4 These persecutions will be so overruled by Providence as to enable you to bear your testimony for 'the truth as it is in Jesus' before the great of the world, to whom you could not otherwise find any possible access.—*C.*
p Mat. 10. 19. Mar. 13. 11. ch. 12. 12. Phi. 4. 6. 1 Pe. 3. 7.
q De. 33. 25. 1 Co. 10. 13. Ex. 4. 12. Is. 54. 17. ch. 12. 12. Je. 1. 6, 9, 19. Ac. 2. 4, 37; 4. 1, 17, 32; 5. 13; 6. 10.
r Mi. 7. 5, 6. Je. 9. 4. Mat. 10. 21, 22. Jn. 16. 2; 15. 20. Ac. 7. 59; 12. 2; 26. 10. Re. 2. 13; 6. 9; 12. 11.
s Jn. 17. 14. Col. 1. 24. 2 Ti. 3. 12; 2. 12; 4. 7. Re. 2. 3, 13; 3. 10.
t Mat. 10. 30. Is. 41. 10; 46. 4. Ps. 122. 3, 8. 1 Sa. 25. 29. 2 Sa. 14. 11.
u Ro. 5. 3. He. 6. 11, 12; 10. 35, 36. Ja. 1. 4; 5. 8. Ps. 27. 14.
5 Rather, as Alford renders it, '*By your endurance* (of all these things) *ye shall acquire your souls:* this endurance being God's appointed way by which your salvation is to be put in your possession.' Comp. Ro. 5. 3–5. Mat. 5. 11, 12. 2 Co. 12. 10.—*P.*
v Mat. 24. 15–28. Mar. 13. 14–23. ch. 19. 43. Da. 9. 27.
6 This was the sign to those who were outside the city—those who were in Judea. When the Roman army would invest Jerusalem, cutting off all means of escape, then those who saw were warned to effect their escape. See note on Mat. 24. 16.—*P.*
x Ge. 19. 15, 16. Job 2. 4. Mat. 6. 25. Pr. 22. 3.

* The fulfilment of the prophetic curse has been literal: the fulfilment of the prophetic promise must also, according to all the canons of interpretation, be literal. There is to be an end of the Gentile possession of Jerusalem, and there is to be a re-establishment of the Jews in the capital of their fathers.—*P.*

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y Mat. 24. 21. Mar. 13. 19. Le. 26. 14–36. De. 28. 15–68; 29. 18–28; 32. 21–31. Ps. 21. 8–12; 69. 22–28. Pr. 1. 24–32. Is. 65. 12–15. Zec. 11. 1, 6; 14. 1, 2. Mal. 4. 1. Da. 9. 26, 27; 12. 1.
z Mar. 13. 17. ch. 23. 29. Ho. 13. 16. De. 28. 56, 57. La. 4. 10.
a See ver. 22. 1 Th. 2. 16. He. 6. 8; 10. 26–31. 1 Pe. 4. 17, 18. ch. 19. 27, 43, 44. Mat. 21. 41, 44; 22. 7; 3. 7, 10, 12. Ro. 11. 25. Re. 11. 2; xix. Da. 9. 27; 12. 7.
7 The period allotted to the four great Gentile prophetic empires, all of which have successively persecuted the Jews, and trodden under foot the holy city.—*C.*
8 See note * in first column.
b Mat. 24. 29–35. Mar. 13. 25–31. Da. 12. 1. Joel 2. 30, 31. Ac. 2. 19, 20. Zep. 1. 14–18. Am. 5. 20; 8. 9, 10, with Is. 8. 21, 22; 5. 30; 13. 10. Eze. 32. 7. Re. 6. 12–17. 2 Pe. 3. 10.
9 Fulfilment of prophetic signs in all the various grades of power in the several prophetic kingdoms.—*C.*
1 *Upon the earth.* Primarily upon the land of Judea, then upon the whole Roman empire, which prophecy was abundantly fulfilled during the convulsive reigns that intervened between Augustus and Vespasian.—*C.*
2 *Sea and the waves roaring.* Terrible and incessant popular commotions, Ps. 65. 7.—*C.*
c Le. 26. 36. De. 28. 32, 34, 65. He. 10. 26, 27.
d Da. 7. 10, 13. Zec. 14. 5. Mat. 16. 27, 28; 26. 64. Re. 1. 7; 14. 14. Ac. 1. 11. 1 Th. 4. 16. 2 Th. 1. 8–10. Mat. 25. 10, 31.
3 See note on Mat. 24. 30.—*C.*
e Ps. 50. 1–6; 96. 11–13; 98. 5–9. Is. 25. 8, 9. Ro. 8. 23.
g Mat. 24. 32–35. Mar. 13. 28–31.
h Ja. 5. 9. 1 Pe. 4. 17, 18. He. 10. 37. Mat. 16. 28; 23. 36. Eze. 7. 2–13; 12. 22–28.
i Mat. 24. 34; 16. 28; 23. 36. ch. 11. 50, 51.
4 The apostle John and others survived the destruction of Jerusalem and the final dissolution of the Jewish power.—*C.*
j Ps. 102. 27. Is. 51. 6; 40. 8. Mat. 5. 18; 24. 35. 2 Pe. 3. 7, 10. 1 Pe. 1. 25.
k Ro. 13. 11–13. 1 Th. 5. 6–8. 1 Pe. 4. 7. Phi. 4. 5.
l Is. 28. 1–3. 1 Co. 6. 10.
5 *Surfeiting and drunkenness.* Rather, 'stupidity and drunkenness.' That stupidity which at first only follows occasional drunkenness, but which through the influence of continued and habitual indulgence finally precedes it.—*C.*
m Is. 24. 17. Ec. 9. 12. Mat. 24. 42–44. 1 Th. 5. 2. 2 Pe. 3. 10. Re. 3. 3; 16. 15.
o Mar. 13. 33–37; 14. 34, 38. Mat. 24. 42–44, 46; 25. 13. cl. 12. 40; 18. 1. Ep. 6. 18, 19. 1 Th. 5. 6, 17.
6 It was now springtime, when the nights at Jerusalem are mild and balmy. At that season many prefer sleeping in the open air—some on the house-top, some in their gardens. Our Lord appears to have occasionally spent the night on Olivet, most probably in the garden of Gethsemane. Sometimes he crossed over the hill to Bethany, where he found a home in the house of Martha and Mary.—*P.*

p ch. 20. 35. Re. 3. 4. 1 Jn. 2. 28. Pr. 22. 29. Ps. 1. 5. Jude 24. Ep. 1. 6; 5. 27. *q* Jn. 8. 1, 2; 4. 34; 9. 4. *r* Mar 11. 11, 12. Mat. 21. 17. Jn. 12. 1. ch. 22. 39. *s* See ch. 19. 37. *t* Mal. 3. 1. Hag. 2. 7. Ge. 49. 10. Is. 52. 13, 15

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support attend, and his everlasting free rewards await them. Happy are they who in evil days discern the signs of the times, and with fervent prayer and persevering watchfulness avoid the dangerous snare of earthly cares and pleasures, and so attend on gospel ministration as to be ever ready for the judgment-seat! We have here no continuing city, but are in jeopardy every hour. Let us therefore watch and be sober, that we may be prepared for every dispensation of Providence, and be ready when our Lord shall come.

CHAPTER XXII. Ver. 3. How *Satan entered into Judas*—whether personally, as the demons certainly did into the bodies of the possessed—that is, certainly, if credit is to be given to plain Scripture narrative; or, whether, by taking advantage of his corrupt dispositions, especially his avarice, and managing to present the appropriate temptations before him, and thereby suggesting correspondent ideas to his mind—has been matter of question. Guyse, Gill, Rosenmüller, &c., are of opinion that Satan entered merely by suggestion; but the identity of expression between this case and even that of the swine, Mar. 5. 13, seems clearly to decide in favour of an actual entering and possession as the means whereby Satan 'put it into the heart of Judas' to betray his Master, Jn. 13. 2. *C.*

Ver. 29. **The kingdom of the Lord Jesus Christ, God's Son, was a kingdom** the entrance to which was through the suffering of death, He. 2. 9, 10; 12. 2. Such an entrance was also

CHAPTER XXII.

1 The Jews conspire against Christ. 3 Satan prepareth Judas to betray him. 7 The apostles prepare the passover. 19 Christ instituteth his last supper, 21 covertly foretelleth of the traitor, 24 checketh the ambitious strife of his disciples, 31 assureth Peter his faith should not fail: 34 and yet he should deny him thrice. 39 He prayeth in the mount, and sweateth blood, 47 is betrayed with a kiss: 50 he healeth Malchus' ear, 54 he is thrice denied of Peter, 63 shamefully abused, 66 and confesseth himself to be the Son of God.

NOW the[a] feast of unleavened bread drew nigh, which is called the passover.

2 And the chief priests and scribes sought how they might kill him;[1] for[b] they feared the people.

3 ¶ Then[c] entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and [d]communed with the chief priests and captains,[2] how he might betray him unto them.

5 And they were glad, and [e]covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them [3]in the absence of the multitude.[4]

7 ¶ Then[g] came the day of unleavened bread, when the passover must be killed.[5]

8 And [h]he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, [i]Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the goodman of the house, [j]The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?

12 And he shall show you a large upper room furnished: there make ready.

13 And they went, and [k]found as he had said[6] unto them: [l]and they made ready the passover.

14 And[n] when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, With desire I have desired[7] to eat this passover with you before I suffer:

16 For I say unto you, [o]I will not any more eat thereof, until it be fulfilled[8] in the kingdom of God.

17 And he took the cup, and [p]gave thanks, and said, Take this, and divide *it* among yourselves:

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CHAP. XXII.

a Mat.26. 1-5. Mar. 14.1,2. Jn.11. 55-57. Ex. 12. 15. Ps. 2.1-5; 22. 12, 16. ch. 19. 47, 48; 20.19. Ac.4.27.

1 *How they might kill him.* That is, by what subtle methods they might turn the tide of popular opinion against him, so that they might with safety proceed to his destruction.—*C.*

b Sech.20.6,21.

c Mat.26.14-16. Mar. 14.10,11. Ps.41.9; 55.12-14; 9.6. Jn.6.70,71,13.2, 18,21 30.

d Mat.26.15. Pr.1.16; 4.16. Ro.3.10-18. Mi.7. 5,6. Je.9.4.

2 *Captains*—of the temple — commanding the divisions of the priests and Levites.—*C.*

e Zec. 11. 12, 13. Ex. 21.32. Mar.14.11. 1 Ti. 6.10.

3 Or, *without tumult.*

4 At the time of the passover, as appears from Josephus, the number of persons in and around Jerusalem amounted to 2,500,000 — amongst whom any popular commotion—and such occurrences were frequent — must have been an object of great dread to the rulers. So wonderfully does God control wicked and lawless men, by men as wicked and lawless as themselves; and their passions, which, like pent-up waters, have thus been restrained, he can again, as a judgment, against their wickedness, let loose at his will, and render wicked rulers and wicked people mutual executioners of justice upon their several or common crimes.—*C.*

g Mat.26.17-19. Mar. 14.12-16. Jn.18.28. Ex. 12.6,18-28; 13.3. Le.23.5, 6. Nu.9.3;28.16,17. De. 16.1-4.

5 Or, *sacrificed.*

h Mar. 14. 13. Mat. 26.17,18.

i Is. 41.22; 42.9; 44.8; 45. 21; 46. 10. Jn. 16. 4. Ac.15.18.

j Mat.8.25; 21.3;23. 8 -10; 26.18. Jn.20.16; 11. 8,28. Ac. 10. 36. Col.1. 15-18;2.10,9.

k Ps.33.9 Nu.23.19.

6 Our Lord gave them this specimen of his knowledge of things to them unknown, to prepare their minds for believing the following revelation of his death and kingdom. —*C.*

l 1 Sa.15. 22. Ex. 23. 21. Jn.14.15;15.14.

n Mat. 26. 20-25. Mar. 14. 17-21. Ex. 12. 6. Le.23.5. De.16.1.

7 Or, *I have heartily desired*, ch.12.50.

o ch.14.15; ver.18. 1 Co.5.7,8. Ac.1.3. Mat. 3.2; 4.17. Da.2.44. Re. 11.15;19.7,9.

8 Until the typical ends of the passover lamb shall be fully realized in the death of 'the Lamb of God that taketh away the sin of the world.'—*C.*

p De.8.10. Ex.23.25. 1 Ti.4.5. ch.9.16. Mat. 26,27;15.36.

* There is a difference between Luke and the other evangelists as to the exact time of the institution of the Lord's supper. Luke places it before our Lord pointed out the traitor, and before Judas withdrew. It would appear, therefore, from Luke's narrative as if Judas had partaken of the Lord's supper (see ver. 21). The other evangelists, however, clearly represent Judas as being denounced by our Lord *before* the institution of the supper: and John (13.30) distinctly states that on being pointed out as traitor he 'went immediately out.' On a review and comparison of the whole narratives I have been led to the following conclusions as to the order of events:—1. Having taken their places at the paschal feast, the disciples contended for pre-eminence (ch. 22. 24-27). 2. As a practical reproof of such unworthy feelings Jesus washed the disciples' feet (Jn. 13. 1-20). 3. Jesus pointed out the traitor, who immediately retired (Mat.26.21-25; Mar.14.18-21; Jn.13.21 -35). 4. He foretells the denial of Peter (Mat. 26. 31-35; Mar. 14.27-31; Jn.13.36-38). 5. He institutes the Lord's supper (Mat. 26. 26-29; Mar. 14. 22-25;ch.22.19,20). Luke, as we have seen, does not follow the order of time; he often groups incidents which have some logical connection. In this place he was apparently led to detail the institution of the *supper* immediately after the first cup of wine in the paschal feast, and thus to reverse the order of events.—*P.*

q See Mar. 14. 25. Mat.26.29. ver.16.

r Mat. 26. 26-28. Mar.14.22-24. 1 Co.11. 23-29; 10. 16, 17, with Ro.14.6. 1 Ti.4.4,5.

s 1 Co.11.24-26.

t 1 Co.2.2; 1.24. Mat. 20.28; 1.21. Tit.2.14.

u Mat.26.28. Ex.24. 8. Zec. 9.11. He. 9. 14-17. Ro. 5.6-11,15-21. 2 Co.1.20.

v i.e. *signifies*, Ge. 41.26,27. 1 Co.10.4. Ex. 12.11,12. ver.19.

‖ See note * in first column.

w Mar. 14. 18-22. Mat. 26. 20-25. Jn. 13. 18, 21-30. Ps. 41. 9; 55. 13. Jn.6.71.

x ch. 24.46. Ge.3.15. Ps.22.1-21; 69.1-21. Is. 52.14; 53. 2-12; 50. 5, 6. Da. 9. 24, 26. Zec.13.7. Ac.4.27,28; 2.23. 1 Co. 15.3.

y Ps.55.15-23;109.1-20. Mat.27.3-5. Ac.1.16 -20. Is.3.11.

z Mat. 26. 22. Jn. 13. 21-25.

a Mat. 20. 24-28. Mar.10.41-45; 9.34-37. ch.9.46,48. Hab.2.4.

b Mat.20.26,27; 18.3, 4;23.8-12. ch.14.11; 18. 14. Jn.13.12-17. 1 Co.9. 19-23. Ja.4.6,10. 1 Pe.5. 3-5. 3 Jn.9,10.

3 *As the younger.* A listener and a learner, and a servant, rather than a teacher, a director, and commander.—*C.*

c ch.17.7-9;12.37.

d Phi.2.7,8. Jn.13.5, 13,14. Phi.2.7. Mat.20. 28. He.5.8. 2 Co.8.9.

e Mat.19. 28,29. He. 4.15;2.18.

4 *Temptations.*—Trials from the calumnies of evil tongues—from the assaults made upon his person, and the plots contrived against his life.—*C.*

g ch.12. 32. Mat. 25. 34. 1 Co.9.25. 1 Pe.5.4. 2 Co.1.7. 2 Ti.2.12. Re.3. 21; 2.26,27. Mat.19.28; 24.47; 8.11. Ro.19.9. ch. 14.15. 1 Co.6.2,3. Ps.49. 15.

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18 For I say unto you, [q]I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 ¶ And[r] he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This [s]is my body, which is given for you: [t]this do in remembrance of me.

20 Likewise also the cup after supper, saying, [u]This cup *is*[9] the new testament in my blood, which is shed for you.[1]

21 ¶ But,[v] behold, the hand of him that betrayeth me *is* with me on the table.

22 And[x] truly the Son of man goeth, as it was determined: but [y]woe unto that man by whom he is betrayed!

23 And[z] they began to inquire among themselves, which of them it was that should do this thing.

24 ¶ And[a] there was also a strife among them, which of them should be accounted the greatest.

25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26 But [b]ye *shall* not *be* so: but he that is greatest among you, let him be as the [2]younger; and he that is chief, as he that doth serve.

27 For [c]whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? [d]but I am among you as he that serveth.

28 Ye are they which have continued with me [3]in my temptations.[3]

29 And [g]I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.

31 ¶ And the Lord said, Simon, Simon, [h]behold, Satan hath desired *to have* you, that he may sift *you* as wheat:

32 But[i] I have prayed for thee, that thy faith fail not: and when thou art [j]converted, strengthen thy brethren.

33 And he said unto him, Lord, [k]I am ready to go with thee, both into prison, and to death.

34 And[l] he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

h 1 Pe.5.8. Job 1.11; 2.5. Re.12.10. Zec.3.1. Am.9.9. 21.15-17. He.7.25. 1 Jn.2.1. 2 Co.1.4.

i Mat.16.18. Jn.17.9,11,15,20; Je.31.18. Ps. 94.17,18; 51.12,13. Jn.21.15-17. Is.35.3. He.12.13. Mar.14.30. Jn.13.38.

k Je.10.23; 17.9. Mat.26.33,35. Mar.14.29,31. Jn.13.37. Ps.30.6.

l Mat. 26.34

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appointed to the disciples, who were fully warned that 'through much tribulation they should enter into the kingdom of God,' Jn. 16. 33; Ac. 14. 22. This kingdom, as it is established in the hearts of God's people, consists in 'righteousness and peace, and joy in the Holy Ghost,' which are all the gifts of Christ; and as it exists in heaven, it is rest from labour, and the enjoyment of glory, Re. 14. 13; Col. 3. 4. *C.*

Ver. 30. *That ye may eat and drink*—of that righteousness after which the children of God do constantly 'hunger and thirst,' Mat. 5. 6.—*And sit on thrones*, &c. Even so do the apostles now sit enthroned in the church, by their testimony for Jesus, judging and condemning the twelve tribes who rejected him, Ac. 28. 23-28, adjudicating between them and the Gentiles, Ac. 15. 2-29, and, in the gospel and its ordinances, propounding those principles by which the whole world shall be finally judged, Ro. 2. 16. Whether these 'thrones' imply any special apostolic glory in the kingdom yet to be inherited, will not farther appear till 'we see as we are seen, and know as we are known.' *C.*

Ver. 31. *Satan hath desired to have you.* Not *thee*, Peter, alone, but all of you: even as he desired to have Job, when, with two limitations, he obtained his desire, and smote him in his property, family, and person, Job 1. 12; 2. 6. Simon is specially warned, because his self-confident boldness exposed him to the greatest danger and the deepest fall. *C.*

Ver. 36. *But now, he that hath a purse*, &c. As if he had said, The time is now come when you will no longer receive hospitality, and must therefore labour, by industry, frugality, and prudent forethought, to provide for yourselves.—*And he that hath no sword*, &c. That our Lord did not direct the purchase of a literal sword, either for defence or attack, is evident from ver. 51; Mat. 26. 52; 2 Co. 10. 4. But, by a strong proverbial figure, he meant to prepare the hearts of the disciples for encountering, with faith and patience, the manifold dangers that were now fast closing around them, Ro. 13. 12; 2 Co. 6. 7; Ep. 6. 11, &c.; 1 Pe. 4. 1. *C.*

Ver. 42. The slight verbal differences in the various records of this prayer are perfectly consistent with the doctrine of complete divine inspiration; for, not to speak of the various forms of translation from Hebrew or Syro-Phœnician into Greek, which the Spirit of truth might equally and most advantageously sanction, there is no reason to conclude that our Lord uttered the petition but once, and in one form, but, on the contrary, every reason to

35 ¶ And[n] he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now,[4] he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written must yet be accomplished in me, [o]And he was reckoned among the transgressors: for the things concerning me have an end:

38 And they said, Lord, behold, here *are* two swords. And he said unto them, [p]It is enough.[5]

39 ¶ And[q] he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

40 And[r] when he was at the place,[6] he said unto them, Pray that ye enter not into temptation.

41 And[s] he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove[7] this cup from me: nevertheless, not my will, but thine, be done.

43 And[t] there appeared an angel unto him from heaven, strengthening him.

44 And[u] being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.[8]

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, [v]Why sleep ye? rise and pray, lest ye enter into temptation.

47 ¶ And while he yet spake, [w]behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus [x]to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?[9]

50 ¶ And[z] one of them smote a servant of the high-priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far.[1] And he touched his ear, and healed him.

52 Then[a] Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out as against a thief, with swords and staves?

53 When I was [b]daily with you in the temple, ye stretched forth no hands against me: but this is [c]your hour, and the power of darkness.

54 ¶ Then[d] took they him, and led *him*, and brought him into the high-priest's house. [e]And Peter followed afar off.

55 And when they had kindled a fire in the midst[2] of the hall, and were set down together, Peter sat down among them.

56 But [g]a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.[3]

57 And he [h]denied him, saying, Woman, I know him not.

58 And[i] after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after, [j]another confidently affirmed, saying, Of a truth this *fellow* also was with him; for he is a [k]Galilean.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, [l]Before the cock crow, thou shalt deny me thrice.

62 And[m] Peter went out, and wept bitterly.

63 ¶ And[o] the men that held Jesus [p]mocked him, and smote *him*.

64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 ¶ And[q] as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

67 Art[r] thou the Christ? tell us. [s]And he said unto them, If I tell you, ye will not believe:

68 And if I also ask *you*,[4] ye will not answer me, nor let *me* go.

69 Hereafter[5] shall the Son of man [t]sit on the right hand of the power of God.

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n Mat.10.9,10. ch.9.3;10.4. Mar.6.8,9.

4 Ac.14.22. Jn.16.33. 1 Co.4.11-13. 2 Co.11.25-27. He.10.34,36; 11.36, 37. 2 Ti.2.3,4; 3.12. Ye have need of preparation against the approaching dangers.

o Is. 53. 12. Mar. 15.27,28. ch.23.32. Mat.27.38. Jn.19.18. He.9.28. 2 Co.5.21.

p Jn.18.36. 2 Co.10.4; 6.4 7. Ep.6.10-18. 1 Pe.5.9.

5 See note * in second column.

q Mat. 26. 36-46. Mar. 14. 26, 32-42. Jn. 18.1. ver. 26.

r Mat. 26. 41; 6. 13. Mar. 14. 38. ch. 11. 4. Ep. 6. 18 19. ver. 46. 1 Pe. 5.8,9.

6 That is, as stated by Matthew (26. 36) and Mark (14.32), the place or garden called Gethsemane. See note on Mat.26 36.—*P.*

s Mat. 26. 36, 39, 42, 44. Mar. 14. 35, 36. He. 5. 7. Jn. 18.11; 5.30; 6. 38; 12.27. Ps. 40. 8.

7 Gr. *willing to remove.*

t Ps.91.11,12. Mat.4.11; 26.53. 1 Ti.3.16. He. 1.14.

u La.1.12. Jn.12.27. Ga.3.13. He.5.7. Jonah 2. 3. Mat. 26.37,38. Ps. 22.1,2,14,15; 69.1,2; 18. 5,6. 116.3.

8 The details in ver. 43, 44 are only found in this Gospel. Here we have another and very remarkable instance of angelic ministration. An angel strengthened our Lord—gave him more physical power, which, from the details of the agony in the succeeding verse, he appears to have required. The earnest prayer, and the bloody sweat, show how terrible must have been the struggle, and how exhaustive on his physical frame.—*P.*

v Jonah 1. 6. Pr.6.9. See ver. 40; ch. 21. 34, 36.

w Mat. 26. 47-57. Mar.14.43-52. Jn.18.2-11. Ac.1.16. Ps.2.1; 3.1; 22.16.

x Jn.18.10. Mat. 26. 51,52. Mar.14.47. 2 Co. 10.4. Ro.12.19.

y Eze.33.31. Ps.12.2; 55.21. 2 Sa.20.9.

9 As they had formerly mistaken his meaning (ver. 36), so they now adopt and follow their own, and do not wait for the authority and answer they professed so much to desire.—*C.*

z Mat. 14. 48, 49. Mat.26.55. Jn.18. 3,20. Ps. 22. 12,16; 2. 12; 3.1; 69.19.

1 *Suffer ye thus far.* This appears the Lord's answer to the question—'Shall we smite'—which he solves by saying—'Suffer even to betrayal and violence without retaliation, and, after my example, heal, instead of wounding.' *C.*—This passage may be also interpreted as follows. Our Lord addresses the words to the soldiers who had seized and *bound* him: '*Suffer,*

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or permit me, thus far,' i.e. to touch and heal the wounded ear.—*P.*

b ch. 21. 37, 38. Mat. 21.14,15,45,46. Jn.7.19; 8.37.

c Job 20. 5. Ac.2.23; 4.27,28. Ge.3.15. Jn.12. 27; 14. 30. Ps.22.11-21; 69.1-21. Is.liii.

d Mat. 26. 57. Mar. 14.53. Jn.18.12-14. Ac. 8. 32. Is.53.7. La.4.20. Ac.2.23.

e Mat. 26. 58, 69-75. Mar. 14. 54, 66-72. Jn. 18. 15-18, 25-27. with ver.33,34. Pr.9.6;13,20. Ps. 1.1;26.4,5;28.3.

2 There being seldom any fire-place in eastern houses, the ordinary mode of providing heat in cold weather, is a chafing-dish of charcoal placed in the middle of the apartments where company assemble.—*C.*

g Ge.3.13;16.2. Ec.7. 26.

3 See note on Mat. 26.75.—*P.*

h ver. 33,34. Col.3.9. Zec.8.16. Ep.4.25.

i Mat.26.71. Mar.14. 69. Jn.18.25.

j Mat.26.73. Mar.14. 70. Jn.18.26.

k Jn.1.43,44. ch.13.1. Ju.12.6.

l Mat.26.34. Mar.14. 30. Jn.13.38. ver.34.

m Mat.26.75. Mar.14. 72. Ps.119.59,60;130.1 4;143.1-4. Eze.7.16. Je. 31.18. Zec.12.10. 1 Co. 10. 12, 2 Co.7.10,11. Is. 66.2.

o Mar.14.55-65. Mat. 26.59-68. Jn.18.19-24.

p Mat.26.67,68. Mar. 14. 65. 1 Pe. 2.23. ch.7. 16:23.11. Job 16.10. Ps. 22.6-21; 69.1-21. Is.50. 6;52.14;liii. Mi.5.1.

q Mat.27.1. Mar.15. 1. Is. 53.3. Ps.22.12,16, 21;2.1;3.1. Ac.4.26-28.

r Mat. 11. 4,5; 26.16; 26.63. Mar.14.61. Jn.1. 20,49.

s Is.52.13. Mat.10.16. Ep.5.15. Job 5.12,13.

4 *If I also ask you*—concerning the commission and testimony of John (Mat. 21.25), or how Messiah could be both David's son and Lord (Mat.22. 43), or which of all the prophecies has been left unfulfilled in my mighty works—ye will pretend ignorance, will refuse to answer me, and continue in your unbelief.—*C.*

5 *Hereafter.* Literally, 'From the now'—from this very time.—*C.*

t Ps.110.1. Da. 7. 13, 14. Mar.16.19. Ac.1.11; 3.21. He.1.3; 8.1. ch.21. 27. 1 Th.4.16. Re.1.7; 3. 21;20.11,12.

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* *It is enough.* Not, '*they* are enough'—(which would have approved of swords in the literal and offensive sense in which the disciples understood our Lord); but, '*it* is enough'—that is, 'you have said enough' to demonstrate your total misapprehension of my meaning, which, in mercy to your darkness of understanding and slowness of apprehension, I will take another opportunity and means to rectify.—*C.*

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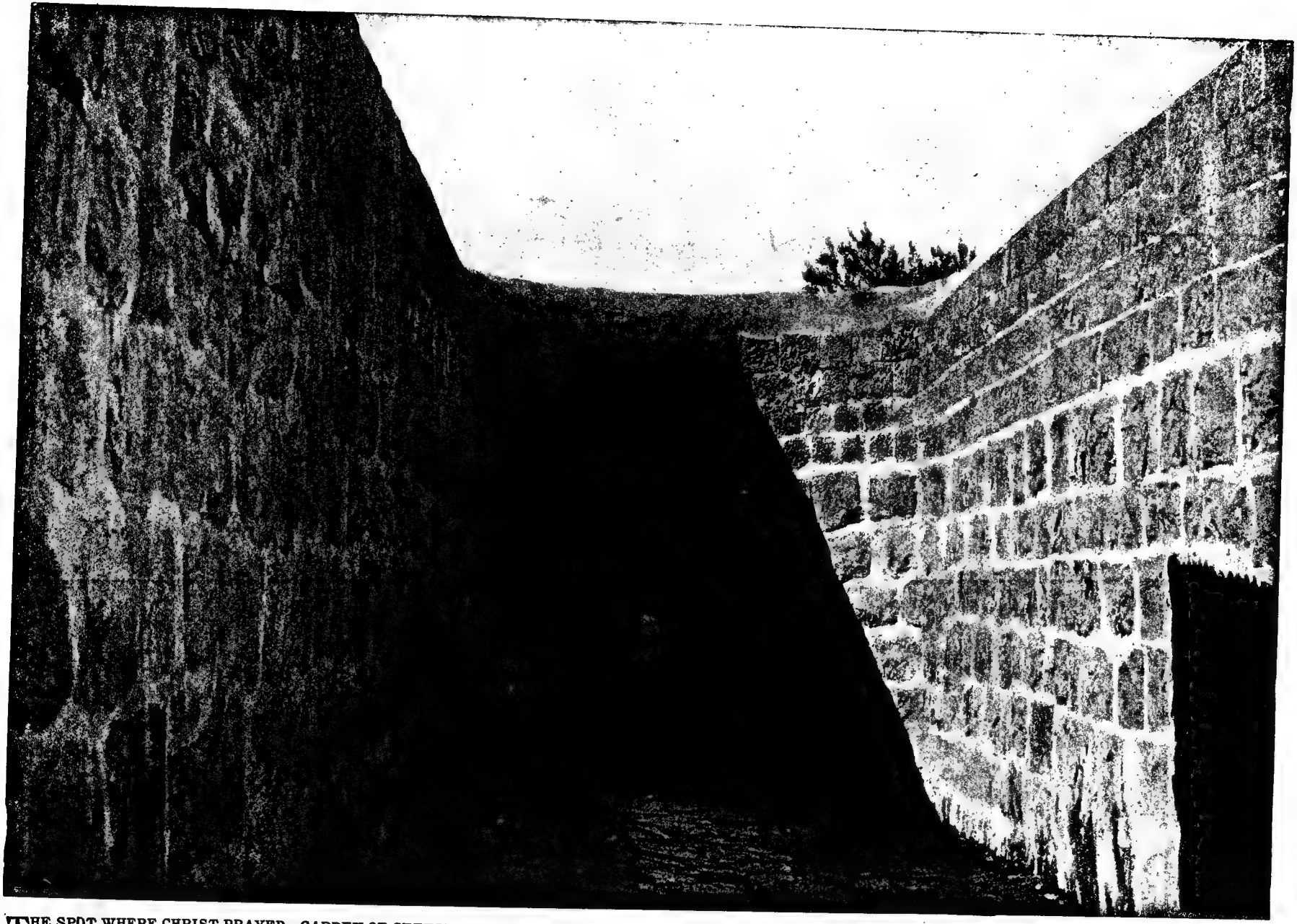
conclude that, as he recurred to the same petition in three successive prayers, he also recurred to it more than once, and in various forms, in each prayer—any one of which forms would be equally true, and verbally exact. *C.*

Ver. 53. *This is your hour*—when you are permitted to have power over me, 'and this (your successful violence) is the power of darkness' over you, Jn. 3. 10, whereby 'the god of this world has blinded your eyes,' and so brought you under 'the power of darkness' that you can neither see nor acknowledge my divine mission, 2 Co. 4. 4; Col. 1. 13. *C.*

Ver. 61. *The Lord turned and looked upon Peter. Note,* How ready are believers to forget their Saviour, when, as it were, his back is toward them—he is absent from them. But as one look of sight sent Peter out to weep, surely such as 'walk by faith, and not by sight,' will not forget, when they are tempted, that each should meet the temptation with, 'Thus it is written'—'Thou, Lord, seest me!' *C.*

Ver. 70. *Ye say that I am.* This being that very thing which the Jews most obstinately denied, how did they say it? Might not the words be better translated, interrogatively, 'Do ye say (admit or deny) that I am?' The subsequent neglect or refusal of 'reply practically verifies, at the moment, the prophetic accusation, ver. 68. *C.*

REFLECTIONS.—Whether should I here most admire the lengths in wickedness to which sinners will go when left to themselves—the covetousness, treachery, unbelief, hardness of heart, malice, and malignity, manifested in plotting against, betraying, apprehending, condemning, reviling, and murdering the Son of God and Saviour of mankind—or his love, in patiently undergoing everything severe and shameful; in feasting, warning, directing, and comforting his disciples; in solemn resignation of himself to his sufferings and death; in miraculously healing one of his miscreant apprehenders; in graciously converting him who most criminally denied him; and in avowing himself a divine person, at the hazard of his life!—How extensive were his sufferings in soul—in body—in character! And yet all the malice of his enemies was so overruled as only to accomplish the fulfilment of prophecies, the honour of God, and the salvation of men. Marvellously he changed the ancient passover into a crucified Redeemer, and a delightful feast on his fulness. Let us always then observe it in the faith of his institution, in obedience to his authority, and aiming at his honour. It is an awful thing for professed disciples and dignified clergymen to betray their Master; and highly shameful to indulge carnal pride and ambition in the presence of a suffering Redeemer, whose kingdom is not of this world. But seasonably preserved, highly honoured,



THE SPOT WHERE CHRIST PRAYED—GARDEN OF GETHSEMANE [LUKE, xxii:41].—The Garden of Gethsemane is enclosed by a wall. To the north of the Garden and outside of it there is a spot pointed out as the place where Christ uttered the last prayer. A lamp hangs here and burns all the day and all the night long. It is a sad and touching scene to stand in the presence of this place and to watch the reverent and devoted saints stand and look upon it with sympathy and love. Many looking upon this scene do not pretend to conceal the tears which flow down their cheeks. This serves to bring before their imagination the agony and grief of the last hours of our Savior's life, when He uttered that last prayer for his disciples and for the world. Of Himself He never seemed to think; it was of those He came into the world to teach and redeem.

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.[6]

71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

CHAPTER XXIII.

1 Jesus is accused before Pilate, and sent to Herod. 8 Herod mocketh him. 12 Herod and Pilate are made friends. 13 Barabbas is desired of the people, and is loosed by Pilate, and Jesus is given to be crucified. 27 He telleth the women, that lament him, the destruction of Jerusalem: 34 prayeth for his enemies. 39 Is reviled by one of the malefactors, but confessed by the other. 46 His death. 50 His burial.

AND the[a] whole multitude of them arose, and led him unto Pilate.

2 And they began to [b]accuse him, saying, We[c] found this *fellow* perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King.[1]

3 And Pilate asked him, saying, [d]Art thou the King of the Jews? And he answered him, and said, Thou sayest *it*.

4 Then said Pilate to the chief priests and *to* the people, [e]I find no fault[2] in this man.

5 And [f]they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning [h]from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a [i]Galilean.

7 And as soon as he knew that he belonged unto [j]Herod's jurisdiction, he sent him to Herod,[3] who himself also was at Jerusalem at that time.

8 ¶ And when Herod saw Jesus, he was exceeding glad: for he was [k]desirous to see him of a long *season*, because he had heard many things of him; and [l]he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but [n]he answered him nothing.

10 And the chief priests and scribes stood and [o]vehemently accused him.

11 And[p] Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a [q]gorgeous robe,[4] and sent him again to Pilate.

12 ¶ And the same day [r]Pilate and Herod were made friends together: for before they were at enmity between themselves.

13 ¶ And[s] Pilate, when he had called together the chief priests and the rulers and the people,

14 Said unto them, Ye have brought this man unto me, [t]as one that perverteth the people; and, behold, I, having examined *him* before you, [u]have found no fault in this man touching those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death[5] is done unto him.[6]

16 I[v] will therefore chastise him, and release *him*.

17 (For[z] of necessity[7] he must release one unto them at the feast.)

18 And[y] they cried out all at once, saying, Away with this *man*, and release unto us Barabbas:

19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate therefore, willing to release Jesus, [z]spake again to them.

21 But[a] they cried, saying, Crucify *him*, crucify him.

22 And[b] he said unto them the third [8]time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go.

23 And[c] they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

24 And[d] Pilate gave sentence[9] that it should be as they required.

25 And he released unto them him [e]that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

26 ¶ And[g] as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

27 And there followed him a great company of people, and of women,[1] which also bewailed and lamented him.

28 But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For, [h]behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.[2]

30 Then[i] shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For[j] if they do these things in a green tree, what shall be done in the dry?[3]

32 ¶ And [k]there were also two others, malefactors,[4] led with him to be put to death.

33 And when they were come to the place which is called [5]Calvary, [l]there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 ¶ Then said Jesus, Father, [n]forgive [6]them; for they know not what they do. [o]And they parted his raiment, and cast lots.

A.M. cir. 4037. A.D. cir. 33.

[6] Mar.14.62-64. Mat. 26.64-66. Jn.5.17;10.30; *c.c.* Ye truly say, that I am.

CHAP. XXIII.

a ch. 22.66. Mat. 27. 2, 11-31. Mar. 15. 1 20. Jn. 18. 28-40; 19. 1-16. Ps. 2. 1-4; 22. 1-21; 3. 1; 69. 1-21. Ac.2.23; 4.27, 28.1 Th.2.15.

b Zec.11.8.

c ver. 5. 1 Ki. 18. 17. Je. 38. 4. Ac. 16. 20, 21; 17. 6, 7; 24. 5, Jn.18.30; 19. 12, with Mat. 17.25, 27; 22. 21. Mar. 12. 17. ch.20.25,27. Ro.13.7.

1 This was a deliberate falsehood. Our Lord's decision on the subject of allegiance to Cæsar was the very opposite of that here alleged. His kingdom, too, he had declared, was not of this world. —*P.*

d Mar.15.2. Mat.27. 11. Jn.18.33-37. 1 Ti.6. 13.

e Mat. 27. 18, 19, 24. Mar. 15. 10, 14. Jn. 18. 38; 19. 4, 6. He. 7. 26. 2 Co.5.21.1 Pe.2.22,24;3. 18.

2 *I find no fault.* The Roman government now was too strong to be moved with jealousy at our Lord's claim to be King of the Jews. Pilate, therefore, disregarded the implied charge of rebellion against Cæsar. It is not improbable that Pilate was also moved by the sight of what he would consider fallen greatness. But, by whatever moved, his feelings were overruled by Providence to produce a judicial Gentile testimony to the innocence of our Lord, and an abiding record of the injustice and cruelty of his persecutors.—*C.*

f Ps.57.4.

h Mat.4.12-25.Mar. 1.14. Lu.4.16-44. Jn.1. 43;2.1-11.

i ch.13.1.Ac.5.37.

j ch.3.19.7.9.

3 This was Herod Antipas, governor of Galilee, who had beheaded John the Baptist, an Idumean by descent, but a Jew by proselytism, and who had now come, at the passover, to worship at Jerusalem.—*C.*

k ch.9.7,9. Mat.14.1. Mar.6.14.

l 2 Ki.5.11.

n Is. 53.7. Ps. 38.13, 14;15.4. Mat.7.6; 10.16. Am.5.13. 1 Pe.2.23.Ps. 39.1,9.

o ver. 2, 5. Ge. 19. 9. Ac.6.12-14;18.13;24.5.

p Is.40.7;53.3.Ps.22. 6;69.9,20.Pr.29.12.

q Jn.19.5.

4 *A gorgeous robe.* Rather, 'a white robe;' for the word translated 'gorgeous' is applied by Polybius to the *toga* worn by such as were candidates for office at Rome, which is well known to have been always white. As a gift from Herod, it was intended to mock our Lord as a claimant of the kingdom; like the testimony of Pilate (ver. 4), it was converted by Providence into a second public attestation of our Lord's innocence. —*C.*

r Ac.4.27. Ja.4.4. Ps. 83.5, with ch.13.1.

s Mat.27.23. Mar.15. 14. Jn.18.38;19.4.

t ver.2,5.

u ver.4. Da.6.4. Ac. 25.16;26.31. Ps.35.7.

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* Jesus is 'the green tree,' fair and fruitful —the Jews the 'dry tree,' unsightly and barren. And if the Romans thus consent to deliver up the innocent to death, who has never given them cause of offence—what will they do to a nation who will provoke them by rebellion and every form of private and public criminality!—*C.*

5 'Nothing has been done to him' by Herod as a preliminary punishment, showing that, in his estimation, he was 'worthy of death.'—*C.*

6 Or, *by him.*

v Mat.27.26. Mar.15. 15. Jn 19.1. Is.53.5.

x Mat.27.15,with 26, 2,5. Mar.15.6. Jn.18.39, with 2.13;4.45.

7 This release arose, not from any legal necessity, but merely from the custom of conceding an act of mercy to the popular will.—*C.*

y Jn. 18.40. Mar. 15. 11. Mat.27.20. Ac.3.14; 21.36;22.22.

z Mar.15.12. Mat.27. 19,21. Jn.19.12.

a Jn. 19. 15. Mat.27. 22,23. Mar.15.14. Ac.3. 15.

b See ver.20.

8 It is important to observe, that Pilate, for the third time, bears judicial Gentile witness to the innocence of our Lord; and the Jews are unable to reply with anything beyond popular clamour.—*C.*

c ver.5,21. Ps. 22.12, 16;3.1;41.4,11.

d Mat.27.24-26. Mar. 15.15. Jn.19.16. Ex.23. 2.

9 Or, *assented.*

e Jn. 18. 40. Mat. 27. 16. Mar.15.7. Ac. 3.14. Pr.17.15. Is.5.23; 59.14.

g Mat.27.32. Mar.15. 21. Jn.19.16,17.

1 ver.55;ch.8.2;2.35. Mar.15.40. Mat.27.55, 56. That sex which first sinned, now adhered best to the Saviour from sin.

h ch.21.23,24; 19.43, 44. Mat.24.19. Mar.13. 17,19.

2 The destruction of Jerusalem by the Romans occurred about forty years after this period, and doubtless many of those who now followed Jesus weeping perished in the terrible carnage which took place on the capture of the city.—*P.*

i Is. 2. 19. Ho. 10. 8. Re.6.16;9.6.

j Je.25.29. 1 Pe.4.17, 18. Pr.11.31. Eze.20.47; 21.3,4. Mat.3.10; 12.33. Jn.15.6. Jude 12. He.6. 8.

2 See note * in first column.

k Is.53.12.

4 *Two others, malefactors.* Rather, 'two others (who were) malefactors.'—*C.*

5 Or, *the place of a skull*, He.13.12.

l Jn.19.17,18. Mat.27. 33,38. Mar.15.22,27,28. Is.53.12. Zec.12.10;13. 7.

n Ge. 50.17. Mat. 5. 44. Ac. 7.60. 1 Co.4.12; 2.8. ver.48. Ac.2.37,38; 3.17.

6 *Father, forgive them.* This gracious prayer seems, first, to include the Roman soldiers, the chief agents in the crucifixion—then the thoughtless multitude, ignorantly acting under the undue influence of their rulers. Whether it included those rulers themselves, who, knowingly, and with *malice prepense*, urged on the multitude that coerced Pilate, is not so evident. One thing, however, is certain, the prayer was heard, and of those who actually joined in the crucifixion, many believed, repented, and were saved, Ac. 2. 23, 37,41.—*C.*

o Mat.27.35. Mar.15. 24. Jn.19.23. Ps.22.18.

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and plentifully rewarded, are they who continue faithful in times of trouble. Great is the danger of pride, self-confidence, and unwatchfulness; or of rashly entering into temptation; and there is need of Jesus' intercession to preserve his people's faith when it is sorely shaken. And if we experience his influences, let us improve them for the warning and strengthening of our fellow-Christians. But sins of infirmity in his saints greatly differ from the presumptuous rebellion of hardened sinners. How shocking it is for men to interrogate Jesus concerning his person, doctrine, or work, merely to strengthen their own and others' prejudices against him! For soon will he appear in great glory and majesty, to the confusion and ruin of every obstinate despiser, and to the unspeakable comfort of every cordial believer.

CHAPTER XXIII. Ver. 8. Since Herod believed that Jesus

35 ¶ And the people stood beholding. And the rulers also with them [p]derided *him*, saying, He saved others; let him save himself, if he be Christ,[q] the chosen of God.

36 And the soldiers[7] also mocked him, coming to him, and [r]offering him vinegar,

37 And saying, If thou be the king of the Jews, save thyself.

38 And[s] a superscription also was written over him, in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 ¶ And [t]one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40 But the other, answering, [u]rebuked him, saying, [v]Dost not thou fear God, [w]seeing thou art in the same condemnation?

41 And[y] we indeed justly; for we receive the due reward of our deeds: [z]but this man hath done nothing amiss.

42 And he said unto Jesus, [a]Lord, remember me when thou comest into [b]thy kingdom.[8]

43 And Jesus said unto him, Verily I say unto thee, [c]To-day shalt thou be with me in paradise.[9]

44 ¶ And[d] it was about the sixth hour, and there was a darkness over all the earth[1] until the ninth hour.[2]

45 And the sun was darkened, [e]and the veil of the temple was rent in the midst.

46 ¶ And [f]when Jesus had cried with a loud voice, he said, [h]Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

47 ¶ Now [i]when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, [j]smote their breasts, and returned.

49 And[k] all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

50 ¶ And,[l] behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just:

51 (The same [m]had not consented to the counsel and deed of them;) *he was* of Arimathea, a city of the Jews: who also himself [o]waited for the kingdom of God.

52 This *man* went unto Pilate, and begged the body of Jesus.

53 And he took it down, [p]and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And[q] that day was the preparation,[3] and the sabbath drew on.[4]

55 ¶ And[r] the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared [s]spices and ointments; and [t]rested the sabbath-day, according to the commandment.[5]

CHAPTER XXIV.

1 Christ's resurrection is declared by two angels to the women that come to the sepulchre. 9 These report it to others. 13 Christ himself appeareth to the two disciples that went to Emmaus: 36 afterwards he appeareth to the apostles, and reproveth their unbelief: 47 giveth them a charge: 49 promiseth the Holy Ghost: 51 and so ascendeth into heaven.

NOW upon[a] the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

2 And they found [b]the stone rolled away from the sepulchre.

3 And they entered in, and [c]found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, [d]two men[1] stood by them in shining garments:[2]

5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living[3] among the dead?

6 He is not here, but is risen: [e]remember

A.M. cir. 4037. A.D. cir. 33.

[p] Mat. 27. 39-43. Mar. 15. 29-32. Ps. 22. 6-8, 12-17; 35. 15; 69. 7-12, 18-20.

[q] Is. 42. 1; 49. 1-3.

7 The Roman soldiers 'mocked him,' out of contempt for the Jewish nation, and official loyalty to their emperor, whose sovereignty they thought was insulted by our Lord's claim upon the throne of David.—*C.*

[r] Ps. 69. 21. Mat. 27. 34, 48. Mar. 15. 23, 36. Jn. 19. 29.

[s] Jn. 19. 19-22. Mat. 27. 37. Mar. 15. 26, with Ac. 4. 12. Jude 3. Mar. 16. 15, Is. 45. 22.

[t] ch. 17. 34-36. Mar. 15. 32. Mat. 27. 44. 2 Ch. 28. 22. Je. 5. 3.

[u] Ep. 5. 11. Jos. 7. 19. Le. 19. 17.

[v] Ps. 36. 1.

[w] Je. 5. 3.

[y] Ps. 51. 4. Da. 9. 7. Je. 3. 13. Eze. 16. 63.

[z] Ro. 10. 10. ch. 12. 8. 1 Pe. 1. 19; 2. 7. Ca. 5. 10.

[a] Ps. 106. 4, 5. Ro. 10. 9, 10. Jn. 20. 28. Phi. 3. 8, 9. ch. 18. 13, 38, 39. 2 Ti. 1. 18; 4. 8.

[b] Jn. 18. 36; 17. 2. Ps. 110. 1. He. 1. 3; 8. 1; 10. 13.

8 See note * below.

[c] Ro. 5. 20, 21. 2 Co. 5. 8. Phi. 1. 23.

9 2 Co. 5. 1; 12. 2, 4. Re. 2. 7; *&c.* heaven.

[d] Am. 8. 9. Mat. 27. 45-49. Mar. 15. 33-38.

1 Or, *land.*

2 See note on Jn. 19. 14.—*P.*

[e] Ex. 26. 31, 2 Ch. 3. 14. Mat. 27. 50-53. Mar. 15. 38. Ep. 2. 14-18. He. 6. 19; 10. 19, 2 Co. 3. 14, 16. Jn. 14. 6.

[f] Mat. 27. 46, 50. Mar. 15. 34, 37. Jn. 19. 30.

[h] Ps. 31. 5. 1 Pe. 2. 23. Ac. 7. 59. He. 9. 14. Phi. 2. 8.

[i] Mat. 27. 54. Mar. 15. 39.

[j] ver. 34. Ac. 2. 37. ch. 18. 13.

[k] Mat. 27. 55, 56. Mar. 15. 40, 41. ch. 8. 2; ver. 27, 55. Job 19. 13. Ps. 38. 11; 142. 4.

Matthew and Mark state that both the thieves reviled Jesus when on the cross, Mat. 27. 44. Mar. 15. 32. Luke says '*one* of the malefactors' railed on him: but that the other rebuked the scoffer. Both narratives are doubtless correct. At first the two joined the crowd in their unseemly taunts; but one of them, when he saw the meekness of the sufferer, when he heard his words of love and pity, and when he witnessed the events which occurred, was convinced of Christ's divinity, was humbled by a sense of his own sin, and was constrained in penitence and faith to utter the prayer, 'Lord, remember me when thou comest in thy kingdom.' The prayer was heard and answered; and the thief on the cross was an example, *but the only one found in Scripture*, of a sinner saved in the hour of death. None need despair; and yet none should venture to delay the salvation of their souls.—*P.*

[l] Mat. 27. 57-61. Mar. 15. 42-47. Jn. 19. 38-42. 1 Co. 1. 26. Ps. 22. 29.

[m] Is. 8. 12. 1 Ti. 5. 22. Ep. 5. 11. Pr. 1. 10.

[o] ch. 2. 25, 38. Mar. 15. 43. Is. 8. 17; 25. 9. Ge. 49. 18. Ps. 130. 5, 6. La. 3. 25.

[p] Mat. 12. 40; 27. 59, 60. Mar. 15. 46. Jn. 19. 38-41. Is. 53. 9, with 2 Ki. 13. 21.

[q] Mat. 27. 62. Mar. 15. 42.

3 *The preparation*, both for the sabbath and for the grand festival which was celebrated on the fifteenth day of the month, Le. 23. 6, 7.—*C.*

4 *The sabbath drew on.* That is, it was approaching sunset, when the day commenced, according to the Jewish method of computation, Ge. 1. 5.—*C.*

[r] ch. 8. 2; ver. 49. Mat. 27. 61. Mar. 15. 45-ch. 24. 10.

[s] Jn. 19. 39. 2 Ch. 16. 14. Mar. 16. 1. ch. 24. 1.

[t] Ex. 20. 8-10; 31. 12; 35. 2. Is. 56. 2, 4, 6; 58. 13, 14. Je. 17. 24, 25.

5 See note on Mar. 16. 1.—*P.*

CHAP. XXIV.

[a] Mat. 28. 1-8. Mar. 16. 1-8. Jn. 20. 1-10. ch. 23. 56.

[b] Mat. 27. 60, 66; 28. 2. Mar. 15. 46; 16. 4. Jn. 20. 1.

[c] Jn. 20. 2, 6, 7.

[d] Mar. 16. 5-7. Mat. 28. 5-7. Jn. 20. 12. Ge. 18. 2; 19. 15. Jos. 5. 13. Ac. 1. 10. Da. vii. viii. x. Zec. i.-vi.

1 *Two men.* Two angels in human form.—*C.*

2 *Two* angels are here mentioned; the English version says 'stood by them,' but the original merely signifies 'appeared to them,' without determining in what attitude. Mark mentions only *one* angel, who sat 'by the right side' of the tomb: ch. 16. 5. Matthew also mentions *one*, who sat on the stone which he had rolled away from the door. The full account may be that they saw one angel outside who followed them in; they saw another inside on entering; and Luke, without stating the whole facts, mentions the two as 'appearing to them.'—*P.*

3 Or, *him that liveth*, Re. 1. 18. He. 7. 8. 1 Ti. 1. 17.

[e] Mat. 16. 21; 17. 22, 23; 20. 18, 19. Mar. 8. 31; 9. 31; 10. 33, 34. ch. 9. 22; 18. 33. Mat. 12. 40. Jn. 2. 22.

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could work miracles, why did he not acknowledge him to be the Messiah? Because he attributed his admitted power of working miracles not to the power of God working in attestation of his divine commission, but to his knowledge of mere natural causes, and superior skill in some occult philosophy, such as the Egyptians and Persian magi were supposed to possess. Thus the Pharisees had also admitted his miraculous power, yet rejected his claims to be Messiah, because they attributed his miracles to Beelzebub. In all this, Herod and the Pharisees erred alike in looking merely at the miracles, and disregarding the prophecy by which they were preceded—which preceding prophecy is essential to the evidence of a divine commission, Re. 19. 10. *C.*

Ver. 33. *Calvary.* A little hill north-west of Jerusalem, in Hebrew called Golgotha, the place of a skull, from its resemblance, as is supposed, to a human skull. Calvary is derived from the Latin *calvus*, bald. Some have described it as a public cemetery; but the Jewish modes of burial, and care and avoidance of the bones of the dead, as well as the singular, 'skull,' not 'skulls,' will not countenance that opinion. *C.*

Ver. 43. *Paradise.* What differences, local or circumstantial, may be in the 'Father's house' and its 'many mansions,' it were presumptuous to inquire farther than is revealed. The meaning of 'paradise' is, however, settled by reference to 2 Co. 12. 4; Re. 2. 7, comp. with ch. 22. 1, &c., where it is evidently synonymous with heaven and its blessedness and glory, in allusion to that terrestrial paradise in which God and man dwelt together in holy intercourse, Ge. 2. 15. *C.*

Ver. 47. *A righteous man.* Instead of 'a righteous man,' Matthew has it 'the Son of God.' These two statements are both consistent with one another and with the doctrine of divine inspiration. upon the simple principle that the centurion uttered both expressions, while each evangelist chose that one which the Spirit directed as most suited to the first readers of his Gospel. *C.*

REFLECTIONS.—Sinners often presumptuously charge their own faults upon Jesus and his faithful servants; and many cement their friendship by contempt of him. How strong is the power of prejudice against him! It undervalues and derides him, because he will not gratify curiosity or answer unreasonable demands; it forms the falsest accusations; it prefers every temporal interest, or even a base malefactor, lust, or devil, to him—indignant that he should reign or have any honour in the world. Yea, often they who seem convinced of his excellency, through importunity and carnal fear, or other similar temptations, violate all the bonds of truth, and rights of conscience and honour, to injure him. Many have their affections touched with the cruelty or love of his death whose hearts are never renewed to believe in and love him. But O how astonishing the grace, the infinite grace, of our Lord Jesus, in thus suffering, dying, and praying for his enemies! How great is his power and sovereignty in triumphing over Satan on the cross, and forming one of his fellow-sufferers from a hardened thief into a strong believer, a bold confessor, a fervent supplicant, an immediate partaker of heaven; while the other dies contradicting and blaspheming! And great likewise was the honour with which his Father marked his sufferings.—His judge, his crucifiers, the attending women, and even the darkened sun, the quaking earth, and the rent vail, concur to attest his Messiahship!

CHAPTER XXIV. Ver. 26. 'Ought he not to have suffered,' in obedience to the divine will, in manifestation of eternal love, in fulfilment of all prophecy (Ge. 3. 15; Ps. 22. 1, &c.; Is. 50. 6; 53. 1, &c.; Da. 9. 26), and to respond to all the types by which he was represented in the history of providence and Mosaic sacrifices. *C.*

Ver. 30. The similarity of the expression and of the act to those of the original institution of the Lord's supper, seems to indicate that it was here again celebrated by our Lord as introductory to drawing the attention and opening the eyes of his disciples. See ver. 35. *C.*

Ver. 52. *They worshipped him.* This must have been divine worship; for, according to Ac. 1. 9, 10, they continued gazing, looking up, after him, until the angel spoke, after which no worship but divine worship could be offered to one that was absent and invisible. *C.*

REFLECTIONS.—How certain and sweet is the news of our Saviour's resurrection! Yea, often he surprises the most unlikely and unworthy with such discoveries of himself as they are apt to think too great or too good to be true. They who seek him early find him quickly; and they who talk of him have their eyes enlightened and hearts warmed by his presence. How seasonable are his visits! and what light his explications cast on the Scriptures, which relate to his sufferings or glory! And if men insist upon and plead for

how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And[g] they remembered his words,

9 And[h] returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It[i] was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles.

11 And[j] their words seemed to them as idle tales, and they believed them not.

12 ¶ Then[k] arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves,[4] and departed, wondering in himself at that which was come to pass.[5]

13 ¶ And,[l] behold, two of them went that same day to a village called Emmaus,[6] which was from Jerusalem *about* threescore furlongs.[7]

14 And they [m]talked together of [o]all these things which had happened.

15 And it came to pass, that, while [p]they communed *together* and reasoned, Jesus himself drew near, and went with them.

16 But[q] their eyes were holden,[8] that they should not know him.

17 And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was Cleopas,[9] answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was [r]a prophet mighty in deed and word before God and all the people:

20 And[s] how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he [t]which should have redeemed Israel:[1] and, beside all this, to-day is the third day since these things were done.

22 Yea,[u] and certain women also of our company made us astonished, which were early at the sepulchre;

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

[r] Mat.21.11. Jn.3.2; 4.19; 6.14. Ac.3.22; 7.22,37; 10.38. ch.7.16; 2.52; 23.47.
[s] Mat.xxvi.xxvii. Mar.xiv.xv. ch.xxii.xxiii. Jn.xviii.xix. Ac.13.27,28. Ps.xxii.lxix. Is.liii.
[t] Ge.49.10. Is.9.6, 7. Je.23.5,6; 30. 21. Eze.34.23,29. Da.2.44; 7.14. Mi.5.2. ch.1.68; 2.25. Ac.1.6.
[u] ver.3,9–12. Mat.28.7,8. Jn.20.1–10.

A.M. cir. 4037.
A.D. cir. 33.

[g] Jn.2.22; 12.16; 14.26.
[h] Mat.28.8. Mar.16.8. ver.22–24.
[i] Jn.20.1. ch.8.2,3; 23.49,55. Mat.27.55,56. Mar.15.40,41.
[j] ver.25. Ac.12.9,15. Nu.11.22,23. Ps.73.22; 126.1. Ge.18.12; 19.14. 2 Ki.7.2. Job 9.16.
[k] Jn.20.2,3,6–10.
4 *The linen clothes laid by themselves.* An instance of that love of order that characterized our Lord in the days of his flesh—an evidence that he was risen, and not stolen, from the grave.—*C.*
5 See note on Jn.20.1.—*P.*
[l] Mar.16.12,13. ver.18.
6 Josephus mentions two or three places called Emmaus, the most important of which, situated near Lydda, became afterwards the seat of a Roman colony, and was then called Nicopolis. The Emmaus of Luke is situated between seven and eight miles north-west of Jerusalem, and still exists as a poor village, chiefly inhabited by Christians.—*C.*
7 This most interesting narrative occurs only in Luke, who doubtless received his information from one of the two disciples. The incident is just referred to in a single sentence by Mark, ch.16.12.—*P.*
[m] De.6.7. Ac.8.28. Mal.3.16.
[o] Mat.27.45–53; 28.1–8. Mar.15.33–39.
[p] ver.36. Mal.3.16. Ac.8.30. Mat.18.20. Ex.20.24.
[q] Jn. 20.14,15; 21.4. Mar.16.12. ver.31.
8 Whether 'their eyes were holden' by their unbelief in the resurrection (ver.25), by the sorrow of their hearts, by inattention to the appearance of their fellow-traveller, by some considerable change in his personal appearance, or by some overruling miraculous agency, does not distinctly appear; and where, through lack of information, it is impossible to determine, it must be useless, and may be presumptuous, to inquire.—*C.*
9 Or, *Alpheus*, Mat.10.3. Mar.3.18. ch.6.15. Jn.19.25.
1 These had followed Jesus, firmly believing in his divine mission, through the evidence of his miracles; but never extending their views to anything but a temporal kingdom, and deliverance from the Roman yoke.—*C.*

* Alford's note on these words is most important. It accords fully with my own view and with my observations on Mat. 5. 17. 'I take "*the things concerning himself*" to be something very different from mere *prophetical passages*. The whole Scriptures are a testimony to him; the whole history of the chosen people, with its types, and its law, and its prophecies, is a *showing forth of him*; and it was here the whole—*all the Scriptures*—that he laid out before them. This general leading into the meaning of the whole, *as a whole*, fulfilled in him, would be much more opportune to the place and time occupied than a direct exposition of selected passages. . . . Observe the testimony which this verse gives to the divine authority and Christian interpretation of the Old Testament Scriptures; so that the denial of the references to Christ's death and glory in the Old Testament is henceforth *nothing less than a denial of his own teaching*.'—*P.*

A.M. cir. 4037.
A.D. cir. 33.

[v] ver.12. Jn.20.3,10.
[x] Ga.3.1. He.5.11, 12.
[y] Is.50.6; 52.13–15; liii. Ps.xxii. xvi.ii.lxix. Phi.2.6–11. He.2.8–10; 1.3. 9.22,23; 12.2. 1 Pe.1.3,11. Ac.17.3. ver.46.
[z] Ge.3.15; 22.18; 26.4; 49.10. Ex.xxv.–xxx. xxxv.–xl. Le. i.–xvi. Nu.21.9. De.18.15–18. Ps.ii. viii. xvi. xxii. lxix. lxxii. xlv. cxxxii. Is.7.14; 9.6, 7; 35.3–8; 11.1–10; 42.1–7; xlix. l. lii. liii. Je.23.5,6; 30.21; 31.22; 33.15, 16. Eze. xxxiv. Da.2.44; 9.24–27. Mi.5.2–4. Zec.3.8,9; 6.12,13; 13.7. Mal.3.1–3. Hag.2.7. ver.44. Jn.1.45. Ac.3.22; 10.43; 26.22.
2 See note [s] in first column.
3 This was not dissimulation, but what every rule of ordinary civility required; for as a mere traveller he had no right to intrude upon them.—*C.*
[a] Ge.19.2,3. 2 Ki.4.8; 5.16. Ac.16.15. He.13.2. Mar.6.48. Ge.32.26.
[b] ch.9.16. Mat.14.19. 1 Ti.4.4,5. Ac.27.35.
[c] ver.16. Jn.20.16.
4 *He vanished.* 'He became invisible to them,' either miraculously, or by suddenly withdrawing during the paroxysm of their surprise.—*C.*
5 Or, *ceased to be seen of them.*
[d] Je.20.9; 15.16; 23.29. Job 23.12. Jn.6.63. Ps. 39.3; 104.34.
[e] Jn.20.19, 26. Ac.1.13.
[f] 1 Co.15.5. Mar.16.7, with ch.22.54–62.
[h] Mar.16.10–13. Jn. 20.10. Mat.28.9,10.
[i] Mar.16.14–18. Jn. 20.19–23. Mat.10.13; 28.9. ch.10.5. 1 Co.15.5,7.
6 Most probably by miraculously opening and shutting the door, as the angel did (Ac.5.19,23; 12.10), the door of the house being doubtless secured; being shut, as John records, for fear of the Jews, Jn.20.19.—*C.*
[j] Mat.14.26. Mar.6.49. Ac.12.9.
[k] Ps.42.5,11; 43.5. Is. 41.10,14. Re.1.17,18. Jn.14.1.
[l] Jn.20.20,27. 1 Jn.1.1. Ps.103.12,13.
7 *A spirit.* A mere disembodied spirit.—*C.*
8 The joy of the probability of the resurrection, prevented them from leisurely examining the evidence of its certainty.—*C.*
[n] Jn. 21.5 10,13. Ac. 10.41. ver. 30, 35, with Ge.45.26.
[o] Mat. 16. 21; 17. 22, 23; 20. 18,19. Mar.8.31; 9.31; 10.33. ver.6,7; ch. 9. 22; 18. 31, 32; 21. 22. Ac.3.18; 13.27,33. Mi.5. 2. Hag.2.7. Zec.9.9; 13. 7. Mal. 3. 1–3; 4.2. See on ver. 27. Ps. xxii.cx. Jn 16.1; 1.45.
9 As in Ge. 3. 15. Is. liii. Da. 9. 26. Ho.6.2. Ps. xxii.; 16.10, &c. *C.*—The Jews classified the whole of the books of the Old Testament under three heads or divisions—*The Law*, including the Pentateuch; *The Prophets*, including Joshua, Judges, Samuel, Kings, and all the Prophets except Daniel; *The Psalms*, including the rest of the canonical books. This division was universally known in the time of our Lord. Consequently our Lord here uses the terms *Law*, *Prophets*, and *Psalms* as proper names; and as he declares that each division was prophetic, he thus testifies to its inspiration.—*P.*

24 And[v] certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not.

25 Then he said unto them, [x]O fools, and slow of heart to believe all that the prophets have spoken!

26 Ought[y] not Christ to have suffered these things, and to enter into his glory?

27 And [z]beginning at Moses, and all the prophets, he expounded unto them in all the scriptures the things concerning himself.[2]

28 And they drew nigh unto the village whither they went: and he made as though he would have gone further.[3]

29 But they [a]constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, [b]he took bread, and blessed *it*, and brake, and gave to them.

31 And their eyes [c]were opened, and they knew him; and he vanished[4] out of their [5]sight.

32 And they said one to another, Did not our heart [d]burn within us, while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven [e]gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and [g]hath appeared to Simon.

35 And[h] they told what things *were done* in the way, and how he was known of them in breaking of bread.

36 ¶ And[i] as they thus spake, Jesus himself stood in the midst of them,[6] and saith unto them, Peace *be* unto you.

37 But[j] they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, [k]Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold[l] my hands and my feet, that it is I myself: handle me, and see; for a spirit[7] hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he showed them *his* hands and *his* feet.

41 And while they yet believed not for [8]joy, and wondered, he said unto them, [n]Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honey-comb.

43 And he took *it*, and did eat before them.

44 And he said unto them, [o]These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the [9]law of Moses, and

the continuance of his presence, they shall receive still further information which will render them ready and desirous to communicate to others the mercies they have been made to partake of. But, alas! wonderful is the remaining stupidity and groundless fears of many who are really gracious in heart! And great is the folly of that unbelief which contends against the fullest evidence, and against our own best interests. And it is very unchristian, and unlike Christ, to eat our meals



EMMAUS—SHOWING WHERE CHRIST MADE HIMSELF KNOWN TO HIS DISCIPLES AFTER THE RESURRECTION. [Luke, xxiv:13.]—The Emmaus represented in the picture is one of the villages making special claim to be the place where Christ made himself known, after his resurrection, to his disciples. The particular Emmaus given in the above illustration is about five miles from Jerusalem, on the road to Jaffa. There are some noble old olive trees here, and there is an air of repose and restfulness about the place which somehow falls into line with our feelings as to the kind of place Emmaus ought to be. The village is built up near the top of the hill and in quietness and grace conforms very well to the beautiful and divine life that was made known to the disciples, in the breaking of bread, in this immediate locality.

in the prophets, and *in* the psalms, concerning me.

45 Then [p]opened[1] he their understanding, that they might understand the scriptures,

46 And said unto them, [q]Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And[r] that repentance and remission of sins should be preached in his name [s]among all nations, beginning at Jerusalem.

48 And[t] ye are witnesses of these things.

49 ¶ And, behold, I send [u]the promise of my Father upon you:[2] but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

50 ¶ And he led them out as far [v]as to Bethany,[3] and he lifted up his hands, and [w]blessed them.

51 And it came to pass, while he blessed them, he [v]was parted from them, and carried up into heaven.

52 And[x] they worshipped him, and returned to Jerusalem with [a]great joy:

53 And were continually in the [4]temple, [b]praising and blessing God. Amen.

A.M. cir. 4037. A.D. cir. 33.

[p] Ac. 16. 14. 1 Co. 2. 13. Mat. 13. 11. 2 Co. 4. 6. Ps. 119. 105.

1 By expounding the Scriptures, and by putting forth the power of his Spirit to enlighten their dark hearts until they comprehended their meaning.—*C.*

[q] See on ver. 26, 27, 44. Ps. 22. 7–16; 16. 8–11. Is. 53. 3, 5. Ac. 2. 25; 4. 12; 13. 35; 17. 3. 1 Pe. 1. 3.

[r] Zec. 12. 10. Mat. 9. 13. Ac. 2. 38; 3. 26; 13. 38; 5. 31. 1 Jn. 2. 2; 1. 7. Re. 1. 5, 6.

[s] Ps. 2. 6, 8; 22. 22, 27; 110. 2. Is. 2. 2–4; 11. 10; 28. 16; 40. 9; 49. 1, 6, 22; 53. 12; 52. 15; 59. 19, 20; 60. 9; 61. 1, 2. Je. 31. 33, 34. Da. 7. 14; 2. 44. Joel 2. 32. Mal. 1. 11. Mat. 8. 11, 12.

[t] Jn. 15. 27. Ac. 1. 8, 22; 10. 39, 41. 1 Jn. 1. 2, 3.

A.M. cir. 4037. A.D. cir. 33.

[u] Joel 2. 28. Is. 44. 3, 4. Pr. 1. 23. Eze. 36. 27. Jn. 14. 16, 26; 15. 26; 16. 7–14. Ac. 1. 4, 8; 11. Ga. 3. 14.

2 'The promise of my Father' was the Holy Ghost.—*P.*

[v] Mat. 21. 1. Mar. 11. 1. Ac. 1. 10–12.

3 He led the disciples out from Jerusalem, over the Mount of Olives, *as far as to* Bethany — not *unto* the village, nor beyond it, but to some spot on the hill-side near it. The exact spot is unknown. It could not have been, as tradition holds, the top of the mount, for that was not half-way to Bethany.—*P.*

[w] Ge. 27. 4; 48. 9; 49. 28. Ps. 72. 17. Ep. 1. 3.

[x] Mar. 16. 19. Ac. 1. 9, 12. He. 1. 3; 4. 14. Ep. 1. 20, 21; 4. 10. 1 Pe. 3. 22.

[y] Mat. 28. 9, 17. [a] Ps. 30. 11; 149. 2. Jn. 14. 31. Mat. 28. 20.

4 *Continually in the temple.* That is, at all proper times of worship or discourse.—*C.*

[b] Ac. 2. 46, 47; 5. 42.

without asking God's blessing on them, or returning him thanks for them, or without attempting to hold fellowship with Jesus in them. Astonishingly great is our Redeemer, in whom all the oracles of God are YEA and AMEN, to his glory. Endearing is his love that blesses his people, notwithstanding their manifold infirmities, and gives them his Spirit to qualify them for every trial or service to which he calls them. In abundant grace he began his work of pardon and conversion upon them who had just imbrued their hands in his blood. Delightful was his departure, blessing his disciples; and exalted and glorious is his dignity in heaven. O that my heart and eye, my faith and hope, could closely follow him—looking after him, adoring him, blessing God for him, depending on him for all necessary blessings, and longing to be with him, that when he appears the second time, without sin, it may be unto my salvation.

CONCLUDING REMARKS ON THE BOOK OF LUKE.

There can be no doubt that Luke was that "beloved physician" who forsook a respected and lucrative profession to become the companion of Paul in persecution and poverty (Col. 4. 14; 2 Ti. 4. 11; Phile. 24). The prescription which Paul gives to Timothy (1 Ti. 5. 23), for his health's sake, was most probably suggested by Luke: the Spirit of God thereby honouring the medical profession in the person of a godly physician. By some he is supposed to have been the unnamed disciple that accompanied Cleophas to Emmaus (ch. 24. 13, 18), and that, from modesty, he has suppressed his own name, as he has also done in the Acts of the Apostles, which internal evidence and history concur in ascribing to him. But whether he accompanied Cleophas or not, is a matter alike uncertain and unimportant.

The authenticity of Luke's Gospel is evidenced even by those called apostolic fathers; and its special value consists in the amount of events and discourses which he minutely records, and which are not contained in the other evangelists, as may be seen by reference to the introductory observations. *C.*

THE GOSPEL ACCORDING TO SAINT JOHN.

John, the writer of this Gospel, and of three short epistles, was originally a fisherman; who, being called to be one of Christ's disciples, became his peculiar favourite. Living long after the other apostles, when the church was first plagued with the denial of our Saviour's essential Deity, he aims more expressly to establish that fundamental article of the Christian religion, and to manifest the inexcusableness of the Jews in rejecting him. What he relates in his Gospel is generally new, and related by none of the other evangelists: viz. John Baptist's directing his disciples to Christ, ch. i.; Christ turning water into wine; purging the temple of fraudulent merchants, ch. ii.; healing the nobleman's son, ch. iv.; and the infirm man at the pool of Bethesda, ch. v.; the blind man at the pool of Siloam, ch. ix.; and his raising Lazarus from the dead, ch. xi. But he especially sets before us his divine discourses—with Nicodemus, touching the new birth, ch. iii.; with the Samaritan woman and his disciples, ch. iv.; with the Pharisees, concerning his equality with the Father in Godhead, working, and worship, ch. 5. 18, 21, 23; with the Capernaumites, concerning himself as the bread of life, ch. vi.; with the Jews, touching his power over the Sabbath-day, and to save sinners, ch. vii.; and his being the Light of the world, the Son of the Father, and teacher of that truth which alone could render them free from the bondage of Satan, sin, and death, ch. viii.; and the chief and divine Shepherd of God's chosen people, ch. x.; and with his disciples, for their direction and comfort, at his last supper, ch. xiii.–xvi.; and his prayer to his Father, ch. xvii., &c.

[According to all antiquity this Gospel was written after the other three, and several years after the war with the Romans, that had terminated in the destruction of Jerusalem and the dispersion of the Jews. It is remarkable that he alone records the name of the disciple who smote Malchus with the sword; for Peter was now beyond the reach of his enemies, and that as Lazarus had, most probably, now also returned to his rest, he alone records his resurrection, which the others had omitted for fear of incensing the Jews, who had purposed to put him to death. It is also remarkable that the other evangelists record our Lord's predictions, and that John omits them; most likely because most, if not all, of them had been already fulfilled; for Jerusalem was destroyed by Titus; and John was not banished to Patmos till the 15th of Domitian his successor, A.D. 95, and was recalled from exile upon the accession of Nerva, A.D. 96, when he returned to Ephesus, where he wrote his Gospel and epistles, and survived till the third year of the emperor Trajan, when he died in the hundredth year of his age. *C.*

John's Gospel is in many respects different from the others. The source and nature of its leading characteristics will be best developed by a brief notice of the author. His father was Zebedee, a fisherman of Galilee, apparently of some wealth, since he had hired servants. His son, therefore, would receive a superior education. John must have been thoughtful from boyhood, and the errors of the Jewish religion as then developed in ritual and tradition must have attracted his attention. He was a very young man when he attached himself to the Baptist, and he did not long remain under his elementary tuition. The Baptist's testimony to Jesus produced such an effect on John that he followed him. A deep attachment was formed, arising, as it appears, not merely from intellectual conviction of the truth of Christ's doctrines, but from ardent love for his person, and profound admiration of his character. John was one of the *three* whom Jesus admitted into the sanctuary of his inner life. They alone witnessed the transfiguration and the agony in Gethsemane. And while *the three* were favoured above others, John's intense

love and devotion seems to have gained for him a still closer intimacy. He lay on Christ's bosom at supper; he followed him to the judgment-hall and the cross; he received from him, as the highest token of confidence and affection, the charge of Mary his mother. John had opportunities of witnessing Christ's power and glory, of seeing the depths of his love, of learning the mysteries of his nature, of observing the results of his work, such as were enjoyed by no other man. It is to this intimate communion of the beloved disciple with the loving Saviour we owe the development of those sublime truths set forth in this Gospel. It is to his profound veneration for, and appreciation of, every word that fell from Christ's lips, we are indebted for those long discourses which this Gospel alone contains. While the other disciples were attracted by his miracles, parables, and prophecies, John's philosophic mind was impressed by the mystery of his deity; by the depths of his wondrous love in assuming our nature and bearing our sin; by the triumphs of his work, in giving light to a dark, and life to a dead world; by the glories of the union established between him and his church, by the promise of the Comforter.

Such was John's training. From the moment he turned away from the Baptist, he seems never to have left the Messiah's side. He took supreme delight in the contemplation of his person and nature. He hung on every word that fell from his lips. He tried to fathom every truth embodied in his discourses. After Christ's death, too, John doubtless heard from Mary many of those displays of wisdom, power, and grace divine which the holy child had displayed from infancy to manhood, and which, as we are told, she 'treasured up in her heart.' John was taught as never man was taught.

The object of the other evangelists was mainly to give a history of our Lord; John's object was mainly to develop his theological system. The synoptists enunciated doctrines, but they did so from a historical point of view; John, on the other hand, narrated incidents, but he did so from a doctrinal point of view. The discourses of our Lord which he reports are all developments of the most sublime and profound doctrines. In this Gospel there is no biography of Jesus, properly so called; 'but there is, in historical form, a representation of the Christian faith, in relation to the person of Christ as its central point; and in this representation there is a picture, on the one hand, of the antagonism of the world to the truth revealed in him; and on the other, of the spiritual blessedness of the few who yield themselves to him as the Light of life.' *P.*]

CHAPTER I.

1 *The divinity, humanity, and office of Jesus Christ.* 15 *The testimony of John.* 39 *The calling of Andrew, Peter, &c.*

IN the[a] beginning[1] was the [b]Word,[2] and the Word was [c]with God,[3] and the Word [d]was God.[4]

2 The same was in the beginning with God.

3 All[e] things were made by him; and without him was not any thing made that was made.

4 In[g] him was life; and the life [h]was the light of men.

5 And [i]the light shineth in darkness; and the darkness comprehended it not.[5]

6 ¶ There[j] was a man sent from God, whose name *was* John.

7 The[k] same came for a witness, to bear witness of the Light, that all *men* through him might believe.

8 He[l] was not that Light, but *was sent* to bear witness of that Light.

9 *That* [m]was the true Light, which lighteth[6] every man that cometh into the world.

10 He was in the world, and [o]the world was made by him, [p]and the world knew him not.

11 He[q] came unto his own,[7] and [r]his own received him not.

12 But[s] as many as received him, to them gave he power[8] to become the sons of God, *even* to them that believe on his name:

13 Which[t] were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.[9]

14 ¶ And[u] the Word was made flesh, and dwelt among us, ([v]and we beheld his glory, the glory as of the only begotten of the Father,) full[x] of grace and truth.

15 ¶ John bare witness of him, and cried, saying, [y]This was he of whom I spake, He that

A.M. cir. 4000.

CHAP. I.

a Ge.1.1. Ps.2.7. Pr.8.22–31. Col.1.16,17.

1 *In the beginning.* This phrase is taken from the first verse of Genesis, and signifies at the creation of all things.—*C.*

b Re.19.13. 1 Jn.1.1, 2; 5.7. He.1.3. ch.3.34.

2 *The Word.* Not the word spoken or written, for (ver. 14) this WORD became flesh. See 1 Jn.1.1, 2, 5, 7. Re. 1. 2, 9; 19.11, 16. That it is spoken of Christ is further evident from Lu.1.2. Ac. 20. 32. He.4.12. 2 Pe.3. 5.—*C.*

c Pr. 8. 30. ch. 17. 5. Zec.13.7.

3 As the WORD was with GOD, the term 'God' must here signify God the Father.—*C.*

d ch.10.30,33. Phi.2. 6. He. 1. 3,8–13. 1 Jn.5. 7, 20. Tit.2.13. Ro.9.5. Is.9.6.

4 *The Word was God.* He was not *made* God, as he was made flesh (ver. 14), but was essentially and eternally God. Not one God with another God, but one *person* with another *person* in one Godhead or communion of divine and uncreated attributes.—*C.*

e Ps.33.6. ver.10. Ep. 3.9. 1 Co. 8.6. Col.1.16, 17. He. 1.2. ch.5.17,19. Re.4.11.

f ch.5.26;6.63;12.50. 1 Jn. 5. 11. Col. 3. 3, 4. Ga.2.20.

g ch.8.12; 9.5; 12.46. Is.42.6,7;49.6.

h ch. 3. 19. Ro. 1. 19. He. 1.1. Ro.8.7. Ep.5. 8. 1 Co.2.14.

5 See note * in second column.

A.D. cir. 27.

i Mal. 3. 1; 4. 5, 6. Is. 40.3–6. Mat. iii. xi. xiv. Mar. 1. 1–11. Lu. i. iii. ch. 3. 22–36; 5. 33, 35. Ac. 13. 24, 25; 19. 3, 4. ver. 33.

k Mal. 3. 1. Is. 40. 3–5. Mat. iii. Mar. i. Lu. iii.; 1. 16, 17, 76, 77. See on ver. 6.

l ver. 20; ch. 3. 28. Ac. 19. 4.

m ver. 4, 5, 7, 8; ch. 8. 12; 9. 5; 12. 46. Is. 49. 6; 42. 6, 7; 28. 26–29. Lu. 2. 32. 1 Jn. 2. 8; 5. 20. Mal. 4. 2.

6 *Which lighteth* —which shines upon, and so renders visible the moral good or evil of every man, Lu. 11. 36.—*C.*

n He.11.3;1.2. Ep.3. 9. Col.1.16,17.

o ver. 5. Is.53.1–3. 1 Co.1.21;2.8,14.

p Ro. 9. 5. Ga. 4. 4. Mat. 10. 6; 15. 24. Ac. 3. 25, 26; 13. 46. Ro. 15. 8.

7 *His own.* The Jews, 'his kinsmen according to the flesh.' Ro.9.5.—*C.*

q Lu.19.14. Is.53.2,3. Mat. 21. 38, 39. He. 10. 29. ch. 15. 24.

r Ps.45.2. Col.1.19; 2.3,9. 1 Co. 1.30.

s Ro.8.14,15. Ga. 3.26. 2 Pe.1.4. 1 Jn.3.1. Is.56.5. 2 Co.6.17,18.

8 Or, *the right or privilege.*

t ch.3.3,5. Ja.1.18. 1 Pe.1.23. 1 Co.3.6. De.30.6. Eze.36.26.

u Ga.4.4. Ro.1.3; 8.3; 9.5. Is.7.14. Mat.1.16–25. Lu.1.26–35; 2.1–7, 10, 11. Phi.2.6–8. 1 Ti.3.16. He.2.14, 16. 1 Jn.3.8.

v Is.9.6. He.1.3. Phi.2.6. Col.1.15; 2.9. Mat.17.2. 1 Jn.1.1,2. 2 Pe.1.17. Is.40.5.

x Ps.45.2. Col.1.19; 2.3,9. 1 Co. 1.30.

y Ac.13.24,25. Mat.3.11. ch.3.26–30; 5.33; ver.27,30.

A.M. cir. 4031.
A.D. cir. 27.

tain a narrative of the revelation of the Word to man, as *Immanuel*—'God with us'—God incarnate.—*P.*

z ver.1. Mi.5.2. Pr.8. 22–30. ch.17.5; 8.58. Is. 9.6. Col.1.17.

a Col.1.19;2.9,10,19. ch.15.1–5; 3.34; ver.14, 17. Ep.1.3–7.

b Ex.xx. to De.xxxi. Col. 2. 17. He. 1.–x. Ps. 85.10. Ro.5.21.

1 *The law*—that condemns in the moral, and merely typifies in the ceremonial. —*Grace*, that pardons and saves.—*Truth*, that realizes the types or shadows. —*C.*

c 1 Ti.6.16;1.17. ch.5. 37. 1 Jn.4.9,12. Mat.11. 27; 13. 17. Lu.10.22. ch.6. 46; 14.9. Ex.33.20. De. 4. 12. Is. 48. 17; 61. 1. Je. 31. 34.

A.D. cir. 29.

d ch. 5. 33. Lu. 3. 15. ch. 3. 28–36. Ac. 13. 24, 25; 19. 4.

e Not 1 Ki. 17. 1, but Mal. 4. 5. Mat. 11. 14; 17. 10–12.

2 Or, *a prophet*. De. 18. 15–18, with Mat. 11. 9–11.

f ch. 3. 28. Is. 40. 3. Mat. 3. 3. Mar. 1. 3. Lu. 3. 4. ver. 15. Mal. 3. 1; 4. 5.

h Lu. 7. 30. Ac. 23. 8; 26. 5. Phi. 3. 5, 6.

i *Pharisees*—who, believing the resurrection, were the only persons disposed to ask the question.—*C.*

i Da. 9. 25, 26. 1 Ki. 17. 1. 2 Ki. 2. 11. De. 18. 15–18.

j Mat. 3. 11. Mar. 1. 7. Lu. 3. 16. Ac. 1. 5; 11. 16; 19. 4; 13. 24.

k ver. 10. 1 Co. 2. 14. Mat. 3. 11. Ac. 19. 4; 13. 25. ver. 15, 18, 30; ch. 3. 26–36; 5. 33.

3 House of passage, Jos. 3. 17. Ju. 7. 24. ch. 10. 40.

4 The true reading is *Bethany*, which appears to have been a village on the east bank of the Jordan, nearly opposite the site of Jericho.—*P.*

l ver. 36. Ex. 12. 3. Is. 53. 7, 11. Re. 5. 6; 1. 5. 1 Pe. 1. 19; 2. 22. He. 9. 12, 14. Ac. 8. 32; 13. 39. 1 Jn. 1. 7; 2. 2; 3. 5, 8.

5 Or, *beareth*, He. 9. 28.

m See ver. 15, 18, 27; ch. 3. 28–36. Lu. 3. 16.

* These five verses exhibit the WORD—the *Logos*, in his nature. He is (1) Eternal; (2) *Personally* distinct from, but *essentially* one with God; (3) Sole Creator; (4) Sole source and dispenser of life to a dead, and light to a dark world; (5) Incomprehensible by all except such as are spiritually enlightened.—*P.*

cometh after me is preferred before me: for [z]he was before me.

16 And[a] of his fulness have all we received, and grace for grace.

17 For[b] the law[1] was given by Moses, *but* grace and truth came by Jesus Christ.

18 No[c] man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

19 ¶ And[d] this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, [e]I am not. Art thou that prophet?[2] And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He[g] said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent were of the [h]Pharisees.[3]

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not [i]that Christ, nor Elias, neither that prophet?

26 John answered them, saying, [j]I baptize with water: but there standeth one among you, [k]whom ye know not;

27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in [l]Bethabara[4] beyond Jordan, where John was baptizing.

29 ¶ The next day John seeth Jesus coming unto him, and saith, [m]Behold the Lamb of God, which taketh[5] away the sin of the world.

30 This is he of whom I said, [n]After me

CHAPTER I. Ver. 1–5. From all eternity the Son of God, the great Speaker for and to men, the medium of divine manifestations to us, and to whom all the Scripture gives testimony, who may therefore properly be called the *Word*, existed a distinct person, equal to and the express image of his divine Father, and the same in substance with him, necessarily possessed of every excellency of Godhead; and by him were all creatures, from the highest to the lowest, formed of nothing in the beginning of time. From that life necessarily existent in him proceeded all kinds and degrees of life, knowledge, and comfort, found among men. And yet, though he, in the dictates of natural conscience and of revelation, manifests himself to men, such is the sinful ignorance and error of their minds,

cometh a man which is preferred before me: for he was before me.

31 And [o]I knew him not: [p]but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And[q] John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and [r]remaining on him, [s]the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record [t]that this is the Son of God.

35 ¶ Again, the next day after, John stood, and[u] two of his disciples;[7]

36 And looking upon Jesus as he walked, he saith, [v]Behold the Lamb of God!

37 And[w] the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, [x]What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest[8] thou?

39 He saith unto them, [y]Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.[9]

40 One of the two which heard John *speak*, and followed him, was [a]Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the [b]Messias, which is, being interpreted, the Christ.[1]

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is, by interpretation, A stone.[2]

43 ¶ The day following, Jesus would go forth into Galilee, and [c]findeth Philip, and saith unto him, [d]Follow me.

44 Now Philip was of [e]Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael,[3] and saith unto him, We have found him of whom [g]Moses in the law, and the prophets, did write, [h]Jesus of Nazareth, the son of Joseph.

46 And Nathanael[4] said unto him, [i]Can there any good thing come out of Nazareth?[5] Philip saith unto him, [j]Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold [k]an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, [l]I saw thee.

49 Nathanael answered and saith unto him, Rabbi, [m]thou art the Son of God; thou art the King of Israel.[6]

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? [o]thou shalt see greater things than these.

51 And he saith unto him, Verily,[7] verily, I say unto you, [p]Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the [q]Son of man.

CHAPTER II.

1 *Christ turneth water into wine,* 12 *departeth into Capernaum, and to Jerusalem,* 14 *where he purgeth the temple of buyers and sellers.* 19 *He foretelleth his death and resurrection.* 23 *Many believed because of his miracles, but he would not trust himself with them.*

AND the [a]third day there was a marriage in Cana[b] of Galilee; and the mother of Jesus was there:[1]

2 And[c] both Jesus was called, and his disciples, to the marriage.

3 And[d] when they wanted wine,[2] the mother of Jesus saith unto him, [e]They have no wine.

4 Jesus saith unto her, [g]Woman,[3] what[h] have I to do with thee? [i]mine hour is not yet come.

5 His mother saith unto the servants, [j]Whatsoever he saith unto you, do *it*.

6 And there were set there six water-pots of stone, [k]after the manner of the purifying of the Jews, containing two or three firkins[4] apiece.

7 Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim.

8 And he saith unto them, [l]Draw out now, and bear unto the [m]governor of the feast. And they bare *it*.

9 When the ruler[5] of the feast had tasted the water that was made wine, and knew not whence it was: (but the [o]servants which drew the water knew;) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have [p]well drunk, then that which is worse: *but* thou hast kept the [q]good wine until now.

11 This[r] beginning of miracles[6] did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples [s]believed on him.[7]

12 ¶ After this he went down to [t]Capernaum,[8] he, and [u]his mother, and his [g]brethren, and his disciples: and they continued there not many days.

13 ¶ And the Jews' passover[v] was at hand, and [z]Jesus went up to Jerusalem,[1]

A.M. cir. 4033. A.D. cir. 29.

o Lu.1.80;2.39,51.

p Lu.1.16, 17, 76–79. Mal.3.1;4.5,6. Is.40.3. Mat.iii.

q Mat.3. 16. Mar.1. 10. Lu.3.22.

r ch.3.34.

s Mat.3.11. Lu.3.16, 22. Ac.1.5; 2.4. Joel 2. 28.ch.3.34. Pr.1.22–24.

t ver.6–8,18. Mat.3. 17.2 Pe.1.17.1 Jn.5.20.

u Mat. 11. 2. Mal.3. 16.

7 It appears from ver.41 that one of the two was Andrew: the other is not named, but there can be little doubt it was John himself.—*P.*

v ver.29. Is.42.1;65. 1,2. He.3.1.

x Ro.10. 17. Mat. 4. 18.Is.55.10,11.

y Lu.18.41. Mat.7.7.

8 Or, *abidest.*

z ch.6.37. Is.55.1,6. Re.22.17.

9 Two hours before night. [About four o'clock in the evening. *C.*]

a ch.6. 8. Mat. 4. 18; 10.2.

b Ps.2.2. Da.9.25. Is. 61.1;11.2.

1 Or, *the Anointed.* 1 Sa.2.10. Ps.2.7; 89.20; 84.9. Da.9.24–26. ch.4. 25.

2 Or, *Peter,* Mat.10. 2;16.18.

c Is.65.1. 1 Jn.4.19.

d Mat. 4. 19, 21; 9. 9; 16.24.

e Mat.11.21. Mar.6. 45;8.22. Lu.9.10.ch.12. 21.

3 *Nathanael*—supposed to be the same as Bartholomew, who is always classed with Philip in the list of the apostles, Mat. 10. 3. Mar.3.18. Lu.6.14.—*C.*

g Ge.3.15; 22.18; 49. 10. De.18.15–18.2 Sa.7. 12. Is.7.14; 9.6; 42.1–7; xlix. liii. Je.23.5,6; 31. 22. Eze.17.22;21.27;34. 23;37.24. Da.9.24–26. Mi.5.2. Zec.6.12;9. 9. Mal.3.1;4.2. See on Lu.24.27,44.

h Mat.2.23. Lu. 2. 4. 39,51;24.19.

4 Or, *Bartholomew,* ch.21.2. Mat.10.3.

i ch.7.41,42,52. Lu. 4.29.

5 *Nazareth* was proverbially contemptible; but the question of Nathanael most probably arises from recollecting that the prophet Micah had assigned to Bethlehem the honour of being the birth-place of Messiah—thence naturally supposed to be also his residence, Mi.5.2.—*C.*

j ch.4.29.1 Th.5.21.

k Ro. 9. 6; 2. 28, 29. Ps.32.2. 1 Ti.1.5.

* Nathanael was a native of Cana of Galilee, ch.21.2. His name is only twice mentioned in Scripture, and as it is here closely with Philip, and as Philip and Bartholomew are generally classed together, there is a strong probability that Nathanael and Bartholomew were names of the same person.—*P.*

† *Woman* was no name of disrespect, but a name of truth, without flattery.—*What have I to do with thee* in this matter?—leave it to me when 'my hour is come'—when all their wine is so exhausted that there can be no question about the reality of my miraculous power.—*C.*

‡ *His disciples believed on him*—not merely as a reforming teacher, such as John had been, but as a worker of miracles, placing him far above John, ch.10.41.—*C.*

A.M. cir. 4033. A.D. cir. 29.

l Ps.139.1,2.

m ch. 1. 14; 3. 16: 20. 28,29. Ps.2.0,7. 1 Ti. 6. 15. Re.17.14. Mat. 14. 33;16.16;21. 5;27.11. ch. 6.69.

6 See note * in first column.

o Mat. 13. 12; 25. 29; iv.–xxviii. Ac.i.–xii.

7 Gr. *Amen, amen.* Only Christ, who is truth itself, uses this phrase, ch.3.3,5.

p Eze.1.1. Ge.28.12. Da. 7. 9,10. Mat. 4. 11. Lu. 22. 43; 24. 4. Ac.1. 10,11. 1 Ti.3.16. 2 Th.1. 7. Jude 14.

q Mat. 16. 13. Da.7. 13. Ps.80.17. Zec.13.7. Is.7.14. He.2.11,14,16.

CHAP. II.

a ch.1.43.

b Jos.19.28.ch.4.46.

1 Cana of Galilee, situated on a low hill on the side of a rich upland plain, is about seven miles north of Nazareth. It is now ruined and deserted.—*P.*

c Mat. 11. 19. Lu. 7. 34. He.13.4.

d Ec.10.19. Is.24.11.

2 The marriage-feast lasted seven days; and this want, most probably, occurred at an advanced period of the feast; or from the large number of disciples that accompanied Jesus.—*C.*

e ch.7.3, with Lu. 1. 35. Mat.3.17.

g ch.19.26. De.33.9.

3 See note † in first column.

h Jos. 22. 24. Ju. 11. 12. 2 Sa.16.10; 19.22. 2 Ki.3.13. De.33.9.

i ch.7.6. Ec.3.1–11.

j Lu.5.5,6. Ex.23.21. De.5.32;12.32.

k Mar. 7. 2–4. Mat. 15.2;23.25.

4 Whether a firkin be about eight gallons of wine measure, I know not.

l Ec.9.7.

m Ro.13.7.

5 Perhaps a Levite who was chaplain to them.

o ch.7.17. Ps.119.100.

p Ge.43.34. Ca.5.1.

q Ps.104.15. Pr. 9. 2, 5.

r ch.1.50,51,14; 3. 2; 14.11. Ps.90.16,17; 102. 16.

6 It is not improbable that the only wine miraculously produced was the quantity drawn, the contents of the vessels still remaining water—thereby rendering the miracle so much the more palpable.—*C.*

s 1 Jn.5.13.

7 See note ‡ in first column.

t Mat. 4. 13; 11. 23. Lu.4.14,31;10.15.

8 Cana was among the mountains, Capernaum on the shore of the Sea of Galilee, which has a depression below the level of the ocean of about 700 ft. The evangelist is therefore minute and accurate in his description when he says that Jesus *went down.*—*P.*

u Mat.12. 46; 13. 57. ch.7.5.

9 Cousins.

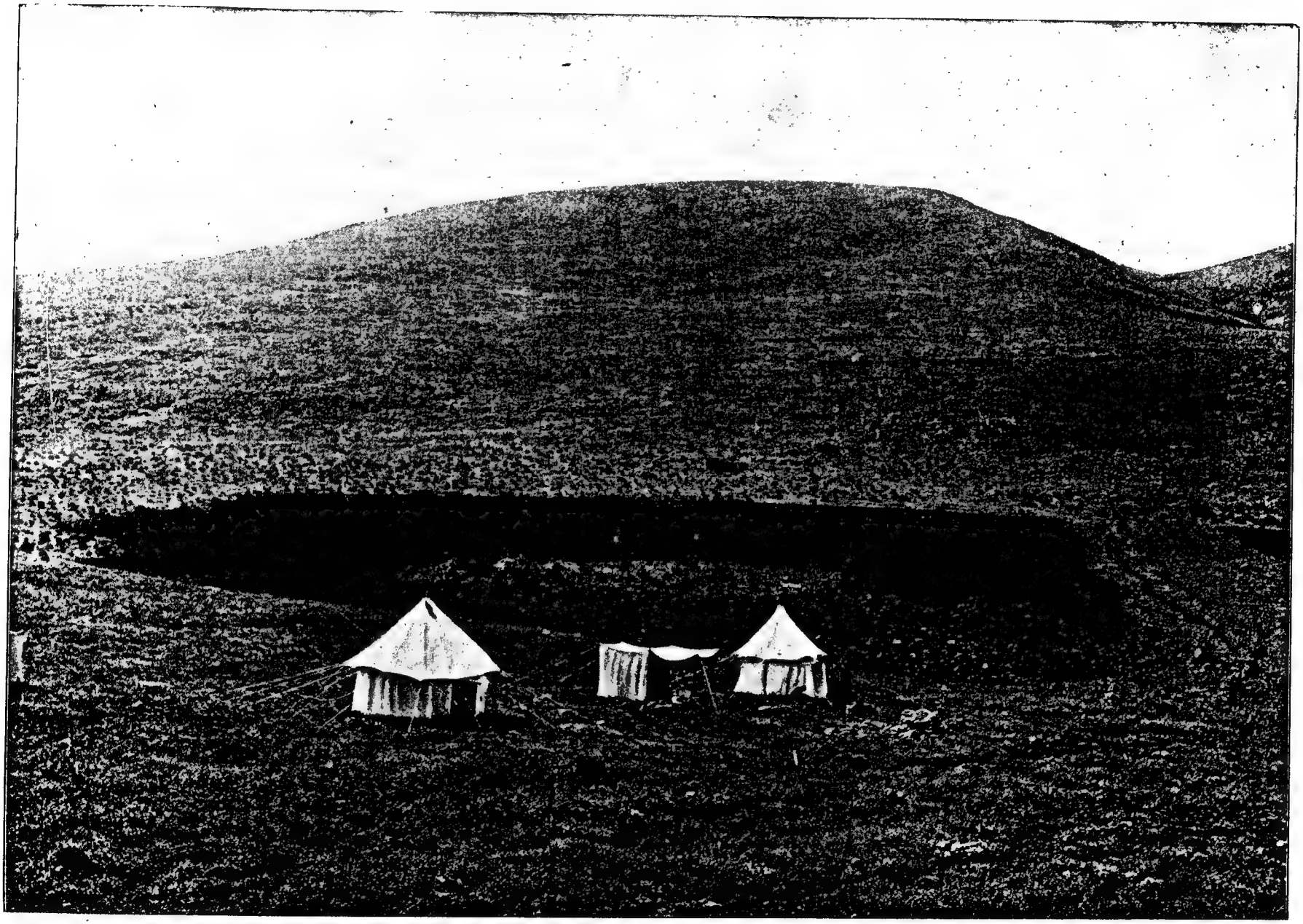
v Ex.12.6–14; 23.14–17; 34.23. De.16.1. Nu. 28.16. Lu.2.41.

x ver.23; ch.5.1;6.4; 11.55.

1 This was the first passover after our Lord's baptism, and consequently his first official visit to Jerusalem. On this visit, as well as upon his last, three years afterwards, our Lord exercised his authority in cleansing the temple, Mat. 21. 12.—*P.*

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the bias of their will and affections, and corruption of their practice, that they do not naturally understand, but shut their eyes against, hate, and oppose these discoveries. 6–8. John the Baptist was eminently qualified, and divinely appointed, as the forerunner of his personal appearance, to point him forth as the glorious Sun of Righteousness rising among men, that persons of all sorts, Jews and Gentiles, might believe on him for life and salvation. 9–13. And indeed he, in opposition to the false lights of heathen philosophy, the corrupted and faint typical light of the Jews, and in distinction from John the Baptist and the prophets and apostles, is the original fountain of light from which all natural and divine knowledge is communicated to men in every period of time. By his upholding and governing providence, and by his dispensations of light and grace, he has all along been present in the world, which he created; and yet neither his manifesta-



OUR CAMP—KHAN JUBB YUSEF. [John, ii:12.]—"After this he went down to Capernaum, he and his mother, and his brethren and his disciples, and they continued there not many days." The artist and the writer left Capernaum about 12 o'clock, noon, and reached this place about half-past two. We passed over between Capernaum and Khan Jubb Yusef, the roughest road, perhaps, on earth. Our dragoman said it was called the devil's backbone. Yet it is the old caravan road from Egypt to Damascus, and has been traveled in all ages. On the last ridge, just before we reach Khan Jubb Yusef, we had our last glimpse of the Sea of Galilee and our first full view of Mount Hermon. Khan Jubb Yusef means the Inn of Joseph's Well, for there is a tradition among the Mohammedans that here Joseph's brethren threw him into the well. There is no doubt but that our Savior often retired into these wild and lonely regions for meditation and prayer.

14 And [y]found in the temple those that sold oxen[2] and sheep and doves, and the changers of money sitting:

15 And [z]when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; [a]make not my Father's house an house of merchandise.

17 And his disciples remembered that it was written, [b]The zeal of thine house hath eaten me up.

18 ¶ Then answered the Jews and said unto him, [c]What sign showest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, Destroy[3] this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six[4] years was this temple in building, and wilt thou rear it up in three days?

A.M. cir. 4034. A.D. cir. 30.

y Mat. 21. 12. Mar. 11. 15, 16. Lu. 19. 45, 46. De. 14. 23–26.

2 According to Josephus, there were ordinarily at the passover 256,500 sacrificed victims, so that the market must have been very great; and as the priests sold licenses to the venders, this profanation must have been a large source of their revenue.—*C.*

z Pr. 26. 3. Zec. 4. 6. Ps. 93. 5. 1 Co. 5. 7.

a 1 Ti. 6. 9, 10. Mat. 21. 13. Mar. 11. 17. Lu. 19. 46. Is. 56. 7. Je. 7. 11.

b Ps. 69. 9; 119. 139. Re. 2. 2.

c ch. 6. 30. Mat. 12. 38; 16. 1. Mar. 8. 11. Lu. 11. 29. 1 Co. 1. 22.

3 Mat. 26. 61; 27. 40. Mar. 14. 58; 15. 29. 2 Co. 5. 1. He meant their putting him to death, 1 Co. 15. 3, 4.

4 The rebuilding of this temple was commenced by Herod the Great, sixteen years before our Lord's birth. He began to preach the kingdom of God in his thirtieth year, which gives the exact amount, forty-six, and fixes this cleansing of the temple at the beginning, as that of Matthew and Mark was certainly at the close of his ministry.—*C.*

A.M. cir. 4034. A.D. cir. 30.

d Ep. 2. 21, 22. 1 Co. 3. 16, 19. 2 Co. 6. 16. Col. 2. 9. He. 8. 2.

5 He had pointed to his body, laying the emphasis on the word *this*, intimating that therein, as in a temple, 'dwelt the fulness of the Godhead.'—*C.*

e Ps. 16. 10. Is. 53. 8. Mat. 12. 40; 16. 21; 17. 23; 20. 19. Ac. 2. 25; 13. 32–34; 26. 22.

f Lu. 24. 8, 25, 26, 44, 45. ch. 14. 26.

h Mat. 13. 5, 6, 20, 21. ch. 6. 14. Ac. 8. 13.

i Pr. 14. 15. Mat. 10. 16, 17.

j Mat. 9. 4. Mar. 2. 8. Lu. 5. 22. ch. 16. 30; 6. 64. 1 Sa. 16. 7. 1 Ch. 28. 9; 29. 17. Je. 17. 9, 10. Ac. 1. 24. Re. 2. 23. He. 4. 13.

6 The meaning is that those referred to were astonished at his miracles, and had consequently some vague belief in his divine power and mission. But their faith was not true. Our Lord knew this. He read their hearts, and therefore would not treat or receive those men as genuine disciples.—*P.*

CHAP. III.

a ch. 7. 50, 51; 19. 39. 1 ch. 7. 13; 12. 42, 43; 19. 39; being ashamed to own him by day.

2 Master. ch. 20. 16.

b ch. 9. 16, 33. Ac. 2. 22; 10. 38. Lu. 24. 19. Zec. 4. 6. Ge. 18. 14. Je. 32. 17, 27.

21 But he spake of [d]the temple of his [5]body.

22 When therefore [e]he was risen from the dead, his disciples [f]remembered that he had said this unto them: and they believed the scripture, and the word which Jesus had said.

23 ¶ Now when he was in Jerusalem at the passover, in the feast-*day*, many [h]believed in his name, when they saw the miracles which he did.

24 But[i] Jesus did not commit himself unto them, because [j]he knew all *men*,[6]

25 And needed not that any should testify of man: for he knew what was in man.

CHAPTER III.

1 *Christ teacheth Nicodemus the necessity of regeneration.* 14 *Of faith in his death.* 16 *The great love of God towards the world.* 18 *Condemnation for unbelief.* 23 *The baptism, witness, and doctrine of John concerning Christ.*

THERE was[a] a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2 The same came to Jesus by night,[1] and said unto him, [2]Rabbi, [b]we know that thou art a teacher come from God: for no man can do

tions of himself, in providence or revelation, have been duly discerned or improved; and when, in the fulness of time, he manifested himself in human nature, preaching the gospel, and working miracles among the Jews his peculiar people, most of them wilfully rejected him, and refused to acknowledge him as their Creator and Saviour. But to all such, whether Jews or Gentiles, as heartily received him by faith as their Redeemer, Prophet, Priest, and King, he bestowed the dignified right and privilege of being the real children of God; all of whom, without any influence of natural descent, ceremonial law, or any external aid, seek a supernatural habit or principle of grace which, exercised in them, disposes them to every good word and work. 14, 16–18. And in order to effect these grand designs of our redemption, the eternal Son of God assumed our nature, in its debased appearances, into a personal union with himself; and therein, in all his fulness of Godhead, for a season dwelt among us men, particularly us disciples, as JEHOVAH did in the cloud of glory which covered the mercy-seat, full of infinite grace and kindness to men, and of all necessary blessings, to be freely communicated to them. All the laws, promises, types, and prophecies were fulfilled in him; and we, in his doctrine, miracles, transfiguration, resurrection, and ascension, by faith steadfastly considered and admired these glorious perfections, becoming him as one with, and in an inconceivable and unparalleled manner begotten by, his eternal Father; and out of his fulness of divine perfections and communicative blessings, who is infinitely preferable to John the Baptist, all of us believers, great and small, have, do, and shall receive all spiritual blessings, multiplied one upon another, according to our capacities and wants, and answerable, in nature and kind, to our faith in Jesus Christ.—Far superior to Moses, who delivered the laws of God to the Jews in a manner suited to their circumstances, in a ministration of condemnation, and in obscure types, which could not make the worshippers perfect, Jesus has brought in the richest and plainest discoveries of God's love and grace, in which all the ancient types and predictions have their full accomplishment. And being himself the beloved and only begotten Son of God, intimately acquainted with all his excellencies and purposes of grace, he alone was fit for this work, and he hath now manifested these things to men in such a manner as no other was able to do.

Ver. 13. 'Not of bloods.' Neither by right of natural descent from Abraham, nor any of the tribes.—*Nor of the will of the flesh*, which is simply to seek present pleasure and escape present pain, as is manifest in all the lower and mere animal natures. —*Nor of the will of man*, who, being compounded of flesh and spirit, can, under the influence of natural intellect, make many sacrifices of present pleasure, and endure many pains, from a calculating regard to futurity.—*But of God*, who, by his Holy Spirit, can alone renew man 'after the image of him that created him,' Ep. 4. 24; Col. 3. 10. *C.*

Ver. 16. *Grace for grace.* There being a fulness of grace in Christ, ver. 14, believers receive a measure of every form of grace in him. It may be illustrated by a garden in which there are many plants, and a barren waste into which there is made out of it a complete transplantation, so that they, at last, answer to each other, plant for plant. *C.*

Ver. 18. *No man hath seen God at any time.* God being infinite in being and perfections, can never be perfectly seen by any finite creature. For though the Shekinah, or other visible manifestation of his presence, has been or may be seen, still that manifestation is not God.—*Declared him.* Educed him, brought him out to the eye of the spirit in all his perfections, purposes, promises, and works of grace, providence, and final judgment. *C.*

Ver. 21. John replies in the sense intended by the questioner, and denies that he is Elias in resurrection flesh. When our Lord affirms that John was Elias, Mat. 11. 14, he speaks in the sense of Malachi (ch. 4. 5), of his being in the 'spirit and power of Elias,' 'that prophet' foretold by Moses, De. 18. 15. It cannot be translated 'a prophet,' for John was even more than a prophet, Mat. 11. 11. *C.*

Ver. 25. The Jews were accustomed to baptize heathen proselytes, but never without an order from the Sanhedrim, or great civil and ecclesiastical council, or before three magistrates or doctors of the law; they therefore very naturally feel jealous of John, who not only baptized without their authority, but baptized Jews themselves, contrary to the practice of the Pharisees. *C.*

Ver. 29. *Behold the Lamb. The lamb* was the first sacrifice on record, Ge. 4. 4; a lamb was also the daily sacrifice in the temple. It therefore furnished an appropriate title for him who came 'to put away sin by the sacrifice of himself,' He. 9. 26.—*Taketh away the sin of the world.* Rather, 'who is taking away,' by first bearing our sins in his own body, and finally to the cross, 1 Pe. 2. 24, whereby he finished the transgression, made an end of sins, and brought in everlasting righteousness, Da. 9. 24. 'The world' of Jew and Gentile, wherein the sacrifice of Christ differed from those of the law, which were appointed exclusively for the Jews. *C.*

Ver. 47. *Behold an Israelite indeed.* Jacob obtained the name of Israel after wrestling in prayer with the Angel of the Covenant, Ge. 32. 24, 28; and it seems most probable that Nathanael, when 'under the fig-tree,' ver. 48, had been similarly engaged.—*In whom is no guile*, no deceit in purpose or word, grace having already so purified his heart. *C.*

Ver. 51. The allusion seems evidently to the ladder of Jacob's vision, Ge. 28. 12, and the meaning, that Christ is the only medium of communication between earth and heaven.—*Angels ascending* —bearing the spirits of departed believers, Lu. 16. 23.—*Descending*—to 'minister to the heirs of salvation,' He. 1. 14. *C.*

REFLECTIONS.—Infinite and divine are the glories of our Mediator! He is the eternal God, equal with his Father; he is the Creator of all things, and the original source of all light, life, and honour, in the world.—Marvellous is his person as God-man, and full of grace and truth for our supply! His divine nature puts the most wonderful dignity upon his condescension, and on his offering himself a sacrifice to pardon our sins. And his character and mission are gloriously attested by apostles, by John the Baptist, and by his Father and blessed Spirit. Alas! that any, especially such as enjoy his oracles and favours, should remain ignorant or obstinate rejecters of him! But happy are they whom he persuades by his grace, adopts into his family, conforms unto his image, supplies with his light and life, humbles by his influence, informs by his Spirit, instructs by his visits, and honours in his service. And the more honour God puts upon men, the more humble they ought to be. The more they know of Christ and his work, the more they ought to extol him, that others, particularly their relations, may seek and follow him. It is habitual not transient fellowship with him that will supply the need and satisfy the desires of real believers. Acquaintance with him is the best answer to all prejudices and objections against him. They who find him cannot but exult in their acquisition. And great is the honour to have his attestation of our secret devotion and universal integrity.—Our views of his glory are but beginning and will be for ever on the advance. And angels and men will eternally behold, and increasingly admire and serve him, in his kingdom above.

CHAPTER II. Ver. 1. *The third day* from that on which Jesus had departed from Bethany 'beyond Jordan,' not Bethany near Jerusalem (so called according to high authority of MSS., but called Bethabara, ch. 1. 28 of the received text. There is no difficulty in concluding that both names may have been given to the same town. *C.*

Ver. 9. *Ruler of the feast.* Some think the chief guest; others, the chief domestic who, in either capacity, did not sit at table, but attended to the supply of the others. That an evidently poor family had not any chief domestic to preside, appears probable; the ruler was therefore a friend, as his familiarity with the bridegroom seems to imply, one part of whose duty was to taste the wine, and then send it to the guests. *C.*

Ver. 15. *He drove them all*—that is, the dealers, whom he expelled merely by authoritative injunction, ver. 16, the cattle only he would drive with the scourge. These dealers, being very unpopular because of their extortions, and conscious that they were profaning the temple and violating the law, and seeing Jesus surrounded by so many zealous followers, yield to an authority which otherwise their avarice and self-interest would have prompted them to resist. It is, moreover, not improbable that there was something so commanding in our Lord's manner, and in his character for working miracles, which must by this time have become public, that the most reluctant felt compelled to yield implicit obedience.—*Note*, It is matter of question whether our Lord cleansed the temple once or twice. Matthew (ch. 21. 12) and Mark (ch. 11. 15) certainly record such a cleansing near the end of his ministry, which same act some think John has also recorded, without reference to order of time. The narratives, however, are accompanied by such notes of difference as seem clearly to indicate two distinct cleansings—the one at the opening, the other at the close of our Lord's ministry. See note on ver. 20. *C.*

REFLECTIONS.—Happy are those weddings which are directed by Christ's law, graced with his presence, and ratified by his blessing! With innocent pleasures friends may feast together, if they act as under his eye. Religion requires us not to be unsocial, but to rejoice with them that rejoice. In the very height of earthly comforts there is indeed something still wanting. But there are no wants in which Christ cannot supply us. And if we wish to receive his blessings, we must not prescribe to him, but follow his directions. Nor need we be discouraged by rebukes and delays; his mercies come soon enough if they come large and sweet in the end. And the more we see of his glory, the more firmly shall we believe in him, and desire to be with him. Jesus makes but a short stay where he is signally contemned. And the most heaven-daring corruptions are introduced into churches by the love of filthy lucre. But wisely Jesus manifests his glory, vindicates the honour and maintains the purity of

these miracles that thou doest, except God be with him.

3 Jesus answered and said unto him, [c]Verily, verily, I say unto thee, Except a man [d]be born again,[3] he cannot see the kingdom of God.[4]

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man [e]be born of water, and *of* the Spirit, he [g]cannot enter [h]into the kingdom of God.

6 That[i] which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born again.[5]

8 The wind[6] bloweth where it listeth, and thou hearest the sound[7] thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How[j] can these things be?

10 Jesus answered and said unto him, [k]Art thou a master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, [l]We speak that we do know, and testify that we have seen; and [m]ye receive not our witness.

12 If[o] I have told you earthly things, and ye believe not, how shall ye believe if I tell you *of* heavenly things?

13 And[p] no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.[8]

14 ¶ And[q] as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That[r] whosoever believeth in him should not perish, but have eternal life.

16 ¶ For[s] God so loved[9] the world, that he gave his only begotten Son, that [t]whosoever believeth in him should not perish, but have everlasting life.

17 For[u] God sent not his Son into the world to condemn[1] the world; but that the world through him might be saved.

18 ¶ He[v] that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And[x] this is the condemnation,[2] that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For[y] every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.[3]

21 But[z] he that doeth truth cometh to the light, that [a]his deeds may be made manifest, that they are wrought in God.

22 ¶ After these things came Jesus and his disciples into the land[4] of Judea; and there he tarried with them, and [b]baptized.

23 ¶ And John also was baptizing in Ænon near to [c]Salim, because there was much [5]water there: and [d]they came, and were baptized.

24 For[e] John was not yet cast into prison.

25 ¶ Then there arose a question between *some* of John's disciples and the Jews about purifying.[6]

26 And[g] they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, [h]to whom thou barest witness, behold, the same [i]baptizeth, and [j]all *men* come to him.

27 John answered and said, [k]A man can receive[7] nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, [l]I am not the Christ, but that I am sent before him.

29 He[n] that hath the bride is the bridegroom: but the friend of the bridegroom, which stand-

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A.M. cir. 4034. A.D. cir. 30.

c ver. 5, 11; ch. 5. 19, 24, 25; 6. 26, 32, 47, 53; 8. 34, 51, 58; 10. 1, 7; 12. 24; 13. 16, 20, 21, 38; 14. 12; 16. 20, 23. See ch. 1. 51.

d ch. 1. 13. Ja. 1. 18. 1 Pe. 1. 3, 23. Eze. 36. 26. 2 Co. 5. 17. Ga. 6. 15. Ep. 2. 1, 5, 10. 1 Jn. 2. 29; 3. 9. Tit. 3. 5.

e Or, *from above*, Jn. 3. 31. 1 Jn. 3. 9; 5. 18.

3 Nicodemus, as a Jewish ruler and rabbi, appears to have gone to Christ for the simple purpose of receiving intellectual instruction. He addressed him as a 'teacher'—a teacher who had manifestly received a divine commission. Our Lord went to the root of the matter at once. Mere teaching would not do—something higher than knowledge was required—*new life* was the first grand requisite for Nicodemus, and for every sinner.—*P.*

f ver. 3. Mar. 16. 16. Ac. 2. 38. Is. 44. 3, 4. Eze. 36. 25-27. Tit. 3. 5-7. 1 Pe. 1. 23; 3. 21. Ro. 8. 2. 1 Co. 2. 12. Mat. 3. 11. Ep. 5. 26.

g Lu. 10. 42; 13. 3, 5, 24. 1 Co. 2. 14. Ro. 8. 5, 6.

h Lu. 17. 20, 21. Ro. 14. 17. ch. 18. 36. Re. 21. 8, 27; 22. 14, 15.

i Job 14. 4. Ro. 8. 1-13. Ga. 5. 17-24. 1 Co. 15. 47-49. 2 Co. 5. 17.

5 Or, *From above*, 1 Co. 2. 11. Zec. 8. 6 ver. 3.

6 Or, *spirit*, Eze. 37. 9. ch. 20. 22. Ac. 2. 2; 4. 31. Ec. 11. 5. Mat. 20. 15. 1 Co. 2. 11; 12. 11.

7 Even as the natural man hears the sound of the wind, so the man who is 'born again' hears the word of the Spirit, 1 Jn. 5. 6, 9.—*C.*

j Lu. 1. 34. ch. 6. 52, 60; ver. 4. 1 Co. 2. 14.

k Mat. 11. 25. 1 Co. 1. 26, with Eze. 11. 19; 36. 26, 27.

l ver. 32; ch. 1. 18; 7. 16; 8. 28; 12. 49; 14. 24. 1 Jn. 1. 1-3.

m Is. 53. 1-3; 49. 7; 65. 2. Mat. 23. 37. ch. 1. 11; 5. 45. 2 Co. 4. 4. ver. 32.

o 1 Co. 3. 1, 2. He. 5. 11, 12.

p De. 30. 12. Pr. 30. 4. Mat. 11. 27. ch. 1. 18; 6. 33, 38, 51, 62; 16. 28. 1 Co. 15. 47. Ep. 4. 9, 10.

8 See note * below.

q Nu. 21. 9. ch. 8. 28; 12. 32, 33. Mat. 26. 54. Lu. 9. 22; 17. 25; 24. 7, 26, 46. 1 Co. 1. 23, 24. Ga. 6. 14.

r Is. 45. 22. ver. 36; ch. 1. 12; 11. 25, 26; 6. 37, 40, 47; 20. 31. He. 7. 25. Ac. 8. 37.

s 1 Jn. 4. 9, 10, 19. Ro. 5. 8, 8. 32. 1 Co. 1. 30.

9 'God *so* loved—that whosoever believeth (and not otherwise) should not perish.'—*C.*

t Is. 45. 22; 55. 1-7. Mat. 16. 15. Lu. 2. 10, 11; 19. 10.

* Alford well remarks on this verse—

A.M. cir. 4034. A.D. cir. 30.

'All attempts to explain away the plain sense of this verse are futile and ridiculous. The Son of man, the Lord Jesus, the Word made flesh, was in, *came down from*, heaven, and was in heaven (heaven about him, heaven dwelling on earth, ch. 1. 52) while here, and ascended up into heaven when he left this earth; and by all these proofs, speaking in the prophetic language of accomplished redemption, does the Lord establish, that he *alone* can speak of *heavenly things* to men, or convey the blessing of the new birth to them.'—*P.*

u ch. 12. 47. Lu. 9. 56, ch. 5. 45; 8. 15; 9. 39; 14. 6; 4. 42; ver. 36. 1 Jn. 4. 14. Mat. 18. 11; 1. 21; 20. 28. Is. 42. 6, 7; 49. 6, 8.

1 *To condemn*—to deliver over to punishment, 'but that the world (even every believer in the world (ver. 16), Gentile as well as Jew), through him might be saved.'—*C.*

v ver. 36; ch. 5. 24; 6. 40, 47; 20. 31. Ro. 8. 1, 33. Mar. 16. 16. 1 Jn. 5. 10-13. He. 3. 19; 4. 1-3; 10. 26-31; 12. 25-27.

x ch. 1. 4, 5, 9-11; 8. 12, 37. Ro. 1. 32. 2 Pe. 2. 3. Is. 5. 20; 30. 9-12. 2 Co. 4. 3, 4. ch. 15. 22-24.

2 *This is the condemnation.* Not the punishment merely, but the principle upon which judgment is pronounced against unbelievers.—*C.*

y Job 24. 13-17. Pr. 4. 18, 19. Am. 5. 10. 2 Ti. 4. 3. Ac. 13. 45. Ep. 5. 13.

3 Or, *discovered.*

z 1 Jn. 1. 6. Is. 8. 20. ch. 5. 39. Ac. 17. 11; 13. 47, 48.

a Ga. 5. 22-24. Ep. 5. 8. Phi. 1. 6; 2. 12, 13. Is. 26. 12. 2 Pe. 1. 3-10. 3 Jn. 11.

4 Country places, ch. 2. 13.

b ch. 4. 1, 2.

c Ge. 14. 18; 33. 18. 1 Sa. 9. 4.

5 *Much water.* Rather, 'many streams.'—*C.*

d Mat. 3. 5, 6. Mar. 1. 4, 5. Lu. 3. 3, 7.

e Mar. 4. 12; 14. 3. Lu. 3. 19, 20; 9. 7-9.

6 Mat. 7. 3, 4. He. 9. 10, with Mat. 3. 11; *i.e.* Whether John's baptism or the legal and Pharisaical purifications, most effectually purged away sin.

f Ec. 4. 4. Job 5. 2. Ja. 4. 5. Nu. 11. 28. 1 Co. 3. 4.

h Mat. 3. 11, 12. ch. 1. 7, 15, 26, 27, 29-36.

i ver. 22; ch. 4. 1, 2.

j Ps. 65. 2. Is. 45. 23.

k He. 5. 4. Ja. 1. 17. 1 Co. 2. 12-14; 4. 7; 15. 10.

7 Or, *take unto himself.*

l ch. 1. 20, 27, 30, 15. Mal. 3. 1; 4. 4, 5. Mat. 3. 11, 12; 11. 10-12. Mar. 1. 2. Lu. 1. 17; 3. 16.

n Ca. 3. 11; 4. 8-12; 5. 1, 2. Je. 2. 2. Eze. 16. 8. Mat. 22. 2. 2 Co. 11. 2. Ep. 5. 25, 27. Re. 19. 7; 21. 9. Ho. 2. 19, 20.

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divine ordinances, without injuring civil property.—He knows what is in man, and can overawe the spirits of his most powerful and presumptuous enemies. And he had a sovereign power over his own natural life, as God equal with his Father. Alas! how ill understood, much hated, or but feignedly believed, are his words of truth! Corrupt hearts little relish reforming authority. Even believers slowly comprehend the nature of Christ's kingdom. And sometimes it is not till long after they are heard that divine truths are remembered, understood, and believed. There is great need to avoid trusting in men, and to be careful whom we take for our friends. And studiously should we beware of hypocrisy, as Jesus hath an exact knowledge of our hearts.

CHAPTER III. Ver. 3, 5, 6, 8. I, who am truth itself, solemnly assure you that be a man's moral attainments, religious advantages, or external privileges what they will, he can by no means be a true member of the gospel church, or admitted into the heavenly state, except his heart and life be thoroughly changed in their principles, courses, and ends, and there be a new vital principle of holiness formed in him by the divine influence of the Holy Ghost. Whoever is born of sinful parents, though it were ever so often, must be still sinful, and so unfit for fellowship with God. But whoever has by choosing Christ a principle of grace and holiness, working by the Holy Ghost, in all the powers of his soul, and acts accordingly, is made meet for the enjoyments and duties of the gospel state, and for the inheritance of the saints in light.—Nor is it any wonder that you cannot conceive how the Holy Ghost enlightens, quickens, and sanctifies the souls of men, when you cannot even account for the causes and motions of the wind. 11–13. My forerunner and the prophets, and especially I, my Father, and the blessed Spirit, speak and attest what we understand and know to be certainly true; but, through blindness and prejudice, ye Jews neither understand, believe, nor embrace our doctrine. If therefore you do not understand nor believe the nature or necessity of that work of grace which must be experienced on earth in order to salvation, when thus familiarly illustrated to you from earthly similitudes, how could you understand or believe my declarations of the more sublime mysteries of the gospel, relative to the dignity of my person and office, the design of my works, the spiritual nature of my kingdom, and the blessedness of the future state, which no mere man can comprehend, or fully declare to others, but only the Messiah who came from heaven, and who even now is still there, in respect of his divine nature? 14–17. And yet that divine person the Messiah must be put to an ignominious death, in order to his bringing about the salvation of sinners; for as Moses lifted up the brazen serpent on a pole in the wilderness, as God's ordinance for effectually healing all the Israelites who had been mortally bitten by the fiery serpents, and looked on it for a cure, so the Messiah, who appears in the likeness of sinful flesh, though holy, harmless, and undefiled, must be lifted up on the cross, and afterwards exalted in heaven, and exhibited as God's ordinance in the gospel, for sinners to look to, by faith, for salvation; that every one, of whatever rank, degree, or nation he be, who, under an affecting sense of his own sinfulness and obnoxiousness to divine wrath, shall, according to God's appointment, look to and trust in him for salvation, may be delivered from all sin and misery, and be made a partaker of grace here and glory hereafter, however weak his faith be, or great or many his sins have been. For God, who delights in mercy, looking with compassion on the sinful and miserable state of mankind, conceived such an amazing and unparalleled design of mercy and love towards the whole of them, both Jews and likewise Gentiles, that he freely gave his only begotten to be their Mediator and atoning sacrifice, that who

eth and heareth him, rejoiceth greatly because of the bridegroom's voice: [o]this my joy therefore is fulfilled.

30 He[p] must increase, but I *must* decrease.

31 He[q] that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And[r] what he hath seen and heard, that he testifieth; [s]and no man receiveth his testimony.[8]

33 He that hath received his testimony [t]hath set to his seal that God is true.

34 For[u] he whom God hath sent speaketh the words of God: [v]for God giveth not the Spirit by measure *unto him.*

35 The[x] Father loveth the Son, and hath given all things into his hand.

36 He[y] that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; [z]but the wrath of God abideth on him.

CHAPTER IV.

1 *Christ talketh with a woman of Samaria, and revealeth himself unto her.* 27 *His disciples marvel.* 31 *He declareth to them his zeal for God's glory.* 39 *Many Samaritans believe on him.* 43 *He departeth into Galilee, and healeth the ruler's son that lay sick at Capernaum.*

WHEN therefore [a]the Lord knew how the Pharisees [b]had heard that Jesus made and baptized more disciples than John,

2 (Though Jesus himself [c]baptized not, but his disciples,)

3 He[d] left Judea,[1] and departed again into Galilee.

4 And[e] he must needs go through [2]Samaria.

5 Then cometh he to a city of Samaria, which

A.M. cir. 4034. A.D. cir. 30.

o Lu 2.10,11,28. *p* Is.9.7; 52.13. Da.2. 35,44. Phi.3.8,9. *q* ch.6.33;8.23. Ep.1. 20,21. 1 Co.15.47. Mat 28.18. Phi.2.9–11, with ch.1.15,27,30. *r* ch.5.20,8.26;12.49. 14.10;15.15;ver.11,34. *s* ch. 1.11; ver.11,12. Is.53.1. 1 Co.2.14. 2 Co. 4.4. He.2.3. Pr.1.24,25. Ps.81.11.

[8] How can this be true, seeing so many already believed on Jesus? Some call it an hyperbole for 'few or none;' but it is better to understand it literally. For though many believed on him as Messiah, none appear yet to have fully received understood, and thereupon believed) his testimony respecting his death, sacrifice, and resurrection (ch. 2. 22); or, by comparing it with ver. 27, it may be interpreted thus:—'no man receives (of himself) his testimony, unless it be given him by the Spirit from heaven.'—*C.*

t 2 Co.1.22. 1 Jn.5.10. Ro.3.4. *u* ch.1.16,18;7.16.

A.M. cir. 4034. A.D. cir. 30.

y Hab.2.4. 1 Jn.5.10, 12. ch 5 24;6. 47, 54; 1. 12. See ver. 15, 16, 18. Ro.1.17. Mar.10.16. *z* Ro. 1. 18. Ga. 3.10. Ps.7.11. He.2.3;10.29.

CHAP. IV.

a ch.1.1,14,18; 3. 35; 13.13,14. Ac.10.36. *b* ch.3.1,2,22,26. *c* 1 Co.1.17. Ac 10.48. *d* ch.3.22. Mar.1.14, 15. Mat.4.12. Lu.4.14. Mat.10.23.

1 *He left Judea*—that he might not give any unnecessary offence, even to the Pharisees.—*C.*

e Lu.2.49;17.11;9 51 -53. Mat.10.5. Ro.15.8.

[2] The place in Judea where our Lord had sojourned, is not mentioned; but the chief road from Judea to Galilee passed through Samaria. The necessity, however, may have been as much spiritual as geographical — the necessity of doing his Father's work, by beginning to gather in his lost sheep, in the neglected region of Samaria.—*C.*

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soever receives him as God's free gift offered in the gospel, and depends on him for salvation, might not perish in his sins, however great or many, but obtain an everlasting life of holiness and happiness. For God sent not his Son into the world to pass and to execute a sentence of condemnation upon all others beside you Jews, as many of you think, but that persons of all nations may be really saved from sin and misery, and blessed with everlasting holiness and happiness. 18–21. And every one, Jew or Gentile, who believes on Christ, as freely offered in the gospel, is freed from the condemning sentence of God's law; but whosoever rejects or neglects him remains under the curse; yea, his guilt is increased, and his sentence of condemnation fixed and extended, through his rejecting the only Saviour and salvation by unbelief. And this will peculiarly aggravate the sin and misery of many, that, when blessed with the clearest light of the glorious gospel, they, both Jews and Gentiles, through attachment to their own corrupt courses, will prefer their vain traditions, superstitious and idolatrous notions and worship, to it. For every one that is resolved to adhere to his sins heartily hates the truths of divine revelation, which oppose and condemn them, stifles convictions, and shuns the light of that knowledge which presents his darling corruptions in their shameful, hideous, and dangerous forms; but an upright saint, who practises whatever divine truths he knows, is sincerely willing to be tried to the utmost, and to know the whole of the divine will, that his whole conduct, being regulated thereby, may evidently appear the effect of God's regenerating power, and the fruit of vital union and communion with him, and may tend to his glory. 27–30. Both Jesus and myself have our whole commission and success from God; nor can any receive our plain instructions without being enlightened and enabled by God. I appeal to you that I openly declared I was not the Christ, but only his *forerunner*, to prepare the nation for the manifestation of himself. As his *friend*, I have laboured to gain sinners to him, the glorious *Bridegroom* of his church; and I exceedingly rejoice to hear and see them following after and cleaving to him, whose property they are. For it is necessary that the manifestations of his glory, and the number of his disciples, should so continue and increase, that there will be no more use for me as his forerunner. 31–34. I, and every one of the ancient prophets, are but earthly in our origin and frame, and cannot of ourselves speak of divine things but in a weak, gross, and earthly manner; but he, being the Lord from heaven, and endowed with the Holy Ghost above measure, understands the whole mind of God, and speaks of heavenly things as one fully acquainted with them. And yet, alas! how few heartily believe and receive his instructions! but every one who believes them solemnly acknowledges him to be the Messiah, in whose person and work all the promises of God are, or will certainly be, fulfilled to the praise of his love. 35, 36. Nay, such is the superlative love of the Father to this his only begotten Son, who freely undertook to be our Mediator, that he has committed to his management all things relating to the kingdoms of providence, grace and glory, that he may judge and subdue the world, and distribute blessings among all people. Whosoever therefore receives his doctrine, and believes on him as the Son of God and Saviour of sinners, hath already in himself the beginnings, securities, and foretastes of eternal life, which may certainly issue in the complete enjoyment of it; and whosoever wilfully and finally rejects him lies under the most awfully righteous justice of God, which shall certainly be completed fully to the uttermost, and for ever.

Ver. 2. This case of Nicodemus is recorded chiefly for the exposition of the new birth from above; but also for the encouragement of timid believers who, in fear of men's ridicule or displeasure, have not obtained full courage to follow conscience, and openly avow their profession of truth and godliness. But 'him that was weak in the faith' Christ received without reproach, and treated with tenderness; let 'them that are strong' 'go and do so likewise.' *C.*

Ver 5. *Except a man be born of water and of the Spirit.* If this be spoken of what Bloomfield, Valpy, and others call 'baptismal regeneration,' then what availed the promise to the penitent thief? and what is the condition of myriads of the children of believers dying in infancy who were never baptized? Should not the passage rather be translated, 'Except a man be born of water, *even* of the Spirit,' of which water was the scriptural emblem? see Is. 44. 3; Eze. 36. 25–37. And this translation is in perfect accordance with that of many passages exactly similar in construction—such as 1 Co. 15. 24; 2 Co. 1. 3; Ep. 5. 5; Tit. 2. 13; Jn. 4. 9. See Middleton on *Gr. Art.* ch. ii. pp. 83, 84; ch. iii. p. 93. This translation seems absolutely confirmed by our Lord's immediate reference of this new birth (see ver. 6), not to water at all, but entirely to the Spirit. See Mat. 3. 11, where 'water' and 'fire,' as here 'water' and 'Spirit,' denote one thing. *C.*

Ver. 12. *Earthly things.* Things that have earthly similitudes, and that take place visibly on the earth.—*Heavenly things.* These are: (1) The incarnation and mission of the Son, ver. 13. (2) The crucifixion, and salvation by faith, ver. 14, 15. (3) The eternal and gratuitous love of God, &c., ver. 16. (4) The condemnation of unbelievers, ver. 19. *C.*

Ver. 13. *No man hath ascended up to heaven.* Moses merely ascended to the top of Sinai—Elijah was taken up—but he that 'came down' is the WORD that 'was God,' who 'became flesh' (ch. 1. 14), and 'dwelt among us' as 'Son of man.'—*Which is,* rather, 'who is being, in heaven;' whose proper dwelling-place is heaven, in 'the glory he had with the Father before the world was.' *C.*

Ver. 23. *Ænon.* A town on the west of Jordan, fifty-four miles north-east of Jerusalem, and situated in the district of Samaria. No vestige of its ruins is now to be found. *C.*

REFLECTIONS.—The miracles of Christ were manifestly divine, and his doctrines plain and important. He was ready to cure the most inexcusable ignorance, and to instruct by night such as were ashamed to own him by day. Infinitely important is the doctrine and experience of the Spirit's gracious implantation of new habits or principles of holiness in our nature, when we choose Christ as our Savior. Yet, alas! how many ministers and others are totally ignorant of it, and prejudiced against it! And because their carnal mind cannot comprehend how or why the Spirit works on the heart; how the Saviour can be at once God and man, in heaven and on earth; or how his being crucified and offered in the gospel, and received by faith, heals and saves sinners, they contemn and deny the same! But amazing is the love of God in setting up his only begotten Son as his ordinance for the salvation of sinners, even the chief, Gentiles as well as Jews. And dreadfully criminal and dangerous is that unbelief which rejects the testimony and offer of God; which hates his glory and detests his truth, as a disturber of indwelling lusts. Nothing can save the man who perseveres in his unbelief. And nothing can damn the soul which by faith credits God's testimony concerning Christ, and receives him as a divine and well-qualified Saviour. It is absurd for professors to be more concerned about external performances of religion than about the real work of grace in their heart. And it is honourable for all, and especially ministers, to view all their gifts and graces as coming from God, and to be content to be debased to the very lowest that Jesus Christ may be exalted, answerably to his Father's love to him, and the authority which he hath given him.

CHAPTER IV. Ver. 10, 14. Christ himself, in all his offices, work, and fulness, is God's *gift* granted freely to sinners; and the *water* which he gives is the Holy Ghost, in his person, operation, graces, and comforts, which solidly satisfies the soul, weans it from the cares of this world, prevents its perdition, and gradually prepares for, and seek to bring, the eternal and inexpressible holiness and happiness of the heavenly state. 35–38. The coming of yonder crowds of Samaritans to hear and believe on me, betokens the near approach of the gospel dispensation, in which multitudes, both Jews and Gentiles, will be converted to me;—as instruments in which ye shall be honourably owned and supported, and at last amply rewarded, in their and your own eternal salvation;—and shall, together with John Baptist and the ancient prophets, who sowed the good seed of the Word, rejoice in your success:—and being sent by me to preach the gospel in all the world, and having the advantage of all my labours, as also that of the preceding prophets, ye shall perfect that blessed work, which we only began, in the conversion and eternal salvation of men.

Ver. 11. *Nothing to draw with.* Travellers in the East frequently carry a leathern bucket, with which they draw from public wells by means of the rope and wheel.—*The well is deep.* Maundrell estimates the depth of the well called Jacob's at thirty-five yards, with five yards depth of water in the bottom. It is cut in the solid rock—what kind is not mentioned—and if it really be the well which Jacob dug, which can scarcely be doubted, it affords an interesting view of the engineering skill, perseverance, and expenditure of those ancient times. *C.*

REFLECTIONS.—Those who hate the gospel will always be exasperated at its success. And if duty do not require us to stand, it is best to avoid their resentment by flight. Alas, how our sins pained our Redeemer, hunted him to and fro as a vagabond, fatigued him with travel, pinched him with hunger and thirst, exposed him to insult, and the want even of a draught of water! But cheerfully he laboured in seeking and saving that which was lost. Freely was he given by God. Abundant was his fulness of the Spirit, of grace, and every other permanent blessing: and he is earnestly intent on the full bestowal of them! And yet how are his blessings refused, even by such as infinitely need them, and for whom they are prepared! But so pungent are his convictions, so plain his instructions, so spiritual his exhibitions of God and his worship, so attracting his discoveries of himself and his Spirit, that even a heart hardened in whoredom and prejudice could not withstand them. And yet, alas, how often is the believer's sensible fellowship with Christ interrupted when at the very sweetest! A remarkable renovation of heart produces a deep concern for the

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v Ps.45.7. Is.11.2–5; 59.21; 61.1–3. Col.1.19; 2.3,9. ch.1.14,16. Ep.4.7.
x Is.9.6,7; 49.6,8; 53.12. Ps.2.8; 89.27. Da.7.14. Mat.11.27; 28.18. ch.5.22; 17.2; 13.3. He.2.8,9.



JACOB'S WELL, WHERE JESUS TALKED WITH THE WOMAN OF SAMARIA. [JOHN, iv: 6.]—There has never been the slightest doubt in the minds of all the authorities as to the identity of Jacob's Well. Looking upon this picture we may know that we are looking at the representation of a spot where the Lord Jesus actually sat. Here he conversed with the woman of Samaria while the disciples were gone into the neighboring city to buy meat. The broken columns you see are parts of an old church probably built here in the time of the Crusaders. This is the parcel of ground which Jacob purchased and gave to his son Joseph. The well is now seventy-five feet six inches deep, and seven feet six inches in breadth. The diameter of the opening is seventeen and a half feet. Here Christ gave to the world that marvelous lesson that God was a spirit and sought such to worship him as worshiped him in spirit and in truth.



SYCHAR. [John, iv:5.]—While the Savior conversed with the woman of Samaria at Jacob's well, the disciples went into the city of Sychar to buy meat for their midday meal. The above photograph locates the place to which they went. It was about 12 o'clock when the Savior and the disciples reached Jacob's well on their northward journey. Sychar is about two miles from Jacob's well, and in the time of our Savior was a place of importance. It is only a ruined and wretched village now, and would be the last place on earth a modern tourist would expect to find anything to eat. There is not even a store in town now where anything is offered for sale. The few people now here live by farming. Joseph's tomb is between Sychar and Jacob's well, and this whole region is historic of Biblical event.

is called Sychar, near [g]to the parcel of ground that Jacob gave to his son Joseph.[3]

6 Now Jacob's well was there. Jesus therefore, being [h]wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.[4]

7 There cometh a woman of Samaria[5] to draw water: Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou being a Jew, askest drink of me, which am a woman of Samaria? for[i] the Jews have no dealings[6] with the Samaritans.

10 Jesus answered and said unto her, If thou knewest [j]the gift of God,[7] and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee [k]living water.

11 The woman saith unto him, Sir, [l]thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art[m] thou greater than our[8] father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water [o]shall thirst again:

14 But[p] whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, [q]Sir, Give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands;[9] and he whom thou now hast is not thy husband: in that saidst thou truly.[1]

19 The woman saith unto him, Sir, I perceive that thou art [r]a prophet.

20 Our[2] fathers worshipped in this mountain; and ye say, that in [s]Jerusalem is the place where men ought to worship.[3]

21 Jesus saith unto her, Woman, believe me, the hour cometh, [t]when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye[u] worship ye know not what: we [v]know what we worship: for salvation is of the Jews.

[r] Lu.7.16; 24.19.ch.1.48,49;6.14;7.40.
[s] De.12.5-11.1 Ki.9.3 2 Ch.6.6; 7.12,16. Ps.48.1,2; 78.68,69; 87.1,2; 132.13,14.
[t] Mal.1.11. Mat.18.20.1 Ti.2.8.
[u] 2 Ki.17.29,41. Ac.14.16; 17.23,30.
[v] Ps.147.19. Ro.3.2; 9.4,5. He.7.14. Is.2.3. Lu.24.47.

A.M. cir. 4034.
A.D. cir. 30.

[g] Ge. 33. 19; 48. 22. Jos.24.32.
[3] The place where our Lord rested is very distinctly indicated. 'Jacob's well' still exists in the mouth of the valley which leads up between Ebal and Gerizim, to Neapolis or Shechem. *Sychar* was probably a name of reproach given to Shechem, derived from a Hebrew word which signifies 'falsehood.' The main road from Jerusalem to Galilee runs close to the well, across the mouth of the valley. Our Lord, wearied with the journey, sat down to rest on the large stone which covered the well's mouth, while the disciples went up the valley to the town to buy bread.—*P.*
[h] He.4.15. Ro.8.3.
[4] Mid-day, Mat.27.45. Mar.15.33. Lu. 23.44.ch.19.14;11.9. [The European twelve o'clock or noon.—*C.*]
[5] An inhabitant of Shechem, called *Sychar*, i.e. *drunkenness.*
[i] 2 Ki.17.24-41. Ezr. iv.1. Ne.iv.vi. ch.8.48. Lu.9.51-53. Ac.10.28.
[6] *No dealings.* No friendly intercourse of hospitality, such as implied mutual obligation. The ordinary dealings of buying and selling were not interrupted. See ver.8.—*C.*
[j] Ep.2.8. Is.9.6;42.6; 49.6,8; 55.3,4. Ps.84.11. Is. 44. 3, 4. Eze. 30. 7. ch.3.16. 1 Co.1.30. Ro. 8.32.
[7] *The gift of God.* Not one form of his gifts, but his gift in all forms. (1) His Son, Jn. 3. 16. 2 Co. 9. 15. (2) The gift of the Spirit, Jn. 14. 16. (3) Of pardon, Ro. 5. 16. (4) Of righteousness, Ro. 5. 17. (5) Eternal life, Ro.6.23, &c. Chiefly, however, it implies the gift of the Spirit through the word of truth (see ver. 14)—the 'living water' from Christ the Rock, 1 Co.10.4.—*C.*
[k] Je.2.13. Is.12.3;41. 17,18;44.3,4. ver.14;ch. 6.35;7.38,39. Zec.13.1; 14.8. Re.22.1,17.
[l] ch.3.4.1 Co.2.14.
[m] ch.8.53. Is.49.7;53. 2,3.
[8] False, 2 Ki.17.24.
[o] ch.6.27,58.
[p] Is.49.10; 58.11. ch. 7.38,39; 6.27, 35, 58, 68; 12.50; 17.2,3; 20.31; 10. 10. Ro.5.21;6.23. 1 Jn.5. 20, with Ga.6.14. Ps.4. 6,7; 27.4; 73.25,26; 142. 4-5.
[q] ch.6.26,34. Ja.4.3. 1 Co.2.14. Ps.4.6.
[9] Who, it seems, had divorced her for whoredom, and now she lived with another whoremonger. [Who were dead—(an event in such times, and in such a troubled country, by no means improbable); or who, or some of whom, had successively divorced her—an event in such a licentious country so common as not to be regarded.—*C.*]
[1] Since our Lord admits the woman said truly, 'I have no husband'—then how came he to say to her, 'Go, call thy husband,' ver. 10? In ver. 16 the meaning is, 'Go call (him that is *called*) thy husband.'—In ver. 17, 'Thou hast well said, I have no (*real*) husband.'—*C.*
[2] Ge.12.6; 33. 18-20. Ju. 9.7. There Sanballat had, on Mount Gerizim, built a temple for Manasseh, a Jewish priest, who had married his daughter.
[3] Mount Gerizim, the sanctuary of the Samaritans, rose immediately beside the well; and the ruins of the temple which had been built upon its summit were visible from the spot where the woman stood. The great controversy between the Jews and Samaritans was whether worship ought to be offered up on Gerizim or Moriah. As Christ's words proved him to be a prophet, the woman seized upon the opportunity to have the question solved. Our Lord's answer embodies a great principle, that true worship is the worship of the heart, and is acceptable wherever offered.—*P.*

A.M. cir. 4034.
A.D. cir. 30.

[r] Phi.3.3. Ro.1.9. Is. 26.8,9. Ps.62.8. He.10. 22.
[4] *In spirit.* Not with bodily fatigue in journeying.—*C.*
[5] *In truth.* Not in ceremonial and figurative offerings. —*C.*
[y] 2 Co. 3. 17. 1 Ti. 1. 17. Ro.1.9. Phi.3.3.
[6] *God is a Spirit.* —Neither sun, nor moon, nor stars—neither a dead image of wood, stone, nor metal—neither beast nor man—revealed by no qualities but eternity of being, infinity of wisdom, almightiness of power, spotless holiness, tender mercy, & all-attractive love. —*C.*
[z] ch. 1. 41, 49. Da.9. 24-26. Is.42.1;11.2,3;61. 1-3. Pr.1.20-23. De.18. 15-18. ver.29,39.
[a] ch.6.69;39.37;10.30, 36.
[b] Ge. 35. 23. Lu. 24. 31.
[c] Lu.7.39. ver.9.
[7] At this period, Jewish etiquette, otherwise prejudice and habit, forbade a teacher of the law publicly to converse with a woman, even though his wife, sister, or daughter.—*C.*
[d] Phi.3.7-9. Mat.19. 27, 29. ver. 7. Ca.5.10. Ac.20.24;21.13.
[e] ch.1.42. Ps.34.8;66. 16 Re.22.17. Ca.3. 11; 5.10-16. ver.18-25.
[8] It is most probable our Lord had told the woman much more, even the whole heads of her private history, so that her report was no exaggeration.—*C.*
[f] Ge.49.10. Is.11.10; 43.6; 60.8; 45.22,24. Ps. 22.27;68.22.
[h] Job 23. 12. Ps. 19. 10;40.8. ver.34;ch.6.38.
[i] Mat.16.6-9. Lu. 9. 45.ch.12.16;3.12.
[9] Job 23.12. Ps.40.8. ch.17.4; 6. 38, with Is. 61.1-3. Lu. 19. 10. It delights my soul to convert these Samaritans.
[1] This is another of those great principles which John loved to record, as developed in the words of his great Master. It was absolutely true with regard to Christ; it is in one aspect true with regard to every man.—'Our meat,' that which supports life, is to do God's will. If we do it not we are under the curse, from which no human power or means can save us.—*P.*
[j] Mat.9.37. Lu.10.2. ver.30. Mat 11.12. Lu. 7.29;16.16.
[k] Mat.10.10. 2 Ti.4. 7,8. 1 Th.2.19,20. Ro.1. 13;6.22.
[l] 1 Co.3.5-9. He. 11. 40. Re.18.20.
[m] Mi.6.15.
[n] Ac.2.41; 4.4, 32; 5. 14;6.7.
[o] 2 Ch.36.15. Je.44.4. Ac.10.43. 1 Pe.1.10,12. Ro.15.4.
[p] Ac. ii. xiii.; 26. 22, 23;28.23.

23 But the hour cometh, and now is, when the [z]true worshippers shall worship the Father in spirit[4] and in truth:[5] for the Father seeketh such to worship him.

24 God[y] *is* a Spirit:[6] and they that worship him must worship *him* in spirit and in truth.

25 The woman saith unto him, I know that [z]Messias cometh, which is called Christ: when he is come, he will tell us all things.

26 Jesus saith unto her, [a]I that speak unto thee am *he.*

27 ¶ And[b] upon this came his disciples, and [c]marvelled that he talked with the woman:[7] yet no man said, What seekest thou? or, Why talkest thou with her?

28 The[d] woman then left her water-pot, and went her way into the city, and saith to the men,

29 Come,[e] see a man which told me all things that ever I did:[8] is not this the Christ?

30 Then[g] they went out of the city, and came unto him.

31 ¶ In the meanwhile his disciples prayed him, saying, Master, eat.

32 But he said unto them, [h]I have meat to eat that ye know not of.

33 Therefore[i] said the disciples one to another, Hath any man brought him *ought* to eat?

34 Jesus saith unto them, My meat is to do the will of him that sent me,[9] and to finish his work.[1]

35 Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; [j]for they are white already to harvest.

36 And[k] he that reapeth receiveth wages, and gathereth fruit unto life eternal: [l]that both he that soweth and he that reapeth may rejoice together.

37 And herein is that saying true, [m]One soweth, and another reapeth.

38 I[o] sent you to reap that whereon ye bestowed no labour: [p]other men laboured, and [q]ye are entered into their labours.

39 ¶ And[r] many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

40 So [s]when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And[t] many more believed because of his own word;

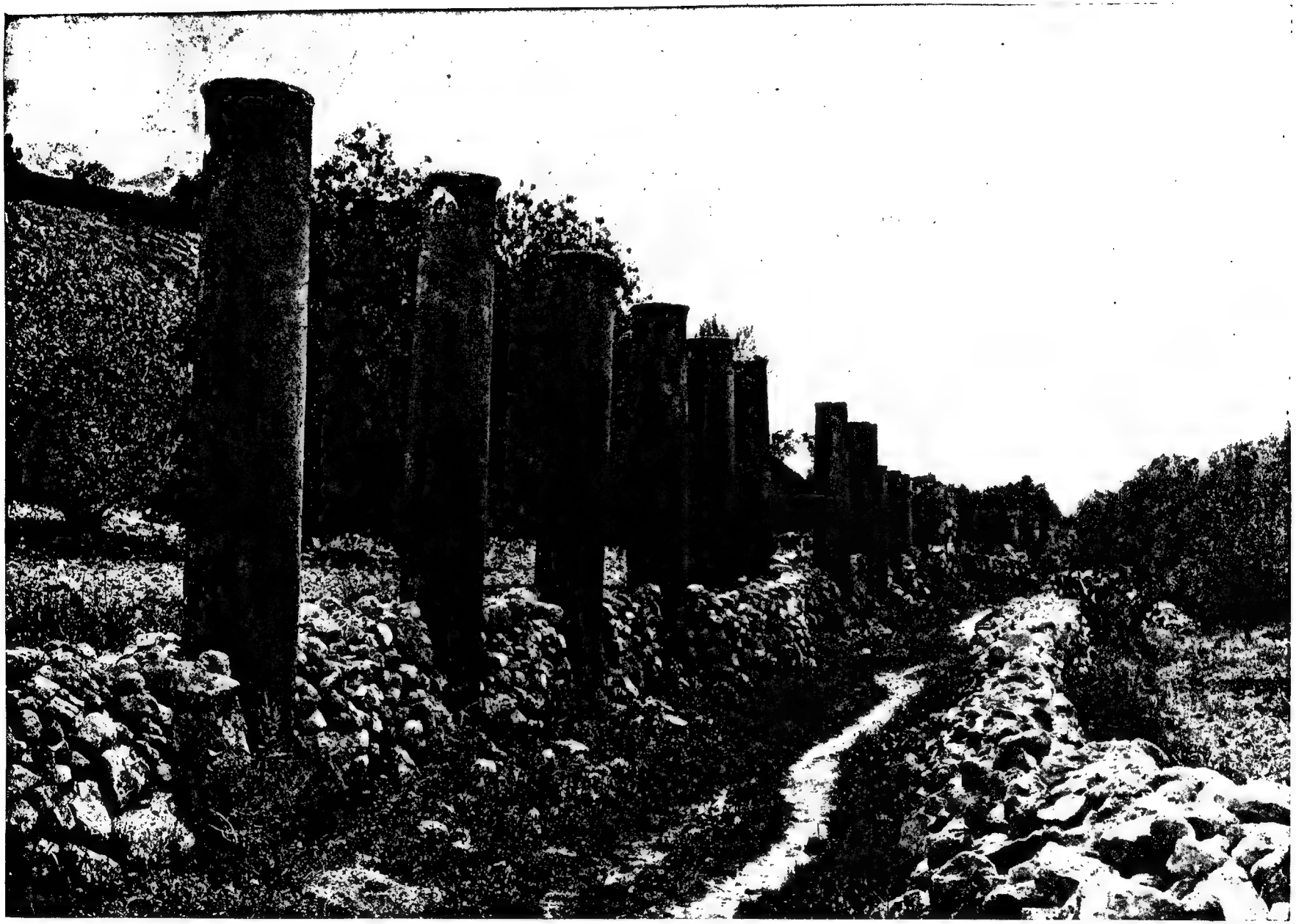
42 And said unto the woman, [u]Now we believe, not because of thy saying: for we have

[z] Ge.49.10. Is.11.10; 35.1; 60.3, with ver.29,42. Lu.19.9,10. Mat.7.7. ch.16.24.
[s] Ge.32.26. Mat.15.24-28. 2 Co.6.1,2.
[t] Is.42.1,6; 60.8. Ro.15.8-12,16.
[u] Ge.49.10. ch.17.8.

salvation of others. No shame, no pains, are counted too much to win them to Christ. Perpetual and powerful are the labours of a Saviour; and inexpressible his delight in saving sinners, particularly the Gentiles. Happy is it when the labours of one generation of ministers prepare remarkable fruitfulness for their successors. And greatly efficacious is the gospel when preached and heard as indeed the Word of Christ. It often does most good where it could have been least expected; and helps the bitterest enemies cordially to apply Jesus as their own Saviour. But aggravated is their wickedness who misimprove the best opportu-



HORSESHOEING IN TIBERIAS—ON THE SEA OF GALILEE. [John, iv:43.]—"Now after two days he departed thence and went into Galilee." Tiberias is a city of Galilee, and on the Sea of Galilee where Christ performed so many miracles and uttered so many of His wonderful words. During the time of Herod, Roman luxury was introduced into Northern Palestine from the Sea of Galilee to Cæsarea Philippi. So there are in Tiberias to-day many evidences of the fact that the Romans were here. Herod Antipas was the founder of Tiberias. It is said that he preferred the seaside to any other place of residence, and here surrounded the palace which he built with dwellings for his court, with amphitheaters, bathhouses and temples. We give a picture of a horseshoeing scene, taken in Tiberias. The ground is so completely covered with rocks in Palestine that it is necessary to keep horses shod all the time.



PILLARS OF AHAB, SAMARIA. [JOHN, v:43.]—In going from Jacob's well at Shechem into Galilee, Christ would pass northward by Samaria, which is about seven miles from Shechem. There is no good reason why the columns in this picture should be called the "Pillars of Ahab," only on the account that Samaria was for a long time the capital of Ahab. These columns were really placed here by Herod in honor of Augustus, and in the days of our Savior this was doubtless a very important city. It is upon an eligible and beautiful location upon a prominence round as a sugar-loaf, from the top of which one gets a sight of the great Jezreel plains and the Mediterranean Sea in the distance. The hill Samaria, upon which the city once stood, is very fertile, and is now cultivated in wheat. The day upon which this picture was taken, our dragoman led us around the city, and the wheat was so high as to be as tall in some places as the tops of our heads while we were upon our horses.

heard *him* ourselves, and know that [v]this is indeed the Christ, the Saviour of the world.

43 ¶ Now[w] after two days he departed thence, and[y] went into Galilee.

44 For Jesus himself testified, that a prophet hath no honour in his own country.[2]

45 Then[z] when he was come into Galilee, the Galileans received him, having seen [a]all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46 So Jesus came again into [b]Cana of Galilee, where he made the water wine. And there was a certain nobleman,[3] whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought[c] him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, [d]Except ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, [e]come down ere my child die.

50 Jesus saith unto him, [g]Go thy way; thy son liveth. And the man [h]believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told *him*, saying, [i]Thy son liveth.

52 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour in the which Jesus [j]said unto him, Thy son liveth: [k]and himself believed, and his whole house.

54 This *is* again the second[4] miracle *that* Jesus did, when he was come out of Judea into Galilee.

CHAPTER V.

1 *Jesus on the sabbath-day cureth him that was diseased eight and thirty years.* 10 *The Jews therefore cavil, and persecute him for it.* 17 *He answereth for himself, and reproveth them, showing by the testimony of his Father,* 32 *of John,* 36 *of his works,* 39 *and of the Scriptures, who he is.*

AFTER this[a] there was a feast of the Jews; and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by the [1]sheep-*market*,[2] a [b]pool,[3] which is called in the Hebrew tongue Bethesda,[4] having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, [c]withered, waiting for the moving of the water.[5]

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever[6] then first after the troubling of the

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A.M. cir. 4034. A.D. cir. 30.

v 1 Jn. 4. 14; 2. 2. Mat. 18. 11; 20. 28; 28. 18, 19. Lu. 2. 10, 11. 32; 19. 10. Mar. 16. 15, 16. ch. 3. 14–18; 6. 37. 1 Jn. 4. 14.

w Mat. 15. 24. Ro. 15. 8.

y Mat. 4. 13; 13. 57. Lu. 4. 24, 38, 31. Mar. 6. 4. ch. 7. 1.

2 Our Lord's own or native country was Judea—his town, Bethlehem—and being honoured in Samaria, the land of strangers, he departs into Galilee, his adopted country, where, 'his own' at Jerusalem having rejected him, he is again received with honour. Thus Schleusner's change of 'for' into 'though,' is rendered, as it is rather unnatural, utterly unnecessary.—*C.*

z Mat. 4. 23, 24. Mar. 1. 14. Lu. 4. 31, 32.

a ch. 2. 13–23. Lu. 13. 1. Ex. 23. 14–17; 34. 23. De. 16. 1, 16.

b Jos. 15. 58. ch. 2. 1–11.

3 Or, *courtier* or *ruler*, Mat. 9. 18. [One who was of the royal family, connected by birth with Herod Antipas; or rather, one of the officers of his court, whether by birth allied to him or not.—*J.*]

c Ps. 78. 34. Ho. 5. 15. Mat. 9. 18; 15. 22; 17. 14, 15. Ps. 50. 15. Mat. 7. 7.

d 1 Co. 1. 22. Ac. 2. 22. ch. 2. 18.

e ch. 11. 21, 32, 37. Mar. 5. 35, 36.

g Mar. 2. 9; 3. 5; 7. 29, 30. Lu. 17. 14.

h ch. 11. 25. Ac. 14. 9. Mat. 8. 13; 9. 22; 15. 28.

A.M. cir. 4034. A.D. cir. 30.

i Ps. 71. 20. Mar. 9. 23. Mat. 8. 13; 15. 28.

j Ps. 107. 20; 33. 9.

k Ac. 16. 15, 34; 18. 8. Ge. 18. 19. Jos. 24. 15.

4 Not the second miracle of all that Jesus ever did, but the second he performed in Cana.—*C.*

CHAP. V.

A.D. cir. 31.

a ch. 2. 13. Lu. 2. 3. 2. De. 16. 1, 16. Nu. 28. 16. Ex. 23. 14–17; 34. 23. He. 10. 25.

1 Or, *gate*, Ne. 3. 1; 12. 39.

2 *Sheep-market.* 'Market' is not in the original; and, from Ne. 3. 1, it appears more probable it should be rendered 'sheep-gate.'—*C.*

b Is. 8. 6; 22. 9.

3 *A pool.* A bath surrounded by five porches—most probably a pentagon, inclosed on the exterior, and supported by pillars in front.—*C.*

4 *Bethesda.* The 'house of mercy'—a public infirmary.—*C.*

c 1 Ki. 13. 4. Mar. 3. 1, 4.

5 The best ancient MSS., including the Vatican and Sinaitic, omit the last clause of ver. 3, after 'withered,' and the whole of ver. 4. It seems highly probable that the words are an interpolation, inserted at an early period from some tradition.—*P.*

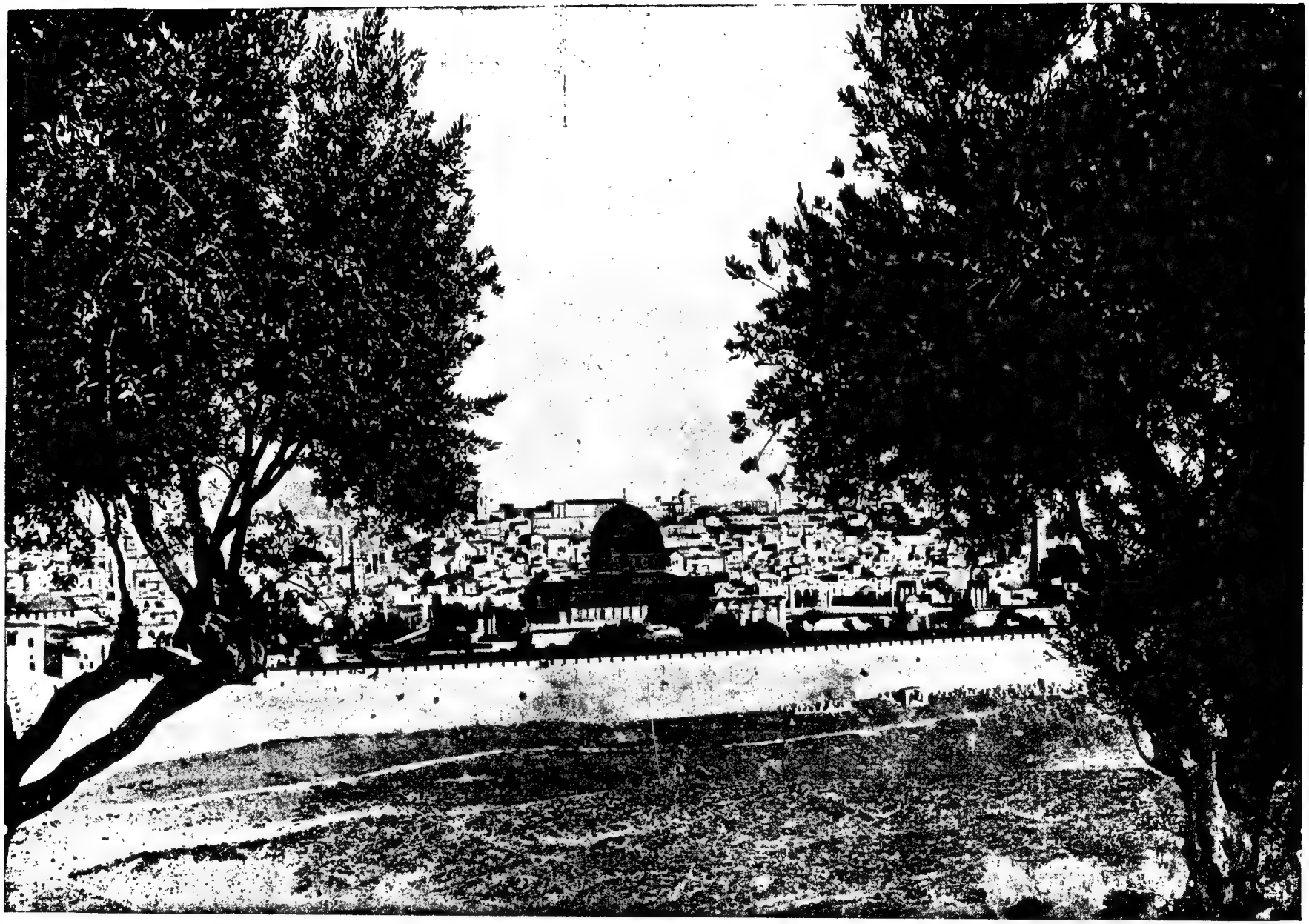
6 Pr. 8. 17. Ec. 9. 10. Mat. 11. 12. Eze. 47. 8, 9. Zec. 13. 1; 14. 8. Re. 22. 1, 2, 17. This healing pool was one of the last types of Christ, and his gospel, as healing diseased sinners.

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nities. Happy are those troubles which graciously direct sinners to him and his salvation; and when staggerings of heart issue in the firmness of faith. Happy is it when heads of families, great and small, are given to fervent prayer, and deeply concerned for the real and eternal life of children and servants; and when new favours from Christ, and a comparison of spiritual experiences, confirm men's faith; and especially when whole families are converted by his grace!

CHAPTER V. Ver. 17–23. As my Father, who instituted the Sabbath, continually performs his providential works on that as well as on other days, so I, who am his only begotten Son, partaking of the same nature and perfections, must be allowed to work along with him, as is meet.—My union with him, in nature, operation, and design, is such, that I can do nothing separately from him, but do always act in the same work, and in the same manner, and with the same divine power and authority as he does. And such is our union, will, and affection, that nothing of his counsels or operations is ever hid from me: yea, in co-operation with him, I will perform works still greater than the healing a lame man, that, if you will continue obstinate in your unbelief, ye may at least be astonished and confounded thereat. And as he at pleasure can restore the dead to life, so I, with equal power, can not only restore to natural life whoever I please, but bestow upon all who will receive me as their Savior eternal life, and give them power to resist evil. For the Father hath not reserved for himself, nor doth he exercise immediately by himself, the management of the present concerns of providence, or the future judgment of the world, but has intrusted the same to his incarnate Son; that, instead of being offended at his deep humiliation, men might be induced, by his bearing and executing this high commission, to pay the same religious worship and obedience to him as they are obliged to pay to the Father himself: and whoever neglects to honour him in this manner, is held a neglecter of the honour of the Father, who has authorized and is represented by him. 24–30. I, who am truth itself, solemnly assure you, that whosoever heartily receives my doctrine, relative to my person and office, and believes on my Father, who has constituted me Mediator, has a full title to, and the beginnings and earnests of, eternal life, and is completely translated from under the curse and condemnation of the law into a state of justification of life: and that the time is at hand when not only some, corporally dead, shall be restored to life by my word, but even they who are dead in trespasses and sins, will be regenerated and quickened to the obedience of faith, and live for ever: for as the Father has life essentially and necessarily in himself, and communicates life to every living creature, so he has constituted me, his essentially living Son, a quickening Spirit, full of life in myself as Mediator, and authorized me to communicate it to others. Nor need you think it strange that I say dead bodies and souls shall quickly be enlivened by my power; for, at the last day, the whole race of mankind shall by it be raised from the dead, and brought to my judgment-seat. The true saints, quickened by my Spirit dwelling in them, shall be adjudged to the full enjoyment of everlasting life; and they who died in their sins, raised by my power, shall receive a dreadful sentence of condemnation, to their utter and everlasting ruin.—But in all these things I neither do, nor can do, anything separately from my Father; for in all my administrations I proceed as one perfectly acquainted with his mind, and as his Messiah, instructed by him; and my whole management must necessarily be perfectly right, because I therein neither aim at nor pursue any private will of my own, different from, or opposite to, the will of my Father, but exactly discharge the commission which he hath given me in sending me into the world. 31–39. But I do not rest the matter upon my own mere testimony, as if that alone were sufficient: I appeal to that solemn testimony which John bare concerning me, and which ye cannot object against, since ye acknowledged him an eminent prophet, submitted to his baptism, and, for a time, appeared extremely fond of his instructions, till he offended you by his sharp reproofs and his attestations of my Messiahship. I mention his testimony, not as if it could establish my divine or mediatorial character, but only that I may reason with you upon your own principles, and omit nothing which may tend to your conviction and salvation.—For the miraculous and gracious works which I have performed, or will perform by my own power, are so great and good, as plainly to manifest me the Son of God and the promised Messiah. And the Father himself, in a manner which none of your nation ever before heard or saw, has, by a voice from heaven, attested me as his beloved Son, in whom he is well pleased. But it is evident, by your continued rejection of me, that neither his immediate declaration, nor the words of his prophets, make any lasting impression on you.—As ye profess to read and study the books of the Old Testament, as containing the true doctrine of eternal life, and as a mean of securing your eternal happiness, I charge you still more earnestly and impartially to search them, and observe what they teach: for they, in their types, promises, and prophecies, and the Holy Ghost by them, concur to represent me as the Son of God and the Saviour of the world. 40–47. But notwithstanding all this evidence, such is your pride, prejudice, carnality, and wilful obstinacy, that you will not apply to nor trust in me for pardon, peace, life, and salvation, in whom alone they are to be found. I neither need, have, nor seek human applause or external pomp and grandeur, but only aim at advancing the glory of God in the salvation of men. But I know that, notwithstanding all your high professions, ye are quite destitute of the love of God, and have the love of the world reigning in your heart. Hence, when I am come, authorized by JEHOVAH, and sufficiently attested to glorify him, to effect a spiritual salvation from sin and wrath, ye reject me, because I oppose your darling vices, and give you no ground to expect worldly riches, honour, power, or pleasures. But if any mere impostors should flatter you in your sins, and promise you temporal deliverances, wealth, and grandeur, ye will readily entertain and follow them, to your own destruction.—And, indeed, while your hearts are so full of carnal ambition of worldly honours and applause, and so regardless of the spiritual, substantial, and eternal honours which God alone bestows on his people, it is impossible that ye can believe on me, whose appearances are so mean and doctrines so self-denying. But though I charge home your faults upon you for your conviction, I came not to spy out, aggravate, or accuse you of your crimes to God, but to be a merciful Saviour and Advocate. Nor need I turn your accuser, when Moses, by whose law ye expect to be saved, by his writings sufficiently indicts and condemns you for your unbelief and other wickedness: and had ye believed his declarations, ye could not but have believed me, as all the types in his law, and the prophecies recorded by him, evidently point to and are fulfilled in me. But if ye will not be convinced by what he, for whom you profess so high a regard, hath said, it cannot be expected that ye will believe me, whom ye treat with contempt, and run down as an impostor.

Ver. 4. *An angel.* Some imagine 'a messenger from the Sanhedrim;' and many ascribe the sanative power of the water to



VIEW OF JERUSALEM FROM BETHESDA. [JOHN, v:2.]—"Now there is at Jerusalem by the sheep market a pool which is called in the Hebrew tongue Bethesda, having five porches." Jerusalem is interesting from all points of view, but somehow the view of the Holy City takes on additional interest when we are looking at it from some point connected with our Savior. Perhaps the most suggestive view of Jerusalem is from the Mount of Olives, because looked over from this sacred height by our Lord so often. Bethesda is a very interesting place from which to contemplate the city of David, because here Christ healed an impotent man of an infirmity that had afflicted him for thirty-eight years. It was this miracle of Christ that provoked the wrath of his countrymen, because it was wrought on the Sabbath

water stepped in, was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity [d]thirty and eight years.

6 When Jesus saw him lie, and [e]knew that he had been now a long time *in that case*, he saith unto him, [g]Wilt thou be made whole?

7 The impotent man answered him, Sir, [h]I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.[7]

8 Jesus saith unto him, [i]Rise, take up thy bed, and walk.

9 And [j]immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

10 ¶ The Jews therefore said unto him that was cured, It is the sabbath-day: [k]it is not lawful for thee to carry *thy* bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed [l]wist not who it was: for Jesus [m]had conveyed himself away, a multitude being[8] in *that* place.

14 Afterward Jesus findeth him in [o]the temple, and said unto him, [p]Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15 The man departed, and [q]told the Jews that it was Jesus which had made him whole.

16 And therefore did the Jews persecute Jesus, [r]and sought to slay him, because he had done these things on the sabbath-day.

17 ¶ But Jesus answered them, [s]My Father worketh hitherto,[9] and I work.[1]

18 Therefore the Jews [t]sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making[u] himself equal with God.

19 ¶ Then answered Jesus and said unto them, [v]Verily, verily, I say unto you, [w]The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.[2]

20 For[y] the Father loveth the Son, and showeth him all things that himself doeth: and he will show him greater works[3] than these, that ye may marvel.

21 For as the Father [z]raiseth up the dead, and quickeneth *them;* even so the Son quickeneth whom he will.

A.M. cir. 4035.
A.D. cir. 31.

d Ac.3.2.Lu.8.43;13.16.ch.9.1.23.
e ch.21.17. Ps.142.3. He.4.13.
f Is. 65. 1. Je. 13. 27. Lu.19.41.
h De.32.36. Ps.72.12-14;142.4;102.17. Ro.5.6.2 Co.1.9,10.
7 And so he got no good, ver.4.
i Mar.2.11. Lu.5.24. Mat.9.6.Is.65.24.
j Ps.33.9; 107.20. ch. 9. 7. Mar. 1. 31, 42; 2. 12; 3.5; 5.13,29,42; 7.30, 35; 8.25; 9.27; 10.52. Is. 35.6.ch.9.14.
k Je.17.21,22.Ne.13. 10.Mar.2.24. Lu.6.2,7, 9; 13.14,15; 14.1,3. Ex. 20.10; 31.12; 35. 3. Nu. 15.32,36.Mat.12.2.
l ch.14.9.
8 Or, *from the multitude that was.*
m Lu.4.30.ch.8.59.
o Is.38.22. Ps.84.1,2, 10;66.13-15.
p ch. 8.11. Ezr. 9.13, 14. 1 Pe. 4.3. Le.26.21. Mat.12.45.
q Mar.1.45; 7.36. ch. 4.29
r ch.7.23;9.16. Lu.6. 2,6-11;13.10-17;14.1-6. ver.9.
s ver. 21; ch.9.4; 14. 10.
9 *My Father worketh hitherto* — his works of mercy on the Sabbath, *and I* (his Eternal Son) *work* with him.—*C.*
1 God works in upholding, by an unceasing exercise of his almighty power, the universe and its wondrous mechanism; he works in providence, watching over and providing for the wants of his dependent creatures:—So Christ worked, healing the sick, giving food to the hungry, and performing acts of love and mercy. The principle in accordance with which the Sabbath is to be observed is thus indicated. We are not to rest in indolence, in simple cessation from manual or mental toil; but we are to follow the divine example, and engage actively in works of necessity and mercy, whether in regard to ourselves or to others.—*P.*
t ch.7.19; 8. 7; 10.32, 33;16.9.
u Phi. 2.6. ch.10.30, 33;14.9. Zec.13.7.
v See ch.3.3,5;11.51.
x ver.21,30; ch.8.56; 9.4;12.49;14.10;1.3. He. 1,2,3. Ep.3.9. Pr.8.22-31.Is.9.6.
2 This verse indicates unity of will, nature, and action in the Father and the Son.—*P.*
y Mat.3.17; 12.18;17. 5. 2 Pe.1.17. ch.1.18; 3. 35; 8.28; 14.12; 17.2,26; 10.18;ver.21-29.
3 *Greater works.* Raising the dead, whether spiritual or natural.—*C.*
z Ro.4.19. De.32.39. Lu.7.14;8.54.ch.11.25, 43;17.2. Mat.27.52,53.

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* Alford has very fully brought out the connection of this verse with the preceding context, and has shown the scope of the whole passage. My 'works are only indirect testimonies; the Father himself, who sent me, has given direct testimony concerning me. Now that testimony cannot be derived by you, nor any man, by direct communication with him; for ye have never heard his voice nor seen his shape. Nor, in your case, has it been given by that inward witness which those have in whom his word abides; for ye have not his word abiding in you, not believing on him whom he hath sent. Yet there is a form of this direct testimony of the Father accessible even to you—*Search the Scriptures.*'—*P.*

A.M. cir. 4035.
A.D. cir. 31.

a ver.27; ch.3.35; 17. 2;13.3.Mat.11.27;25.31-46; 28.18.1 Pe.4.5.Ro. 2.16; 14.10. 2 Co.5.10. 2 Ti.4.1.Ac.10.42;17.31.
b Ps.2.12;45.11.ch.4. 1. Mat.28.19. Re. 5. 8-13.1 Jn.2.23;5.10.
c Mat.7.24,25. ch. 3. 15,16,18,36; 6. 40,47; 8. 51; 20.31. Ro.8.1,2.Ep. 2.5,6.1 Jn.3.14.
d See ver.21,28.Ep. 2.1,5; 5.14. Lu.9.60; 15. 24,32. Ro.6.4,13. Ga.2. 20.Col.2.13.1 Co.15.45. Re.3.1.
e Je. 10. 10. ch. 17. 2. 1 Jn.5.20. 1 Ti.6.15. ch. 1. 4; 11. 25. 1 Co.15. 45. ver.21.
g Da. 7. 13, 14. Mat. 28.18. Ep.1.20-23. Phi. 2.9-11.1Pe.3.22. Ac.17. 31. See ver.22.Ac.10. 42.
4 That knowing him to be 'touched with the feeling of their infirmities,' and to have put away their sins, believers might not only come 'boldly to the throne of grace,' on earth, but also to the 'judgment-seat' of the great day.—*C.*
h ver.25,27. Lu.7.14. ch.11.43. Ep.2.1,5. Ga. 2.20.
5 *Marvel not at this* my power to quicken dead souls, and raise them from their sins, for 'the hour is coming' in which I shall quicken dead bodies also, and raise them from their graves.—*C.*
i Job 19.25,26. Is.26. 19. Da.12.2,3. Mat.25. 31-46. 1 Th. 4. 16, 17. 2 Th.1.8,9. Re.20.11-15.
j ver.19; ch. 6. 38; 8. 28.Is.11.2-5.He.3.6.
k Ps.40.7,8. Mat.26. 39.ch.4.34;18.11;6.38.
6 *i.e.* I alone, ch. 8. 14; ver.32,33,36; ch.14. 12. Pr. 27. 2. Ke. 3. 14. Nu.35.30.De.17.6.
7 *Not true.* His witness might be morally accurate, yet 'not true' (that is, not sufficient) in the legal sense, the only sense here intended.—*C.*
l ch. 1. 6-8,15, 26, 27, 29-36;3.28-36;8.18. Ac. 10.43. 1 Jn.5.7-9. Mat. 3.11,12. Mar.1.7. Lu.3. 16. Ac.13.25, or Is.42. 1. Mat.3.17;17.5.
8 This is *God the Father*, who testified to Christ at his baptism and in the transfiguration. Ver. 34 shows that the statement can only refer to God.—*P.*
n ch. 1. 7, 19-27, 32. Mal.3.1; 4.5,6. Is.40.3-9.ch.2.15,20,36.
o Lu.19.10.ch.20.31. Ro.3.3;15. 4.1 Ti.4.16.
p Mat. iii.; 11. 7-14; 21.26; 17.12,13. Mar.1. 2-11; 6.14,20. Lu.1.15-17,76,77; iii. ch.1.6-30; 3.28-36. Ga.4.15. Mat. 13.20,21.2 Pe.1.19.
q ch.10. 25,38; 14.12; 15. 24; 17. 4. Ac. 2. 22. Mat.11.4,5.
r Mat.3.17; 17.5. Is. 42.1-7. 2 Pe.1.17. ch.8. 18;12.28;14.10.
s Ex. 20. 10; 33. 20. De.4.12.1 Ti.6.16.1 Jn. 4.12.ch.1.18.
t Ps.119.11.1 Jn.2.14. Pr.2.1,2;6.21;7.1,2. De. 6.6-9.
u Is.49.7; 53.1-3. ch. 1. 11. Lu.7.30.
v De. 6.6-9. Is.8.20; 34.16.Ac.17.11. Lu.16. 29-31.
x See Lu. 16. 29; 24. 27,44.ch.1.45; ver.46. 1 Pe.1.10,11.
9 See note * in first column.

22 For the Father judgeth no man, [a]but hath committed all judgment unto the Son;

23 That[b] all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.

24 Verily,[c] verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25 Verily, verily, I say unto you, [d]The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.

26 For[e] as the Father hath life in himself, so hath he given to the Son to have life in himself;

27 And[g] hath given him authority to execute judgment also, because[4] he is the Son of man.

28 Marvel not at [h]this:[5] [i]for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

30 I[j] can of mine own self do nothing: as I hear, I judge: and my judgment is just: because [k]I seek not mine own [l]will, but the will of the Father which hath sent me.

31 ¶ If I bear[6] witness of myself, my witness is not true.[7]

32 There[l] is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.[8]

33 Ye[m] sent unto John, and he bare witness unto the truth.

34 But I receive not testimony from man: [o]but these things I say, that ye might be saved.

35 He[p] was a burning and a shining light: and ye were willing for a season to rejoice in his light.

36 ¶ But I have greater witness than *that* of John; for the [q]works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And[r] the Father himself, which hath sent me, hath borne witness of me. [s]Ye have neither heard his voice at any time, nor seen his shape.

38 And ye have not his word [t]abiding in you: [u]for whom he hath sent, him ye believe not.

39 ¶ Search[v] the scriptures; for in them ye think ye have eternal life: [x]and they are they which testify of me.[9]

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natural mineral qualities. But a messenger from the Sanhedrim could have performed no miracle, and as the first stepping in after the troubling of the water was the person healed, the whole matter was a standing, but occasional, miracle, which God, for wise purposes, had been pleased to continue as a witness to an unworthy generation. *C.*

Ver. 14. *Sin no more.* Our Lord seems, in this admonition, to refer to some youthful sins of this old man, by which his disease had been induced; and as the man was evidently friendless, ver. 7, and most probably a stranger—so that our Lord could know nothing of his history—in this reference he gives him an evidence of supernatural knowledge as well as power.—*Note*, As 'the wages of sin is death,' so are diseases the earnest of the payment. That sometimes they are punishments is obvious to the senses, as in the case of intemperance; at other times they are admonitions to watch, pray, and be ready; at other times they are exercises of faith, producing more fruitfulness in the sufferers; and other times they are examples of patience, whereby God is glorified, his children and saints strengthened, and sinners induced to pray that they might 'die the death of the righteous.' *C.*

Ver. 18. *Because he said that God was his Father,* πατέρα ἴδιον, his own (personal) Father. The whole Jewish nation considered God their Father. They must, therefore, have understood our Lord in a very different and infinitely higher sense. *C.*

Ver. 19. *The Son doeth nothing of himself.* No person in the Godhead acts independently of the other. 'These things doeth the Son;' not *such* things, but 'the same things'—acting in perfect union of nature and consent of will with the Father. *C.*

Ver. 23. This perfect equality, nay identity, of 'honour' between the Father and the Son not only proves the Godhead of

40 And[y] ye will not come to me, that ye might have life.

41 ¶ I[x] receive not honour from men.

42 But [a]I know you, that ye have not the love of God in you.

43 I[b] am come in my Father's name, and ye receive me not: [c]if another shall come in his own name, him ye will receive.

44 How[d] can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only?

45 ¶ Do not think that I will accuse you to the Father: [e]there is *one* that accuseth you, *even* Moses, [f]in whom ye trust.

46 For had ye believed Moses, ye would have believed me: [h]for he wrote of me.

47 But, [i]if ye believe not his writings, how shall ye believe my words?[1]

CHAPTER VI.

1 *Christ feedeth five thousand men with five loaves and two fishes.* 15 *Thereupon the people would have made him king.* 16 *But withdrawing himself, he walked on the sea to his disciples:* 26 *reproveth the people flocking after him, and all the fleshly hearers of his word:* 32 *declareth himself to be the bread of life to believers.* 66 *Many disciples depart from him.* 68 *Peter confesseth him.* 70 *Judas is a devil.*

AFTER these things [a]Jesus went over the [b]sea of Galilee, which is *the sea* of Tiberias.[1]

2 And[c] a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And [d]Jesus went up into a mountain, and there he sat with his disciples.

4 And[e] the passover, a feast of the Jews, was nigh.

5 When[g] Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 And this he said to [h]prove him: for he himself knew what he would do.

A.M. cir. 4035.
A.D. cir. 31.

y Ro.8.7. ch.1.11; 3.19. Is.49.7; 53.1–3. Ps. 81. 11. Ho. 11. 2,7. He. 10.29.

x ch. 6. 15; ver. 34. 2 Co.8.9. 1 Th.2.6. Mat. 20.28.

a Je.17.9,10. Re.2.23. Lu. 16. 15. Mat.23.13–28.

b ch. 3.16. Ex.23.21. He.5.4,5, with Is.53.2, 3.Ch.1.11.

c Mat.24.6,24. Ac.5. 36,37;21.38.

d ch. 12.43. Ro.2.10, 29.

e Ro.2.12; 3.19,20; 7. 9–14. Ga.3.10. ver.46.

g ch. 8. 6. Mat. 15.7. Ac.6.11,14.

h Ge.3.15;12.3;17.18; 22.18; 49.10. De.18.15–18. Ex. xii. xxv.–xxx. Le. i.–xvi. Nu. iii. iv. viii. xv. xxviii. xxix. Ac. 26.22. Ro. 10. 4. Ga. 4. 24. Col.2.17. He.vii.–x.

i Lu. 16. 29, 31. Ro. 10.17.

1 Our Lord here bears full testimony to both the Mosaic authorship and divine authority of the Pentateuch. He goes so far as to affirm by implication, that no man can believe Christ's words who does not believe Moses' writings.—*P.*

CHAP. VI.

A.D. cir. 32.

a Mat.14.13–21. Mar. 6.31–44. Lu.9.10–17.

b Mat.4.18;15.29;14. 34. Lu. 5. 1. Nu.34.12. Jos.12.3.

1 See note on Mat. 4.18.—*C.*

c Mat.4.23–25;8.1;11. 7;12.15;13.1;14.13,14.

d ver.15. Mat.5.1;14. 23;15.29. Lu.6.12;9.28.

e Le. 23. 5. Ex. 12.6. De.16.1. Nu.28.6.

g Mat.14.15. Mar.6. 35. Lu.9.12. ch.4.35.

h Ge.22.1. De.8.2,16; 33.8. 2 Ch.32.31.

* From this and the like expressions upon similar occasions, it is evident that our Lord's 'grace before meat' is not so properly designated 'asking a blessing' as 'giving thanks;' for he appears rather to take the food provided as evidence of the blessing already bestowed, and to return thanks to the Father, by whom it had been graciously provided.—*C.*

A.M. cir. 4036.
A.D. cir. 32.

2 *i.e.* £6, 9*s.*, Nu.11. 21,22. 2 Ki.4.43. Mar.6. 37.

i ch.1.40–44. Mat. 4. 18.

j Nu.11.21,22.2 Ki.4. 43. Mat. 14. 17. Mar. 6. 38. Lu.9.13. ver.6.

k Mat. 14.19. Mar.6. 39,40. Lu.9.14,15.

l Mat.14.19,20. Mar. 6.41–43. Lu.9.16,17. Ps. 37. 16. Pr. 13. 25; 15.16, 17.

m Ne.9.25. 1 Sa.9.13. Mat.15.36;26.27; 24.45. Ex. 23. 25. Ro. 14. 6. 1 Ti.4.5.

3 See note * in first column.

4 Ne.8.10. 1 Ki.17.15, 16. Pr. 3.9,10; 11.24,25. Phi. 4. 19. The disciples had much more left than they had at the beginning.

o Ge.49.10. De.18.15 –18. Is. 7. 14; 9. 6; 35.4. Lu.7.16;24.19. ch.1.21; 4.19,25,42;7.40.

5 This single miracle of Christ was greater than the forty years of manna in the wilderness; for in the giving of that bread the hand of Moses was neither seen nor proclaimed. But here the miracle was directly the work of our Lord—an answer to his prayer—an emanation of his power.—*C.*

p ch.5.41;18.36;19.14, 15. Mat.21.9. Ac.14.13. Mar.6. 46. Mat. 14. 23. ch.2.24.

6 Rather, 'the mountain' upon which he had sat with his disciples, ver.3. It does not appear from the narrative that he had come down, as some suppose, to the plain, and returned to the mountain; but merely that he withdrew into some of its more secret recesses to prevent any popular tumult.—*C.*

q Mat. 14. 22–33. Mar.6.45–54.

7 See note on Mat. 14.15.—*C.*

8 Westward.

r ch.2.12;4.46. Mat. 4.13;11.23.

9 It is evident they had expected him to follow them in another ship, and did not look for his miraculous walking on the water; for had they expected the miracle, they would not have been afraid.—*C.*

s Ps.107.25;135.7.

1 A furlong is the eighth part of a mile, Lu.24.13.

t Job 9. 8. Ps. 29. 10; 93.4;89.9.

7 Philip answered him, Two hundred penny-worth[2] of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, [i]Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley-loaves, and two small fishes: [j]but what are they among so many?

10 And Jesus said, [k]Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And[l] Jesus took the loaves; and when he had [m]given thanks,[3] he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.[4]

13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, [o]This is of a truth that prophet that should come into the [5]world.

15 ¶ When[p] Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a [6]mountain himself alone.

16 And[q] when even[7] was *now* come, his disciples went down unto the sea,

17 And entered into a ship, and went[8] over the sea toward [r]Capernaum. And it was now dark, and Jesus was not come to them.[9]

18 And [s]the sea arose by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs,[1] they see Jesus [t]walk-

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the Son, but, from the strong declaration of our Lord, both positively and negatively expressed, may be gathered the heinousness of the infidelity that denies his Godhead, involving practical atheism, inasmuch as it makes the Father a liar in the testimony he has so abundantly and frequently given to his Son, 1 Jn. 5. 10. *C.*

Ver. 25. It is evident, since 'the hour now is,' that 'the dead' to whom our Lord here refers are 'the dead in trespasses and sins,' Ep. 2. 1, whom he 'quickens' into the life of faith by his Word and Spirit. *C.*

Ver. 26. *Given.* The Godhead of the WORD, of the SON OF GOD, is eternal, and therefore underived; but everything possessed by Jesus, as the Christ, is 'given' from the Father, whose 'Servant' he became by the incarnation, Phi. 2. 6–11; Heb. 10. 7–10; Ga. 4. 4. *C.*

Ver. 37. *Ye have neither heard his voice,* &c. That the whole people of the Jews heard the 'voice' of God at Sinai —that they saw his 'shape,' rather the visible representation of his presence, in the Shekinah, is recorded by Moses—and also that many of them heard the voice of God at our Lord's baptism, is declared by Matthew.—May not the apparent contradiction, however, be fully removed by taking the word 'heard,' as it often is, to mean hearing, 'in attending, believing, and obeying.' See Ex. 6. 12; De. 30. 17; Is. 30. 9; 55. 3; Je. 11. 10; Eze. 3. 27; 33. 31; Mat. 10. 14; 18. 17; Jn. 9. 27; Lu. 18. 21; 1 Co. 14. 21; Ga. 4. 21; Re. 1. 3. The word 'seen' being likewise taken to signify, as it often does, to 'discern, discover, and acknowledge'—is a literal statement of fact;—for when the Jews 'saw' Jesus, they neither discerned, discovered, nor acknowledged any 'form, or comeliness, or beauty, that they should desire him,' Is. 44. 9; 53. 2; Je. 5. 21; Mat. 13. 13; Jn. 3. 3; 12. 40; Ro. 7. 23; 11. 8. *C.*

REFLECTIONS.—It is a great mercy that our world is not altogether filled with persons diseased, since sin hath introduced such a variety of evils. Marvellous, as well as numerous, were the types by which God prefigured his Messiah. And who, sensible of spiritual distempers, would not gladly wait at the pool of ordinances for relief! Jesus graciously prevents the most needy and miserable with his mercy: and his word powerfully convicts and enables to obedience. And yet much weakness and ignorance sometimes remain for a while. It is wonderful that his kindness should have occasioned to him such malicious hatred and envy. And marvellous is his wisdom, that this abuse of him should be the mean of a more clear manifestation of himself, as the Son of God and promised Messiah. How sufficient is he to save sinners who is both God and man; one with, and equal to, God; knowing, willing, and performing the same things as JEHOVAH his Father! Even in his mediatorial character he is the absolute Lord of life and death, who manages all providences, quickens the dead, examines all causes, and distributes eternal happiness according to men's deeds. Faithfully he executes his office, to the glory of God and the salvation of men. And worthy is he to be honoured and worshipped equally with the Father, that God may be glorified and worshipped in him. What ground is there for the most undoubting confidence in him who hath such attestation from prophets, from miracles, from God himself!—And it becomes us seriously to search the Scriptures, where every saving truth concerning him is to be found.—But, alas! fearful are the effects of ignorance, pride, and carnal ambition. No clear and earnest ministrations of truth can affect such as are under the power of these things. —Owning the authority of the Scriptures, they neither understand, believe, nor practise them. Pretending regard to Jesus, they will never receive him for salvation, and yet are ready to run after the vilest impostors. —It is the highest folly to lean to the broken law for happiness when it so charges us with our sins: and greatly absurd to prefer men to Christ, and yet disregard even these our human favourites when they instruct us concerning Christ.

CHAPTER VI. Ver. 27–29. Beware of laying out your principal care and labour about temporal provision or other perishing enjoyments; but chiefly inquire after, and labour to possess, those spiritual and eternal blessings which I, as anointed and miraculously attested by my Father, freely give to every one that believes in me. Your great and important work, which God commands and seeks as a source of obedience and means of acceptance, is cordially to believe on and receive me, as the SENT of God, and his unspeakable gift offered in the gospel. 30, 31. What token can you produce of your Messiahship, and superiority to Moses, who not merely multiplied provision, but for forty years miraculously nourished our fathers in the wilderness with manna from heaven? 32–59. Christ calls himself *bread* in allusion to the *manna*, and because he, in his person, offices, work, and fulness, is the mean of all our spiritual and eternal life, happiness, and comfort. He is the *true bread*, of which the manna and all the bread used in the ancient oblations were but a typical shadow, and which is infinitely excellent, important, and permanent in its virtue. He is *living bread*, having all life in himself as Son of God, and as Mediator, and as being the Author of all spiritual life to sinful



TIBERIAS, ON THE SEA OF GALILEE. [John, vi:23.]—"Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after the Lord had given thanks." Before us is a picture of this same Tiberias as it appears to-day. We see the little boats out on the sea, doubtless like those used in the time of our Lord. We see the fishermen's nets drying. We see the cactus and the palm trees, and the scattering fig and olive trees. We have in this picture all the things well nigh representative of Tiberias as it is to-day—sea, boats, nets, ruins, palm tree, fig tree, olive tree and one new building. Once the magnificent expression of Roman power and Roman taste in architecture, Tiberias is now the broken and desolate home of about four thousand Jews, who themselves seem also to be desolate and without heart.

ing on the sea, and drawing nigh unto the ship: and[u] they were afraid.

20 But he saith unto them, It is I; be not afraid.

21 Then [v]they willingly received him into the ship: and immediately the ship was at the land whither they went.

22 ¶ The day following, when the people which stood[2] on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;

23 (Howbeit there came other boats[3] from Tiberias,[4] nigh unto the place [w]where they did eat bread, after that the Lord had given thanks:)

24 When the people therefore saw that Jesus was not [y]there, neither his disciples, they also took shipping, and came to Capernaum,[5] seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, [z]Ye seek me, not because ye saw the miracles,[6] but because ye did eat of the loaves, and were filled.

27 Labour not[7] for [a]the meat which perisheth, but for [b]that meat which endureth unto everlasting life, which [c]the Son of man shall give unto you: [d]for him hath God the Father sealed.[8]

28 Then said they unto him, [e]What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, [g]This is the work of God, that ye believe[9] on him whom he hath sent.

30 ¶ They said therefore unto him, [h]What sign[1] showest thou then, that we may see, and believe thee? what dost thou work?

31 Our[i] fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven;[2] but my Father giveth you [j]the true bread from heaven.

33 For[k] the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, [l]evermore give us this bread.[3]

35 And Jesus said unto them, [m]I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 But I said unto you,[4] That [o]ye also have seen me, and believe not.

37 All[p] that the Father giveth me[5] shall come to me; [q]and him that cometh to me I will in no wise cast out.

38 For [r]I came down from heaven, [s]not to do mine own will, but the will of him that sent me.

39 And[t] this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, [u]that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then [v]murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, [x]Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 No[y] man can come to me, except the Father which hath sent me draw[6] him: and I will raise him up at the last day.

45 It[z] is written in the prophets, And they shall be all taught of God. [a]Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

A.M. cir. 4036
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[u] Mat.14.25-33.Mar. 6.48-51.Is.40.27,28; 41. 10,14;43.1,2;46.3,4. Ps. 35.1. Re.1.17,18. Is.51. 12,13.

[v] Ca.3.4.Ps.24.7-10. Lu.2.28-30.Re.3.20.

2 These persons appear to have remained, in hope of finding our Lord, to compel him to assume the crown.—*C.*

3 In some of these they therefore concluded that our Lord had secretly passed over to Capernaum. —*C.*

4 Or, *Cinneroth*, Jos.11.2.Nu.34.11.ver. 1.

[x] ver.10,11.

[y] ver.15.

5 A city on the west of the Sea of Galilee, ver.17.

[z] Ps.78.34,37. Is. 58. 2. Ro. 16. 18. Phi. 2.21. Ja.4.3,4.

6 *Not because ye saw the miracles.* Rather, 'Not because ye saw miracles' (as in ver.2), but because ye did eat, &c. Not as being convinced by visible miracles, which should lead spiritual men to acknowledge the divine evidence for Messiah by a process of reasoning, but by the appetite, which leads sensual men, as 'the beasts that perish,' by the mere animal impulse of want and supply.—*C.*

7 Or, *Work not.*

[a] ch.4.13. Ec.1.2;5. 11. Mat.6.19,20. Col.3. 2;22.1 Co.6.13.

[b] ver.40,54,58; ch. 4. 14.Lu.10.42.Je.15.16.

[c] Is. 55. 1-3. ch.17.2. Ro.6.23.1 Co.15.10.

[d] ch.8.18. Ps.2.7;40. 7. Is. 42.1. Ac.2.22; 10. 38.Is.11.2-4;61.1.ch.3. 34.2 Pe.1.17. Mat.3.16, 17;17.5.

8 *Sealed*—by the unmeasured gift of 'that Spirit of promise' which came upon him at his baptism, and still abides with him in miraculous energy. Mat.3.16.Ep.1.13.—*C.*

[e] De. 5. 27. Mi.6.7,8. Mat.19.16.

[g] Ex.23.21.1 Jn.3.23; 5. 10-12. ch.3.15-18,36; 14.1. Ps.2.12;45.10,11.

9 How is believing a work?—1. It is a work of the Spirit of God in the intellectual man as much as the production of light out of darkness is a work in the natural world. 1 Co. 12. 3. 2. As it is a mental act of man himself in the examination and acknowledgment of evidence. 3. As it is eminently the primary work in the heart, from which all acceptable works must flow, Ga. 5. 6. He. 11.6; 12.28. Ro.12. 1,2.1 Pe.2.5.—*C.*

[h] Mat.12.38;16.1.ch. 2.18.1 Co.1.22.

[i] Ex.16.4,14 15. Nu. 11.7.Ne.9.15,20. Ps.78. 24,25.1 Co.10.3.ver.49.

1 *What sign*, directly from heaven, showest thou that we may see and believe thee to be, not merely 'that Prophet' foretold by Moses, but the 'Son of God,' the Messiah? Now, that the Jew; distinguished between 'that Prophet' and Messiah, is evident from ch.7.40,41.—*C.*

2 *Moses gave you not that* (true) *bread from heaven*, which feeds the soul to eternal life, but that mere temporal bread that feeds the body for death and corruption.—*C.*

[j] ver. 33,35,48,50,51, 53-58; ch.3.16. Ga.4.4. 1 Jn.4.9,10,14.Ga.1.20.

[k] ch.10.9;7.13,16,17; 14.6;1.4.1 Ti.1.15,16.

[l] ch.4.15.Ps.4.6.ver. 26.

3 They understood him still as speaking of mere temporal food.—*C.*

[m] ver.41,47-58;ch.7. 37, 38; 4.14. Is. 55. 1,2. Pr.9.5.Col.2.10,19.Ga. 2.20.Re.7.16.

4 *I said unto you*, &c. The multitude whom Jesus had addressed (ch. 5. 24-47) had followed him, ch. 6. 2. He therefore seems here to refer to that former discourse, and to tax them with continued unbelief, and to attribute their following him to mere secular and sensual motives. See ver.26.—*C.*

[o] ver.14,26,34,64;ch. 1.11;5.40;12.37.Is.53.2, 3.

[p] ver. 39, 45. 2 Ti. 2. 19. Ro. 11. 5, 7. ch.17.6, 8; 10. 26-29. 1 Jn. 2. 19. Mat.11.28. Is.45.17,22; 55.1.Mat.24.24.

5 *All that the Father giveth me*, as his children by a living faith, and my brethren by redemption, 1 Pe. 1.3. Jn.1.12. He.2. 11-17.—*C.*

[q] Ps. 102.17. Is.1.18; 55.7. Lu.23.42,43. 1 Ti. 1.15,16.Re.22.17.

[r] Ep.4.9.1 Ti.1.15.

[s] Ps. 40.7,8. Is. 42. 1; 49. 3. Mat. 20.28; 26.39. ch.4.34;5.30. Phi.2.7,8. He.5.8.

[t] ch. 10.28; 17. 12; 18. 9;5.28,29. Mat.18.14. 2 Ti.2.19.1 Jn.2.19.Jude 1.Col.3.3.

[u] ver.37,47,54; ch.3. 15-18; 14.19; 11.25. Is. 42.6,7;49.6,8.

[v] ver. 52, 60, 61, 66. Lu.5.30;15.2;19.7.

[x] Mat.13.55. Mar.6. 3. Lu.4.22.Ga.4.4 Ro. 9.5;8.3;1.3.

[y] 1 Co. 4. 7. ver. 65. Phi.1.29.Ca.1.4. Je.17. 9.Ro.8.7,8.Tit.3.3,5.

6 By the teaching of his Word and Spirit, acting upon the understanding and affections. See ver.45.—*C.*

[z] Is.54.13. Je.31. 33, 34.Mi.4.2. He.8.10-12; 10.16.

[a] Mat. 11. 27. Ga. 1. 15,16. Ep.1.17-20. Ac. 26.17,18.Phi.1.29.2Co. 4.6.

men. He is *bread of life*, which gives spiritual life to dead souls, and nourishes them up in knowledge and grace, comfort and holiness, to eternal life; and none that receive him by faith shall ever perish with hunger, or thirst for any necessary blessings. His *flesh is meat indeed, and his blood drink indeed.* His person God-man Mediator, and his righteousness, with the blessings secured by it, are eminent and gracious means of our spiritual and eternal life. To *eat his flesh and drink his blood*, is by faith to receive and rest on him for salvation, as God in our nature, who has fulfilled the law, and secured, and bestows all heavenly blessings upon us;—and by means hereof Christ *dwells* in us and we in him. There is the closest union and communion between him and us;—he dwelling in us by his Spirit, and we dwelling in him by the permanent habit of faith, and holding fellowship with him by repeated acts of it. 63, 64. Why do ye conceive prejudice against my saying that I came down from heaven, when in a short time some present shall see me ascend back to it? And the eating of my flesh and drinking of my blood must be understood in a spiritual, not in a carnal sense. It is only the operation of the Spirit of God that quickens souls to a spiritual and eternal life. The carnal eating of my flesh could profit no one. My words, which I have spoken unto you, relate to spiritual things: and are the means of conveying the Holy Ghost, and his enlivening influences, into men's hearts. But some of you, who profess to be my disciples, do not heartily believe in me; and are therefore ready to cavil at my doctrine, and put the most absurd construction on my words.

REFLECTIONS.—Worthy of repeated remembrance are the great works of our Redeemer. He often graciously perplexes his people, that he may have the honour of kindly answering their doubts. And if we have him with us, we can never want any good thing. The more liberal we are to others, from a principle of faith and love, the more liberal God will be to us. But we must never waste anything in hopes of his miraculous supply. Carnal minds greatly mistake the nature of Christ's kingdom. And his ministers ought earnestly to avoid every political office and work. Dark nights of desertion, temptation, and distress often quickly succeed the most delightful seasons of fellowship with Christ, and even himself is suspected for Satan. But under all our distresses his word alone can relieve and comfort. And his presence is doubly precious after fearful storms of darkness and grief. Powerfully do his visits hasten forward his people to the haven of glory. They therefore who truly love him, will grudge no pains to find him: and often they meet with him sooner, and more easily, than they expected. But, alas, that ever he should be sought, not from love, but for some carnal advantages!—What a wonderful, well furnished, and divinely authorized Saviour is Jesus Christ! Heavenly and divine is his original;—deep was his debasement, even unto death;—and high his exaltation to his Father's throne. He hath in himself, and gives to our souls, the living, life-giving, substantial, and abundant provisions of his grace.—And freely granted by himself and his Father to sinful men are all the blessings of his love. Yea, even the weakest act of faith on him secures permanent grace, a glorious resurrection, and eternal life! Every poor sinner is invited to him; and no one who comes, however weak or wicked, shall be neglected or turned away. But none either will or can come till they hear the gospel of Christ, and are

46 Not that any man hath seen the Father,[7] save he which is of God, he hath seen the Father.

47 Verily,[b] verily, I say unto you, He that believeth on me hath everlasting life.

48 I[c] am that bread of life.

49 Your[d] fathers did eat manna in the wilderness, and are dead.

50 This[e] is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I[g] am the living bread[8] which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is [h]my flesh, which I will give for the [i]life of the world.

52 The[j] Jews therefore strove among themselves, saying, [k]How can this man give us *his* flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, [l]Except ye eat the flesh of the Son of man, and drink his blood,[9] ye have no life in you.

54 Whoso[m] eateth my flesh, and drinketh my blood, hath eternal life;[1] and I will raise him up at the last day.

55 For [o]my flesh is meat indeed, and my blood is drink indeed.

56 He[p] that eateth my flesh, and drinketh my blood, [q]dwelleth in me, and I in him.

57 As[r] the living Father hath sent me, and I live by the Father: [s]so he that eateth me, even he shall live by me.

58 This[t] is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59 These things said he in [u]the synagogue, as he taught in Capernaum.

60 ¶ Many[v] therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it?

A.M. cir. 4036.
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7 Mat.11.27.ch.1.18; 5.37;14.9,10. Lu.10.22. 1 Ti.6. 16. 1 Jn. 4. 12. 2 Co. 4. 6. None but Christ hath any immediate knowledge of or from the Father.

b ch.3.15,16,36; ver. 27, 33, 35, 40, 54, 57,58; ch.10.28,29. Is.45.17.

c ver.32,33,38,41, 47, 48,58.

d ver. 33, 35, 47, 48; ch.3.13. Ep.4.9. 1 Co. 15.45,47.1 Jn.5.12.

8 Rather, 'the life-giving or life-producing bread.'—*C.*

e ver.52–57. Is.53.4, 5. He.10.5,10,20. Mat. 20.28. Tit.2.14. 1 Ti.2. 5,6. 1 Pe.2.24;3.18. Re. 5.9. Pr.9.2.

g ch.3.16.1 Jn.2.2.

h ch.7,43;9.16;10.19.

i ch.3.4,9;4.11.1 Co. 2.14.

j Mat.26.26,28. Mar. 16.16. ch.3.18,36. Ga.2. 20. Phi.3.9,10. 1 Co. 1. 30.

9 These words can give no countenance to the figment of transubstantiation, inasmuch as they require a man to 'eat the flesh and drink the blood;' while the Romish ritual denies the cup to the people, who therefore, upon their own principles, cannot be saved.—*C.*

m ver.40; ch.1.14; 3. 15,16,18,36; 4.14,27,40. Ga.2.20. Ro. 8.1–4,28–39;5.21.

1 These words cannot refer to transubstantiation; for, if they did, they would prove too much, and therefore, by an unquestionable rule of argument, prove nothing; that is, if they referred to transubstantiation at all, they would prove that every communicant, according to the Romish ritual, must be saved—an absurdity and a blasphemy too great for superstition itself to assert or the most implicit credulity to receive.—*C.*

o Ps.4.7. Ga.2.16,20, 21.1 Co.1.30.2 Co.5.17, 21. Col.2.3, 9, 10; 3.11. Phi.3.7–10.

p Le.3. 24. Ps. 34. 8. Pr.9.5. Is.25.6; 55.1–3. ch.1.12;3.15. 1 Jn.3.24.

q ch.14.20; 17.23; 15. 3,4. 1 Jn.4.10–16. Ep.5. 30.1 Co.1.30; 6.17. Ga. 2.20.1 Jn.3.24;5.10,12.

r Je.10.10;2.13. De. 5.26.ch.5.26;3.36.

s ch.14.6,19.1 Co.15. 22. Col.3.3,4;2.19. Ga. 2.20.

t ver.31–40,47–57;ch. 3.13;10.10. Ro.5.21.

u ch.18.20. Ps.22.22; 40.9,10. Ro.15.8.

v ver. 41, 42, 52, 66. Ro.8.7. 1 Co.2.14. De. 29.4.

A.M. cir. 4036.
A.D. cir. 32.

x Je.17. 10. ch. 2. 24, 25;21.17. Ac.1.24. He. 4.13. Re.2.23.

y ch.3.13;1.18. Mar. 16.19. Lu.24.51. Ac.1. 9,11. Ep.4.8–10. ch.16. 5, 15, 17, 28; 17. 11. Ps. 110.1.

z 2 Co.3.6.1 Pe.3.18. 1 Co.15.45. He.9.14.

a 1 Co.2. 10–14. Ep. 1.17–20. 1 Th.2.13; 1.5. Ps. 19 7–10. He. 4. 12. Ps.119.50,93,130.

2 That is, my words concerning 'eating my flesh and drinking my blood,' are to be spiritually understood of that spiritual 'hunger and thirst' which my incarnation, work, and righteousness can alone satisfy and allay. See ch.7.37. Mat. 5.6.—*C.*

b ver.61; ch.2.24,25; 13. 11; ver. 70, 71. He. 4.13. Ac.15.18. Is.46.9, 10.

c Ro.8.29.2 Ti.2.19.

d ver. 44, 45; ch. 10. 26; 12. 37–41. Phi.1.29. Ep.2.8,9.

e ver.67. Ga.3.1,3. 1 Jn.2.19. Phi.2.21. 2 Ti. 1.15;4.10. 2 Pe.2.21,22. Zep.1.6. He.10.38. Lu. 9.62.

g Ps.73.25. Ac.4.12; 5.20; 7.38. ver.63. 1 Jn. 5.11–13. Mat.7.29.

h Mat. 26. 16. Lu.9. 20. ch.11.47;1.29,45,46, 49. Ac.8.37;10.31.

i Mat.10.2–4. Mar.3. 14–19. Lu.6.13–16.

j ch.8.48;13.2,21,27.

3 *A devil*—being taught of Satan, who was a liar, a betrayer, and a murderer from the beginning.—*C.*

k Mat. 26. 14–16, 21–25,47–56; 27.3–5. Mar. xiv. Lu. xxii. ch. xiii. xviii. Ac. 1. 16–20. Ps. 41.9;55.13,14.

CHAP. VII.

a Ac.10.38. Lu.4.44.

b ch.5.16,18; ver.19, 25. Mat.21.38. Mar.12. 7.1 Th.2.15.

c Le. 23. 34–36. De. 16. 13. Nu. 29. 13–38. Ne.8.14–18.

1 The feast of tabernacles was the third of the three great feasts at which all Jews were required to assemble at Jerusalem. It was so called because during its celebration the people were enjoined to live in tents or booths outside their houses, so as to commemorate the wilderness journey, Le. 23.42,43. It was also called the *feast of ingathering*, because it took place at the close of the harvest. The time of celebration was from 15th to 22d *Tisri*, which corresponded with our September.—*P.*

2 Kinsmen, Mat.12. 46. Mar.3.31. Ac.1.14.

3 there.

61 When Jesus [z]knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62 *What*[y] and if ye shall see the Son of man ascend up where he was before?

63 It[z] is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are [a]spirit, and *they* are life.[2]

64 But[b] there are some of you that believe not. [c]For Jesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, [d]that no man can come unto me, except it were given unto him of my Father.

66 ¶ From[e] that *time* many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, [g]to whom shall we go? thou hast the words of eternal life.

69 And[h] we believe and are sure that thou art that Christ, the Son of the living God.

70 Jesus answered them, [i]Have not I chosen you twelve, and one of you is [j]a devil?[3]

71 He spake of Judas Iscariot *the son* of Simon: for [k]he it was that should betray him, being one of the twelve.

CHAPTER VII.

1 *Jesus reproveth the ambition and boldness of his kinsmen:* 10 *goeth up from Galilee to the feast of tabernacles:* 14 *teacheth in the temple.* 40 *Divers opinions of him among the people.* 45 *The Pharisees are angry that their officers took him not, and chide with Nicodemus for taking his part.*

AFTER these things Jesus [a]walked in Galilee: for he would not walk in Jewry, [b]because the Jews sought to kill him.

2 Now[c] the Jews' feast of tabernacles was at hand.[1]

3 His brethren[2] therefore said unto him, Depart hence, and go into Judea, that thy disciples[3] also may see the works that thou doest.

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quickened and convicted by the Holy Spirit.—Awful is the thought that many should prefer earthly enjoyments to him and his everlasting salvation;—should ignorantly or maliciously cavil at the declarations of his grace; should apostatize from him, offended with his spiritual doctrines or necessary reproofs; or should adhere to him in profession while carnal lusts are indulged in their heart. Never, O my soul, cavil at his words who is the wisdom of God! Never attempt to deceive him who searches the heart. Never neglect him who is thy food and thy life, and the length of thy days. Never refuse him who is the free, the *unspeakable gift* of God. Never doubt of that salvation which is intrusted to his care, who shuts out none, and turns away none who accept him as Savior. And never desert him who is Christ the quickening Son of the living God, full of grace and truth.

CHAPTER VII. Ver. 3, 4. Stay no longer in this poor obscure country, but go preach and work miracles at Jerusalem, that you may make the great and learned men your disciples; and that, their number being increased, they may, on such a public occasion, favour your designs to set up your kingdom; for if you can do any wonderful works, it is proper you should establish and spread your fame by doing them in the most public manner, and in the most famous places, and on the most public occasions, that men of learning and authority may see and be convinced by them. 6, 7. However safely ye who have the favour of worldly men, being like them in your principles, tempers, and designs, may go up at the very beginning of the feast, it is not proper that I, whom they seek to kill, should go up so early, and give them an opportunity to concert measures against me. 16–18. I did not learn my doctrine which I preach by any human assistance; nor is it an invention of my own. But God hath sent me as Mediator, and qualified me to publish it to the world, not to gain applause to myself, but for the advancement of his honour and glory. And whosoever will, by humble, serious, and impartial reading, hearing, meditation, and prayer, labour to understand the will of God, in order to practise it, he shall experience such delight and power in my doctrine as shall prove it really divine. He will perceive that impostors suit their doctrines to the carnal inclinations of men in order to establish their own reputation and carnal interests; and that, as an evidence of my sincerity, and of the truth of my doctrine, I am wholly intent upon promoting the glory of God, who authorized me, and publish only what tends to humble mankind, and reform them from their errors and corruptions. 19–24. When ye profess such zeal for the laws of Moses, why do ye so universally break them? Why, in direct contradiction to an unalterable precept, do ye seek to murder me? When on the Sabbath-day ye circumcise children, and apply cures to the wounded, how absurd is it to seek to murder me, because on the Sabbath I perfectly cured the man who had long been infirm at the pool of Bethesda? Beware therefore of partially indulging prejudices against me on account of my mean appearances, or in favour of your chief priests and rulers, on account of their specious pretences and authority over you; but carefully examine things, and judge according to truth and equity. 28, 29. Ye indeed know my earthly parentage, but my office and original are much higher than ye apprehend. My Father, of whom ye are grossly ignorant, hath, in the faithful fulfilment of his love and promises, sent me into the world.—I have a perfect knowledge of his mind and will, for I am from him, by a peculiar and eternal generation; and as the anointed Mediator, I am authorized by him to reveal the way of salvation to men. 33, 34. It is but a short time that I shall continue preaching and working miracles among you; and then I shall, in my ascension, return to my Father. Then, in your miserable extremities, ye shall earnestly, but in vain, wish for my presence and favour; but ye shall

4 For[d] *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world.

5 For[e] neither did his brethren believe[4] in him.

6 Then Jesus said unto them, [g]My time is not yet come: but your time is alway ready.

7 The[h] world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: [i]I go not up yet unto this feast; for my time is not yet full come.

9 When he had said these words unto them, he abode *still* in Galilee.

10 But when his brethren were gone up, then[j] went he also up unto the feast, [k]not openly, but as it were in secret.[5]

11 ¶ Then[l] the Jews sought him at the feast, and said, Where is he?

12 And[m] there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit,[o] no man spake openly of him, for fear[6] of the Jews.

14 ¶ Now about the midst of the feast, Jesus went up [p]into the temple, and taught.

15 And the Jews marvelled, saying, [q]How knoweth this man letters,[7] having never learned?[8]

16 Jesus answered them, and said, [r]My doctrine is not mine, but his that sent me.

17 If[s] any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

18 He[t] that speaketh of himself seeketh his own glory: [u]but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 Did[v] not Moses give you the law, and *yet* none of you keepeth the law? [x]Why go ye about to kill me?[9]

20 The people answered and said, [y]Thou hast a devil: who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 Moses[z] therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath-day circumcise a man.

23 If a man on the sabbath-day receive circumcision, that the law of Moses should not be broken;[1] are ye angry at me, because I have made a man every whit[2] whole on the sabbath-day?

24 Judge[a] not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he whom they seek to kill?

26 But, [b]lo, he speaketh boldly, and they say nothing unto him. [c]Do the rulers know indeed that this is the very Christ?

27 Howbeit [d]we know this man whence he is: but when Christ cometh, no[3] man knoweth whence[4] he is.

28 Then cried Jesus in the temple as he taught, saying, [e]Ye both know me, and ye know whence I am: [g]and I am not come of myself, but he that sent me is true, whom ye know not.

29 But I know him: for I am from him, and he hath sent me.

30 Then[h] they sought to take him: but no man laid hands on him, [i]because his hour was not yet come.

31 And[j] many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

32 ¶ The Pharisees heard [k]that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus unto them, [l]Yet a little while am I with you, and *then* I go unto him that sent me.

34 Ye[m] shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the [o]dispersed among the Gentiles,[5] and teach the Gentiles?

36 What[p] *manner of* saying is this that he said, Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come?

37 In[q] the last day, that great *day* of the feast, Jesus stood and cried, saying, [r]If any man thirst, let him come unto me and drink.[6]

38 He[s] that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39 (But[t] this spake he of the Spirit, which

A.M. cir. 4036. A.D. cir. 32.

d ver.10;ch.18.20;12.19,46; 5.44. Ac.2.4-12. Mat.6.1,2,5,16.

e ch.1.11. Mar.3.21. Lu.4.24. Je.20.10.

4 Their unbelief, considering their intimate knowledge of his personal holiness, and the undeniable evidence of his miracles, may appear strange and unaccountable. The difficulty will disappear when it is considered that their unbelief respected neither his holiness nor miracles, but his Messiahship; and as they found him declining to be made a king one of Messiah's special offices), they could not believe him entitled to that character, whose office and duties they saw him refuse either to accept or discharge.—*C.*

g ch.2.4;8.20; ver.7, 8,30.

h ch.3.19;14.17;15.18, 19;15.19. Ja.4.4.

i ch.2.4; 8.20; ver.6, 30.

j Ps.40.8;26.8. Mat. 3.15. Ga.4.4. Ro.10.4.

k Am.5.13. Mat. 10. 16, 17. Ep.5.15,17. ch. 8.59.

5 He chooses this secret mode of journeying, partly to avoid exciting the malice of his enemies, and partly to prevent any popular commotion from the renewal of the attempt to make him a king.—*C.*

l ch.11.56.

m ch.9.16;10.19;6.14; ver.40. Lu.7.16. Mat. 16.14; 21.46; 10.25. Ps. 22.6;69.20.

o ch. 9. 22; 12. 42, 43; 19.38;3.2. Pr.29.25.

6 See note * in second column.

p Mal.3.1. Hag.2.7-9.ch.5.14;8.2;18.20.

q Mat.13.54. Mar.6. 8. Lu.4.16-22.

7 Or, *learning*.

8 How they concluded that our Lord 'had never learned,' that is, had never studied in the schools of Jerusalem, is not stated. But the total absence of all reference to the traditions of the elders, as any authority for his doctrine, the unaffected simplicity of his style and manner of speech, and the want of any rabbinical dress, are quite sufficient to account for the discovery.—*C.*

r ch.8.28; 12.49; 14. 10,24. Ex.23.21.

s Mat.6.22;13.11; 11. 25. Ho. 6. 2, 3. ch.8.31, 32,43,47;10.4,27;18.37.

t ch.5.41; 8.50. 1 Th. 2.6. Ga.1.10,16. 1 Pe.4. 11.

u Pr.25.27.

v Ga.3.19. Ex. 24. 3. ch. 1. 17. Ac. 7. 38, 53. Mat.15.6. Ro.3.10-19.

x ch. 5. 16, 18; 10. 32, 36,39;11.53. Mat.12.14. ver.25.

9 The connection of this clause with the preceding is very intimate. Christ charged them with violating the law which they professed to respect. In that law Moses prophesied of him and his work. The Jews sought to kill him; and in this guilty purpose they violated the law in the grossest way.—*P.*

y ch. 8. 48, 52; 10. 20. Ac. 26. 24. Mat. 10. 25; 12.24.

z Le.12.3. Ge.17.10-14. Ga.3.17.

A.M. cir. 4036. A.D. cir. 32.

1 Or, *without breaking the law of Moses.*

2 In soul and body, ch.5.8,9.

a De.1.16,17; 16.19. Pr.24.23. ch.8.15. Ja.2. 1. Mat.7.2. Ga.2.6.

b Ps. 40. 9, 10; 22. 22. Pr.28.1. Is.50.7,8. Ep. 6.20. Ac.4.13.

c ver.48. Lu.7.30. ch. 9.22;11.47-53;12.42.

d ch.6.42. Mat.13.55. Mar.6.3. Lu.4.22. ver. 15.

3 False, Is.11.1. Je. 23.5; 30.21. Mi.5.2. ver. 42.

4 The 'whence' here cannot refer to place, for that was settled to be Bethlehem; nor can it refer to lineage, for that was to be derived from David:—it must, therefore, refer either to some mere tradition of the Jews, or else to the supposed paternity of our Lord from Joseph, whereas Immanuel was to be born of a virgin. See ch.7.42.—*C.*

e Mat. 2.1, 23. Lu.1. 26;2.4,39,51;4.16,22;19. 37.

g ch.8.14;1.18; 3.2;5. 32,43; 8.16,18,26,42,54, 55; 10.15,36; 12. 49; 14. 10,31; 16.3,28. Mat.11. 27. Ro.3.4.

h ch. 8. 37. Mar. 11. 18. Lu.19.47;20.19. ver. 19;ch.10.39.

i ch.8.20; 9.4,5. Lu. 13.32,33.

j ch.4.39.

k ver. 7-31; ch.11.46 -53,57;12.19;ver.19.

l ch. 13. 33; 16. 16. Mar.16.19. He.1.3.

m ch.13.33; 8. 21, 24. Mat. 23. 39. Lu. 13. 35. Pr.1.24-28. Ho.5.6.

o Is.11.12; 27.12, 13. Ja.1.1. 1 Pe.1.1. Ac.22. 21.

p Or, *Greeks.*

q Is.27.11; 29.10; 44. 18; 6.9,10. Ho. 4.1,6. 1 Co.2.14. 2 Co.4.3,4.

r Le.23.36. Nu.29.35 -38.

s Is.55.1;45.22. Mat. 11. 28. Re. 3. 20; 22.17. ch.4.10.

6 'The last day of the feast' was the eighth day, which though not one of the seven days in which the people dwelt in booths, and consequently not technically one of the days of the feast of tabernacles, yet was kept as a 'day of solemn assembly,' Le. 23. 39. It was on this day, when vast crowds had assembled in the temple courts, that our Lord uttered this glorious invitation.—*P.*

t De.18.15. Pr.18.4; 10.11. Is.12.3;35.6;44.3; 58.11. Joel 2.28. Zec. 14.8.

t Is. 44. 3. Joel 2. 28. ch.4.14. Lu.24.49. Ac. 1.4,5,8; 19. 2. Ep.1.13, 14. Pr.1.23.

* *For fear* of offending either his friends or his enemies. A state of society frequently occurring, both in regard to opinions and persons, and which requires great care and charity in judging—great caution to avoid giving unnecessary pain or offence—and great honesty of purpose when an opinion must be given, a truth asserted, a character defended, an error refuted, or a sin reproved.—*C.*

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neither find me to your comfort, nor ever follow me to heaven, where even now I am in my divine nature, either to enjoy or persecute me. 37–39. Let every destitute sinner among you who wishes after happiness believe on me, as the only Saviour, that he may be refreshed and satisfied with an abundant, increasing, and continued supply of blessing, which may flow out from his heart, in plentiful streams of good works, for his own and others' edification and comfort.—This signified that all who cordially believed in and received and rested on him for salvation, should, after his ascension to glory, receive an abundant communication of the gifts, graces, and comforts of the Holy Ghost, to refresh and cleanse their souls, and render them fruitful in good works and useful to others; which communication was not to be granted till Christ should have the honour of sending the Spirit to attest his exaltation and influence in heaven, and the Spirit could glorify Christ in the numerous conversions and remarkable holiness and comfort of both Jews and Gentiles.

REFLECTIONS.—It is a mournful case when the Saviour is banished. And base when men, even in religious duties, chiefly aim at their own carnal advantages. It wears but a very suspicious appearance when professors of religion are the darlings of wicked men. And it is highly shameful when the near relations of faithful ministers, or they who have most means of instruction, are the most careless or carnal. Faithful ministers must expect to go through various scenes of good and bad treatment, and the more faithful they are the more of the world's hatred will they experience. Men who hate the truth will always find something to quarrel with. But no malice can destroy them till their life be ended. They may therefore proceed boldly but cautiously in it.—Ignorance of Christ and his doctrines will make men doubt their divinity, or

they that believe on him should receive: [u]for the Holy Ghost was not yet *given;*[7] because that Jesus was not yet glorified.)

40 ¶ Many of the people therefore, when they heard this saying, said, [v]Of a truth this is the prophet.

41 Others said, [w]This is the Christ. But some said, [x]Shall Christ come out of Galilee?

42 Hath[y] not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, [z]where David was?

43 So[a] there was a division among the people because of him.

44 And some of them would have taken him; but [b]no man laid hands on him.

45 ¶ Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, [c]Never man spake like this man.[8]

47 Then answered them the Pharisees, Are ye also deceived?

48 Have[d] any of the rulers or of the Pharisees believed on him?

49 But this people, who knoweth not the law, are cursed.

50 Nicodemus saith unto them, ([e]he that came to Jesus[9] by night, being one of them,)

51 Doth[h] our law judge *any* man before it hear him, and know what he doeth?

52 They answered and said unto him, Art thou also of Galilee? Search and look: [i]for out of Galilee ariseth no prophet.

53 And[j] every man went unto his own house.

CHAPTER VIII.

1 *Christ delivereth the woman taken in adultery.* 12 *He preacheth himself the light of the world, and justifieth his doctrine:* 33 *answereth the Jews that boasted of Abraham,* 59 *and conveyeth himself from their cruelty.*

JESUS went[a] unto the mount of Olives.[1]

2 And [b]early in the morning he came again into the temple, and [c]all the people came unto him; and he sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now[d] Moses in the law commanded us that such should be stoned: but what sayest thou?

6 This they said, [e]tempting[2] him, that they might have to accuse him. But [g]Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not.*

7 So when they continued asking him, he lifted up himself, and said unto them, [h]He that is without sin among you, let him first cast a stone[3] at her.

8 And again he stooped down, and wrote on the ground.

9 And[i] they which heard *it,* being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.[4]

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, [j]Neither do I condemn[5] thee: go, [k]and sin no more.

12 ¶ Then spake Jesus again unto them, saying, [l]I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

14 Jesus answered and said unto them, [m]Though I bear record of myself, *yet* my record is true: [o]for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.[6]

15 Ye[p] judge after the [7]flesh: [q]I judge no man.

A.M. cir. 4036. A.D. cir. 32.

[u] ch.16.7. Zec.13.1. Ac.2.3,17,33.4.31.8.17; 10.44.Ep.4.8-10.ch.12. 16.Ps.68.18.

7 By comparing this verse with ch. 16. 7, it will appear that 'sent,' rather than 'given,' should be the word supplied. And that he could not be sent until Christ had first been glorified, will further appear from ver. 14, which declares one part of his office to be to 'take the things of Christ and show them' to believers. But 'the things of Christ' are, mainly, his incarnation, death, sacrifice, and resurrection — with none of which could he fully be sent until Christ had died, and risen, and ascended to glory.—*C.*

[v] De.18.15-18. Mat. 21. 11. Lu. 7. 16; 24.19. ch.1.21; xix.; 6.14; ver. 31.

[w] ch.1.41,45,49;4.29, 42;6.69.

[x] ch.1.46;ver.52.

[y] Ps.132.11. Is.11.1. Je.23.5. Eze.34.23.Mi. 5.2.Mat.2.1,5.Lu.2.4.

[z] 1 Sa.16.1,4.

[a] ch.9.16; 10.19; ver. 12,25,31, 40, 41. Ac. 23. 7.

[b] ver.30,46;ch.8.20.

[c] Mat.7.28,29. Lu.4. 22,ver.36.

8 The Scriptures furnish no record of our Lord's personal appearance, stature, or voice. This reference merely indicates the effect, not the manner, of his speaking. And there is something very peculiar in its influence upon public officials, whose habits of subordination, sense of accountability, and indifference to personal feelings, were all overcome, either by the matter or the manner of our Lord's discourse.—*C.*

[d] ver. 26; ch.12.42; 9. 22. Je.5.4,5. 1 Co.1.20-24, 26,27; 2.8. Ac. 6.7. Mat.11.25.

[e] ch.3.2;19.39.

9 Gr. *to him.*

[h] Ex.23.2-8. De.17. 8; 1.17; 19.15. Pr.18.13. 2 Ch.19.6,7. 1 Ki.3.16-28.

[i] Is.9.1,2. Mat.4.15. ch. 1. 45; ver. 41. 2 Ki. 14.25.1 Ki.17.1.

[j] Job 5.12,13. Ps.33. 10; 76.5; 35.4; 40.14; 59. 11,12;56.9.

CHAP. VIII.

[a] Lu. 21. 37; 19. 37. Mar.13.3;11.1.ch.11.1, 18.

[b] Ec. 9. 10. Ps. 40. 8. ch.4.34.Pr.8.17.

[c] Lu.21.38.Ps.22.22; 40. 9, 10. De. 18. 15-18. Is.40.11.Mi.4.4.

1 A mountain on the east of Jerusalem, the valley of Jehoshaphat lying between. It has three, or, as some say, four separate tops; of which the second overlooks the city, and is distant about a mile. It has furnished the scenes of some of the most remarkable events in the life of our Lord. —*C.*

A.M. cir 4036. A.D. cir. 32.

[d] Le. 20. 10. De. 22. 21,22.Eze.16.38,40; 23. 47,48

[e] Mat.16.1; 19.3; 22. 15,18. Lu.11.53,54. Ps. 95.9.

2 Had he contradicted Moses (Le.20. 10; De. 22. 22-24), he would have been condemned as a false prophet: had he directly ordered her death, he would, most probably, have been delated to the Roman governor, as usurping magisterial authority. —*C.*

[g] Am. 5.13. Mat.10. 16,17. Job 5.12,13. Ep. 5.15.

[h] De.17.7. Ro.2.1,3, 22,23 Ps.50.16-20.

3 The first stone was thrown by the principal accuser, De.13.9;17.7.—*C.*

[i] Job 5. 13. Ps. 9. 16. Ro.2.15.

4 *In the midst* of the people ver. 2, as distinguished from the scribes and Pharisees, ver. 3.—'*Jesus was left alone*'—the room where the accusers had gathered round him and the woman being yet unoccupied.—*C.*

[j] Lu.9.56.ch.3.17.

5 'Neither do I pass sentence on thee' (*Campbell*). By this declaration our Lord renders it impossible for the Pharisees to accuse him of any assumption of magisterial authority; while yet he decidedly condemns the sin, and warns the sinner to flee from the wrath to come.—*C.*

[k] ch.5.14.

[l] ch.1.4,5,9; 9. 5; 12. 35,46. Is.49. 6; 42. 6, 7. Lu.2.32.

[m] ch.5.32; 14.6. Re. 1.5;3.14.

[o] ch.7.28,29; 1.18; 3. 2;5.32,43; ver.16,18,26, 42,54,55;ch.9.29,30;10. 15, 36; 12. 49; 14.10,31; 10.3,38.

6 Our Lord refers here to his divine nature, his divine mission, and his divine destiny. He was in the Father, and the Father in him; and his testimony, being thus the testimony of the Father, would still have been true. This is brought out clearly in ver.16.—*P.*

[p] 1 Sa.16.7.ch.7.24.

7 Ye judge in temporal causes, and upon human principles —I am, as yet, merely a prophetic teacher, and pass no such penal sentences.—*C.*

[q] ch.3.17;12.47;5.45. Lu.9.56;12.14.

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raise cavils against them. Prejudice against him will render them blind to the clearest means of conviction, make them reckon appearances realities, and pretend great zeal for God's law while they indulge themselves in the grossest violation of it, and condemn in others what they approve in themselves. But delightfully Jesus vindicates his character, doctrine, and work, to his own and his Father's honour, and to the confusion of his enemies. And serious attention will either convince or confound his opposers. Astonishing are the riches of his grace in offering a full and free salvation to his contemners and murderers. And abundant are the communications that flow from an exalted Redeemer. And it is most dreadful to seek occasions and raise cavils against his kindness. It is dangerous to enjoy ordinances without his presence. And his despisers shall be awfully deprived of him, and all the means of his grace, in a little time. But it is a great mercy that the poor embrace and enjoy him when most men of rank and learning contemn both him and them. Wicked men readily curse whom the Lord hath blessed. But Christ can easily overawe, if not convert, the most stubborn, and render them witnesses for his honour. Easily he can embolden the most cowardly in a time of need, and disappoint and dispirit the crafty. And nothing more plainly manifests a bad cause than that its friends have recourse to persecution rather than to arguments.

CHAPTER VIII. Ver. 3–6. If he had encouraged them to stone her they might have reproached him with cruelty, in partially ordering a severe punishment against one no worse than the publicans and sinners with whom he conversed, or they might have accused him to the Roman governor as an usurper of judicial authority and an abettor of tumults. If he had declared against stoning her, or bade them refer the matter to the Roman governor, they hoped to incense the people against him as an enemy to the law of Moses and their liberty. 12. Having in myself all the treasures of wisdom and knowledge, I am come into the world to direct both Jews and Gentiles into the way of life and salvation by my Word and Spirit. And whosoever believeth on me, and follows my direction and pattern, shall not go on in ignorance, error, sin, or misery, but have the saving light and comfort of a spiritual life here and eternal life hereafter. 13–19. Though in ordinary cases a man's testimony concerning himself avails nothing, yet it is otherwise in the case of one who is light and truth itself, and whose original and commission are from God, and whose return is to him; of all which things ye are wilfully ignorant. Ye judge and condemn me only from carnal considerations and appearances; but I interfere with no civil judgment, and at present condemn or punish no man, but call sinners to repentance and salvation; and yet, though I were to pass or execute judgment, my sentence would be just and valid, on account of my oneness with, and commission from, my Father. Nor is my Messiahship destitute of sufficient attestation, since I myself, as a divine person, assert it; and my Father, by his prophets, and by his immediate declarations from heaven, as well as by many other signs, hath attested it. Notwithstanding repeated instructions, ye continue wilfully ignorant of my person and office, and of my heavenly Father, from whom I come to you. If ye had considered me as one in nature, counsel, and operation with him, ye would have seen his perfections shining forth in me, and discerned the relation in which he stands to me, as his Son and mediatorial Servant. 21–26. Knowing how eagerly they desired that he might be murdered before the time appointed by his

16 And[r] yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

17 It[s] is also written in your law, that the testimony of two men is true.

18 I[t] am one that bear witness of myself, and the Father that sent me beareth witness of me.[8]

19 Then said they unto him, Where is thy Father? Jesus answered, [u]Ye neither know me, nor my Father: [v]if ye had known me, ye should have known my Father also.

20 These words spake Jesus [x]in the treasury, as he taught in the temple: and [y]no man laid hands on him; for his hour[9] was not yet come.

21 Then said Jesus again unto them, [z]I go my way, and ye shall seek me, and shall [a]die in your [1]sins: [b]whither I go, ye cannot come.

22 Then said the Jews, [c]Will he kill himself? because he saith, Whither I go, ye cannot come.

23 And he said unto them, [d]Ye are from beneath; [e]I am from above: ye are of this world; I am not of this world.

24 I [f]said therefore unto you, that ye shall die in your sins: for if ye [h]believe not that I am *he*, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them, [i]Even *the same* that I said unto you from the beginning.

26 I[j] have many things to say and to judge of you: but he that sent me is true; and [k]I speak to the world those things which I have heard of him.

27 They[l] understood not that he spake to them of the Father.

28 Then said Jesus unto them, [m]When ye have lifted up the Son of man,[2] then [o]shall ye know that I am *he*, and *that* [p]I do nothing of myself; but as my Father hath taught me, I speak these things.

29 And[q] he that sent me is with me: the Father hath not left me alone; for [r]I do always those things that please him.

30 As he spake these words, [s]many believed on him.

31 ¶ Then said Jesus to those Jews which believed on him, [t]If ye continue in my word, *then* are ye my disciples indeed;

32 And[u] ye shall know the truth, and the truth shall make you free.

33 ¶ They[3] answered him, [v]We be Abraham's seed, and [z]were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, [y]Whosoever committeth sin is the servant of sin.

35 And[z] the servant abideth not in the house for ever: [a]*but* the Son abideth ever.

36 If[b] the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are [c]Abraham's seed: [d]but ye seek to kill me, because my word hath no place in you.

38 I[e] speak that which I have seen with my Father: and ye [g]do that which ye have seen with your father.

39 They answered and said unto him, [h]Abraham is our father. Jesus saith unto them, [i]If ye were Abraham's children, ye would do the works of Abraham.

40 But[j] now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.[4]

41 Ye[k] do the deeds of your father. Then said they to him, We be not born of fornication;[5] we[l] have one Father, *even* God.

42 Jesus said unto them, [n]If God were your Father, ye would love me: for [o]I proceeded forth and came from God; neither came I of myself, but he sent me.

43 Why[p] do ye not understand my speech? *even* because ye cannot hear my word.[6]

44 Ye[q] are of *your* father the devil, and the

A.M. cir. 4036. A.D. cir. 32.

[r] ch.2.24,25;5.22,42 32,43. 1 Sa.16.7. Ps.45.6,7;72.2.

[s] De. 17. 6; 19. 15. Mat.18.16. 2 Co. 13. 1 He.10.28.

[t] Re.1.5; 3.14. ch.5.36,37. Mat. 3. 17; 17.5 He.2.4.

[8] By the miracles which he sent me to perform in your sight, ch.5.32,36.—*C*

[u] ver.55. Ho. 4. 1, 6. Is.27.11 ch.16.3; 5. 18; 17.25. Is.29.10;44.18.

[v] ch.1.18;5.17;10.30; 14.6,7,9,10; 17.3. He.1 3. Col. 1. 15. 2 Co. 4. 6. Zec.13.7. Phi.2.6.

[x] Mar.12.41. 1 Ch.9. 26.

[y] ch.7.30. Lu.20.19; 22.53.

[9] The time appointed 'by the will, pleasure, and gracious love of God, when his work of instruction and witness having been completed, he was to be delivered into the hands of wicked men, Ac.2. 23.—*C*.

[z] Lu.19.12. Mat.25. 24.ch.7.34.

[a] Job 20.11. Ps.9,17; 73.18–20. Is.65.20. Ep. 2.1. Eze.3.18,19. Pr.14. 32.

[1] *In your sin*—not 'sins,' viz. the sin of unbelief. See ver.24 —*C*.

[b] See ch.7.34; 13.33. Pr.1.24–28. Mat. 7. 23; 25.41. Lu.16.26.

[c] Ps.22.6;69.19,20.

[d] ch.3.3,6. Ps.17.14. 1 Co. 2. 14. Ro. 8. 7, 8. Re.1.7. Ja.3.15; 4. 4. 1 Jn.2.15,16. Phi.3.19.

[e] ch. 1.14,18; 3.16,35. 1 Co.15.47. Ro.9.5. ch. 18.36.

[f] ver.21.

[h] ch. 3. 18, 36. Mar. 16.16. Ac.4.12. He.2.3; 10.29.

[i] He. 13. 8. ch. 5. 17–47. Is.9.6,7.

[j] He.4.13. ch.7.28.

[k] ch.3.32;15.15.

[l] 1Co.2.11. 2 Co.4.3, 4. Is.6.9,10;42.19.

[m] ch.3.14; 12. 32, 33; 19.18. 1 Co.2.8.

[2] *When ye have lifted up the Son of man* upon the cross (ch. 3.14; 18. 32); then, by his resurrection and ascension, 'shall ye know that I am the light of the world' (ver. 12), 'the Son of God' (ch. 5. 25), and 'head over all things to the church,' Ep.1. 21,22.—*C*.

[o] Mat.27.50–54. Ac. ii.–vi. Lu.21.20–27; 19. 43,44. Ro.1.4. 1 Co.15. 4.

[p] ch. 5. 19, 30; 3. 11.

[q] ver. 16; ch. 14. 10; 16.32. Is.42.1,6; 49.2,8; 50.7,9. He.9.14.

[3] These respondents were, most probably, the captious Pharisees mentioned ver.13–29, and whom our Lord accuses of seeking to kill him, ver. 37; but could not be the parties to whom he had just been speaking, for they were 'Jews who believed on him,' ver.31.—*C*.

[r] Is.42 1,21. Mat. 3. 15,17; 17. 5. Mar.14.36. ch.4.34;5.30; 6.38. He. 10.5–10;2.10;5.8.

[s] ' :23; 6.14; 7.31; 10.4...

[t] ch.2.24; 6.66. Mat. 24.13. Ro.2.7. Col.1.23. He.3.14; 10.38,39. Ga. 6.9.

[u] ch.7.17;17.17. Ho. 6.3. Mat.13.11. Is.42.7; 61.1. 2 Co.3.17, 18. Ps. 119.45. Ro.8.2,15;6.14, 18,22;7.4. Tit.3.3-5. Ja. 1.25;2.12. 1 Co.7.22,23. ver. 36.

[v] Mat.3.9. ver. 39.

[x] Le.25.42. Ex.i -x. Ju.iii.iv. vi. x. Ezr. ix. Ne.v.

[y] Ro.6.16,20. 2 Pe.2. 19. Pr. 5. 22. Ep. 2.2,3. Tit.3.3.

[z] Ge.21.10. Ga.4.30. Eze. 46. 17. Mat. 8. 12; 21.41,43. Ro.11.7–11.

[a] He.3.6; 13.8. Is.9. 6,7. Da.7.14. Joh 17.9. Pr.4.18. 1 Pe.1.5. Jude 1. Col.3.3.

[b] ver.32. Is.40.24–26; 45.17;61.1. Ro.8.2. Ga. 5.1. Re.5.9; 1.5,6; 2. 7, 10,17, 26; 3. 5, 12, 21. 2 Co.3.17.

[c] Mat.3.9. Ac.13.26.

[d] ch.5.16,18; 7.1, 19, 25. Mat.13.15. 1 Co. 2. 14.

[e] ch.3.32;5.19,30; 14. 10,24; ver.26.

[f] ver.37,40,44.

[h] Mat.3.9.

[i] Ro. 2. 28, 29; 4. 12, 16; 9. 7, 8. Ga. 3. 7, 29, with Mat 3.9.

[j] ver.37;ch.7.19. Ga. 4.16. Ps.37.12,32;109.4.

[4] *Abraham* believed God; the Jews rejected the word of the Son of God.—*C*.

[k] ver.37,38,40,44.

[5] *We be not born of fornication*—that is, of idolatry, which the Scriptures constantly represent as a violation of the covenant of a spiritual marriage between God and his people. Ju.2.17. 1 Ch.5.25. Is.1. 21. Ho.1.2;4.12.—*C*.

[l] Is.63.16;64.8. Mal. 1.6. Mi.3.11. Je.7.4.

[n] ch.15.23,24. 1 Jn.5. 1;4.19.

[o] ch.1.14; 3.16; 5.43; 7.28,29; 16.27,28; 17. 8, 25. Ga.4.4.

[p] ver.27. 2 Co.2.3,4. ch.7.17. 1 Co.2.14. Ro. 8.7,8. Is.6.9.

[6] *Ye cannot hear* (attend, examine, and obey) *my word*—not because of any natural incapacity, but because of moral indisposition, prejudice, worldliness, and carnality, Ro.8.7.—*C*.

[q] ver.38,40. Tit.3.3. 1 Th.2.14,15. 1 Jn. 3. 8, 10. Mat.12.29;13.38;18. 30.

Father, Jesus said to them, I will soon ascend back to my Father, and ye shall earnestly wish to have me among you to deliver you from your miseries, but shall die under the power and guilt of your sin, especially your rejection of me, and be rendered inexpressibly wretched, both in time and through eternity. Nor shall it be in your power to follow me into the heavenly state, either to bring me back, or to partake of my glory.—Being not only of an earthly origin, but of unregenerate hearts and carnal tempers, ye cannot have fellowship with me, who am divine, and whose affections are perfectly set on heavenly things; but on account of your obstinate refusal to embrace and acknowledge me as the promised Messiah and only Saviour, and other sins attending it, your city and nation shall be fearfully destroyed in this world, and yourselves for evermore terribly lost in hell. I still insist on it that I am the Son of God and promised Messiah. I could easily charge you with a multitude of crimes, and condemn you for them; but as that is not my present work, I only tell you that my Father infallibly performs all his promises concerning me and to me, and them that believe in me, and all his threatenings against those that reject me; and whatever I say to men is exactly according to the commission which I have received from his uncontrollable and awful authority. 28, 29. But however ignorant ye now are of me, when once ye have crucified me, and occasioned my exaltation to glory, either the happy influences of my Spirit, or the miseries on yourselves and nation, shall convince you that I act by my Father's authority, and have faithfully declared his doctrines, promises, and threatenings.—And meanwhile my Father, who is one with me in essence, continues with me the unmeasurable unction of his Spirit, and the tokens of his favour to me, as one who always acts agreeably to his will and for his honour. 31, 32. Jesus said to these weak or pretended believers, If ye really embrace and adhere to my holy doctrine, and subject your whole souls to it, ye shall be proved and owned to be my disciples in truth as well as in name; and ye shall be still further enlightened and confirmed in the certainty, excellency, and importance of my gospel; and by means of it be honourably delivered from everything inthralling, mean, or miserable. 34–36. Notwithstanding your haughty, and even notoriously false boasts of civil and religious freedom, I assure you that, be whose descendants you will, if ye indulge yourselves in the practice of wickedness, ye are slaves under the power of your lusts and the guilt of your sins; and as such all unbelieving Jews, though the natural seed of Abraham, shall be quickly excluded from God's church and favour; while I, the Son of God and eminent seed of Abraham, shall continue as Head of the church, and all true believers abide therein as members. If therefore I, who am the Son of God and Lord of my church, grant you my spiritual freedom, ye shall be really and eminently free from the guilt and dominion of sin, and from the law, as a covenant, and from burdensome ceremonies; and, in fine, free from all evil, and fully possessed of everything glorious and comfortable. 37–41. I know that ye are the natural descendants of Abraham; but ye are so far from being like him in his faith or obedience, that ye seek to murder me, merely because your own proud and carnal hearts cannot relish nor receive the holy, spiritual, and self-humbling doctrine which I preach unto you. I speak and act as one intimately acquainted with, and obedient to, God my Father; and ye act as under the influence of, and in communion and concert with, the devil as your true Father—a very sure evidence that ye are not the genuine and believing children of Abraham. 45–47. Not only do ye discredit the proofs of my Sonship and Messiahship, and the doctrines which I preach, but because I tell you truths which are spiritual and holy, disagreeable to your corrupt inclinations and interests, ye reject both me and them; and so perverse are you, that though

lusts of your father ye will do. [p]He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And [q]because I tell *you* the truth, ye believe me not.

46 Which[t] of you convinceth me of sin?[7] And if I say the truth, why do ye not believe me?

47 He[u] that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

48 ¶ Then answered the Jews, and said unto him, Say we not well that thou art [v]a Samaritan,[8] and hast a devil?

49 Jesus answered, [w]I have not a devil; but I[v] honour my Father, and ye do dishonour me.

50 And[x] I seek not mine own glory: [a]there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, [b]If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a [9]devil. [c]Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art[z] thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54 Jesus answered, [a]If I honour myself, my honour is nothing: [9]it is my Father that honoureth me; of whom ye say, that he is your God:

55 Yet[b] ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: [c]but I know him, and keep his saying.

56 Your father Abraham [d]rejoiced to see my day: and he saw *it*,[1] and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, [e]Before Abraham was, I am.[2]

59 ¶ Then[1] took they up stones to cast at him: [f]but Jesus hid himself,[3] and went out of the temple, going through the midst of them, and so passed by.[4]

A.M. cir. 4036. A.D. cir. 32.

[p] Jude 6. Ge. 3. 1-6. Ro. 5. 12. 1 Pe. 5. 8. 2 Co. 2. 11; 11. 3, 14. Ep. 2. 2. 1 Jn. 3. 8. 1 Ki. 22. 22.

[q] ver. 25; ch. 5. 17-43. Is. 53. 1. Ga. 4. 16. 2 Th. 2. 10. 2 Ti. 4. 3, 4.

[t] He. 4. 15; 7. 26. 2 Co. 5. 21. 1 Pe. 2. 22.

[7] *Which of you convinceth* — rather, 'convicteth' *me of sin?* of error, falsehood, fraud, selfishness, ill-will, or injurious act.—*C.*

[u] ch. 10. 26, 27; ver. 37, 43, 45; ch. 6. 44, 65.

[v] ch. 4. 9; 7. 20; 10. 20. Mat. 10. 25; 12. 24, 31. Ps. 22. 6, 7; 69. 20.

[8] *A Samaritan*— that is, in principle —a schismatic and semi-idolater—a man self-excommunicated —with whom no man should hold intercourse, ch. 4. 9.—*C.*

[w] Mat. 11. 19. 1 Pe. 2. 23. 2 Ti. 2. 24, 25. Pr. 15. 1.

[v] ver. 29; ch. 17. 4. Is. 42. 21. Mat. 3. 15, 17.

[x] ch. 7. 18; 5. 41.

[a] ch. 5. 24; 12. 43, or 5. 22, 23. Phi. 2. 9-11.

[b] ch. 3. 15, 16, 36; 6. 40, 47; 5. 24; 11. 26.

[9] This accusation seems to be founded on a reference to the promise of bodily immortality made by Satan to our first parents in Eden, and a logical perversion of our Lord's meaning.—*C.*

[c] Zec. 1. 5. He. 11. 13.

[d] ch. 4. 12, with Is. 9. 6. Ro. 9. 5.

* This verse shows clearly that the Jews understood the full meaning and bearing of Christ's words in the preceding verse. They knew he there asserted not merely his existence previous to Abraham, but his *essential self-existence*, which is embodied in the words *I am*. His divinity, in fact, is asserted; and the Jews knew it.—*P.*

[e] ver. 50; ch. 5. 30, 31, 41. 2 Co. 10. 18. Pr. 26. 12, 16.

[g] ch. 13. 31, 32; 16. 14; 17. 1, 5; 5. 20-29. Ep. 1. 20-23. Phi. 2. 9-11. Ac. 3. 13, with ver. 41.

[h] ch. 7. 28. Ep. 5. 18. Is. 6. 9, 10; 42. 19, 20.

[i] Mat. 11. 27; 3. 15, 17. ch. 1. 18; 7. 29; 14. 9, 10; 4. 34; ver. 29; ch. 17. 4, 6.

[j] Ge. 12. 3; 22. 13, 14, 18; 15. 6. Ga. 3. 6, 8, 16. He. 11. 13.

[1] 'Was transported with eager and joyful desire that he might see my day;' 'and he saw it,' by faith in the promises —in the oath of the covenant — in the hope of glory, He. 6. 13-19.—*C.*

[k] Ps. 2. 7. Pr. 8. 22-30. Mi. 5. 2. Is. 9. 6; 43. 13. ch. 1. 1, 2, 17; 5. 24; 10. 30. Ex. 3. 14, 18. He. 13. 8. Col. 1. 17. Re. 1. 8.

[2] *I am*, is the descriptive name of Jehovah, Ex. 3. 14, and is an evident declaration, not merely of our Lord's pre-existence, but of his eternal existence, Ps. 90. 2.—*C.*

[l] Lu. 4. 29, 30. ch. 10. 31, 39. Lc. 24. 16.

[3] *Jesus hid himself*—for a little while, till the ebullition of Pharisaic wrath was over, and then quietly 'went out of the temple.'—*C.*

[4] See note [9] in first column.

CHAP. IX.

1 Some months after.

CHAPTER IX.

1 The man that was born blind restored to sight. 8 He is brought to the Pharisees. 13 They are offended at it, and excommunicate him: 35 but he is received of Jesus, and confesseth him. 39 Who they are whom Christ enlighteneth.

AND, as *Jesus* passed by,[1] he saw a man which was blind from *his* birth.

2 And his disciples asked him, saying, Mas-

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ye cannot point out the smallest fault in my behaviour or doctrine, ye obstinately persist in your unbelief. From this it is evident that ye are not lovers of God, who are all of them desirous to know, and ready to receive and observe, whatever he speaks. 49–51. My continual and earnest study to advance the glory of my Father in the salvation of the people, fully manifests that in my work I am no way influenced or directed by the devil; nor am I solicitous about either your reproaches or your applause, as I know that my Father will secure me the regard of all faithful people, and will effectually vindicate my character, and punish all the indignities offered to it. And I solemnly assure you that whosoever heartily embraces and holds fast my spiritual and holy doctrine, in faith and obedience, shall be delivered from every real misery, and enjoy everlasting happiness. 56–58. So highly did your father Abraham esteem me, that he earnestly desired to see my appearance in the flesh, and exceedingly rejoiced in the foresight of it. How young soever I be with respect to my human birth, yet I existed from eternity as the unchangeable I AM.

Ver. 25. *From the beginning.* The original presents a greater difficulty than appears in the translation, John's customary phrase for 'from or at the beginning' being of very different construction. See ch. 6. 64; 8. 44; 15. 27; 16. 4; 1 Jn. 1. 1; 2. 7, &c. Paul, no doubt, uses a phrase for 'at the beginning' similar to that in the text; but the phraseology of John should rather be interpreted by his own writings. If so, the view of Augustine seems preferable: 'Believe me (ver. 24) to be the beginning, head, or chief of all principality and power (see Col. 1. 18; Re. 1. 8; 21. 6) —that which now I declare myself to you.' *C.*

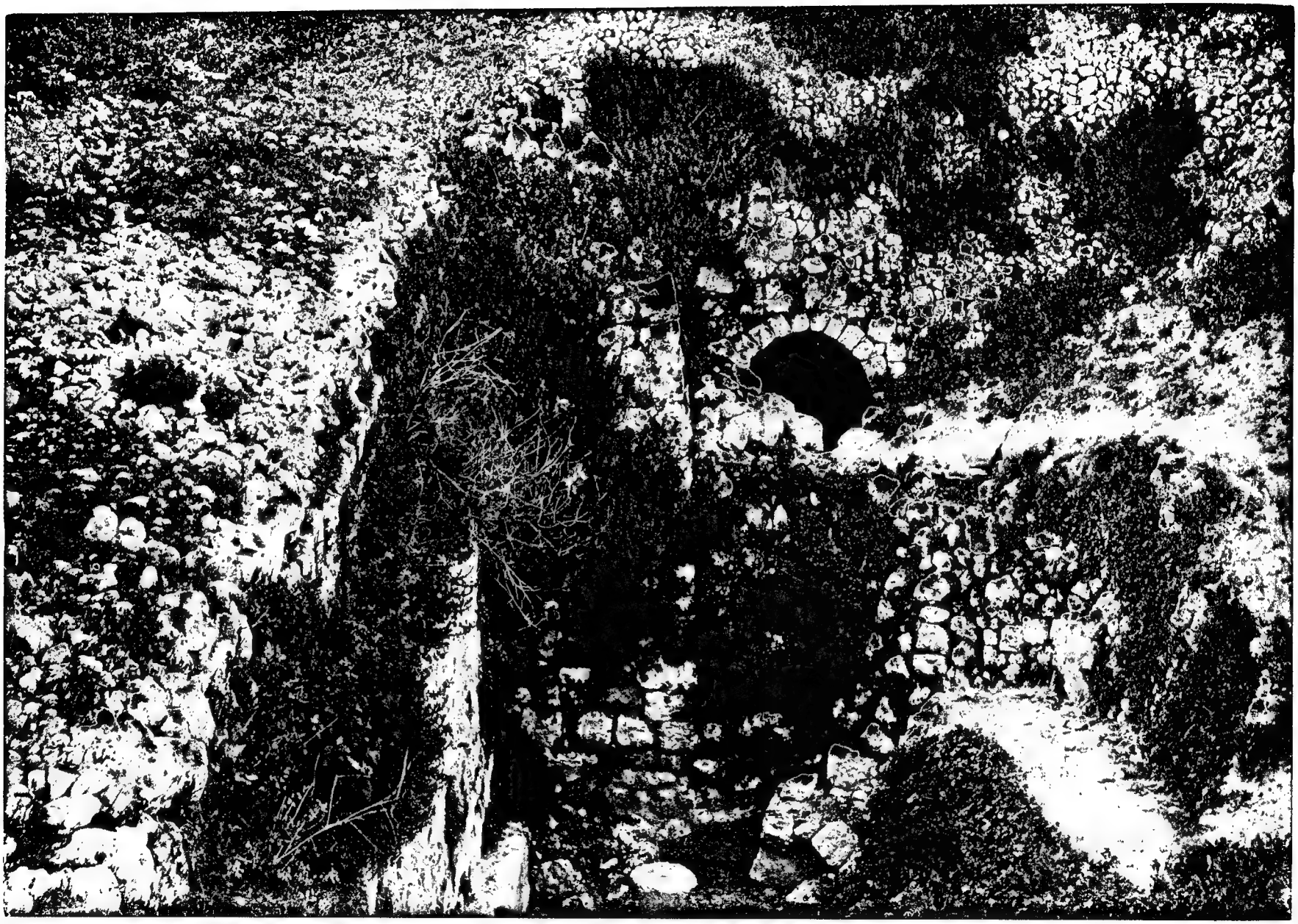
Ver. 33. *We . . . were never in bondage.* Some consider this statement a gross historical falsehood, as the Jews had been in bondage to the Egyptians, Philistines, Moabites, Babylonians, and now were subject to the Romans. But such glaring historical facts even Pharisees could not have ventured publicly to deny. The meaning is therefore to be sought in giving a distinctive emphasis to *we*; and, in point of fact, up till this period the Romans were rather arbitrators and protectors than masters. The Roman bondage did not properly commence till several years after our Lord's resurrection. *C.*

Ver. 51. These words of our Lord are as literally true of the first as of the second death. That the believer never sees the second death, is unquestioned; but neither does he see the *first*. Death is literally not *death* to him. It is a serpent unstinged, an enemy conquered, a power destroyed. He thinks not of the world he is to leave behind, but the heaven to which he is removing, and the crown of righteousness and glory. He does not die, he but departs; he falls asleep in Jesus, and awakes in the morning of the resurrection, when death is swallowed up in victory, Ac. 7. 60; 1 Co. 15. 51–57; 2 Ti. 4. 6–8; He. 2. 14, 15. *C.*

REFLECTIONS.—There is great need of caution in dealing with malicious hypocrites. Very abominable is adultery, and richly deserving of capital punishment. But those who indulge themselves in it, or any like wickedness, are very unfit to be zealous prosecutors of the guilty. Many fear shame on account of sin more than damnation; and by fleeing from Christ, the merciful Saviour, wilfully destroy themselves. Now he is ready to pardon the greatest transgressions; but he will quickly be an inexorable judge. He is come into our dark world to reveal the method of salvation by the gospel, and to illuminate our hearts by his Spirit. Ignorant of and far from him, we shall certainly wander into everlasting perdition. But under his enlightening influence we shall avoid dangerous errors, be freed from spiritual slavery, and safely arrive at eternal life. Being a divine person, one with and sent by the Father, we may safely rest in and abide by his testimony. But no external evidence is sufficient to persuade a carnal heart. Many were the blasphemous contradictions which he endured in the cause of mercy and truth. While he was horridly insulted by the wicked, the hypocritical, the proud, and malicious children of Satan, as if he had been diabolical and mad. And great was the forbearance and meekness which he manifested in his own vindication. It looks ill when men are enraged by reproof. Unprofitable is descent from the most godly parents if we continue strangers to their faith and holiness. And it is base to boast of such while we obstinately persevere in our sins. It is impossible either to know or believe Christ's words while we remain hardened in carnal lusts and under the power of the devil. Yea, an empty profession of the true religion but tends to make our case still the more miserable. And if we drive Jesus the Saviour from us now, he will at last leave us in our sinfulness and ruin. But happy they who know his truth and have it abiding in their heart, who are conformed to his image, and desire after and delight in him! Thrice glorious their gospel-liberties, and unspeakable their eternal felicities.

CHAPTER IX. Ver. 3, 4. It was not on account of any particular crime, either of his own or his parents, more than others, that this man was born blind; but that, by opening his eyes, I might manifest my Father's love, and prove myself to be the Messiah, in miraculously curing him. I must therefore improve the present opportunity of giving him his sight as an emblem of my enlightening blind souls. And since the day of my mortal life hastens to a period, as long as I am in the world I must cure not only corporal blindness, but instruct, enlighten, and comfort them that are spiritually blind. 39–41. I am come to establish a rule of judgment; to alter the present state of the church; to try men's spirits; and, by distinguishing grace, to separate the precious from the vile; to open blind eyes, and teach ignorant souls; and to manifest and occasion the increase of their stupidity and perverseness who, through self-conceit, shut their eyes against the light of my word. If you Pharisees, who pretend to so much knowledge and ability to instruct others, were either grossly ignorant or as sensible of your ignorance as many of the common people, your sin in rejecting me would be far less heinous, and there would be hopes of your deliverance from it; but while you are so self-conceited your sin is highly aggravated, and it is most probable that you will remain under its guilt and power for ever.

REFLECTIONS.—We ought to be extremely cautious in our interpretations of providences. Men's sins are not to be judged of from their sufferings. It is enough that God is righteous, and will make all things turn out to his own glory. We have great need to be diligent in working out our salvation while we have life and opportunity to walk in Christ's light. Marvellous is his power and ready his grace towards the unworthy and distressed. He works the most gracious salvation by means the most unlikely. It is his appointment, not any natural virtue, that renders them powerful. And only in obedience to his authority can we justly expect benefit by them.—What blessed experience of his mercy he gives to the obedient! and with cheerful thankfulness it should be acknowledged to his love. He can easily make the weakest of his followers wiser than their teachers—bold confessors of his name, and humble adorers of his majesty. And if men reject and abuse them for his sake, he will reward them with repeated manifestations of his glory. But, alas! how desirous are some to avoid owning him, even after he hath bestowed singular favours upon them. The fear of men causeth a snare. The censures of the church are often turned against her best friends. But inexcusable are they who, through self-conceit, contemn all means of conviction, and upbraid Jesus and his followers. Rage against reproof most plainly discovers real ignorance. But hopeful is the case of such as perceive their own weakness and sinfulness, and dan-



POOL OF SILOAM. [JOHN, ix:7.]—Siloam is mentioned but three times in the Scriptures. Isaiah, viii:6, 7, refers to the waters of Siloam, which "go softly," in contrast with the sweeping current of the Euphrates. In Nehemiah, third chapter and fifteenth verse, allusion is made to Siloam, where it speaks of the rebuilding of the gate of the fountains by the hands of Shallum. And in the third place we have the reference to Siloam in John, ix:7, where our Lord tells the man born blind to "go wash in the Pool of Siloam," etc. Luke mentions a tower of Siloam, which by its fall occasioned the death of eighteen men. This tower stood by the Pool of Siloam. Jerome says the Spring of Siloam lies at the base of Mt. Zion. Josephus alludes to Siloam. Its sweet water flows to-day just as in ancient times.

ter, who [a]did sin, this man, or his parents, that he was born blind?[2]

3 Jesus answered, [b]Neither hath this man sinned, nor his parents:[3] but[c] that the works of God should be made manifest in him.

4 I must work the works of him that sent me, [d]while it is day: the night cometh, when no man can work.

5 As long as I am in the world, [e]I am the light of the world.

6 When he had thus spoken, [g]he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,[4]

7 And said unto him, [h]Go, wash in the [i]pool of Siloam, (which is, by interpretation, [j]Sent.) He went[5] his way therefore, and washed, and came seeing.

8 ¶ The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others *said,* He is like him: *but* he said, I am *he.*

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called [k]Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam,[6] and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind.

14 And it was [l]the sabbath-day when Jesus made the clay, and opened his eyes.

15 Then[m] again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man [o]is not of God, because he [p]keepeth not the sabbath-day. [q]Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, [r]He is a prophet.

18 But the [7]Jews [s]did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

A.M. cir. 4036.
A.D. cir. 32.

a ver.34. Lu.13.2,4. Ac.28.4.

[2] See note * below.

b Mat.7.1.Lu.13.1-5.

[3] Our Lord does not mean that neither the man nor his parents had ever committed sin, but merely that neither had sinned so as to bring on blindness as a judgment.—*C.*

c ch. 11. 4. Is. 35. 5. Mat. 11. 5. ch.14.11; 2. 11.

d Lu.13.32,33;19.42. Ec.9.10. Ep.5.16.ch.4. 34:5.19; 13.9; 12.35; 17. 4.Col.4.5.

e ch.1.5,9; 3.19; 8.12; 12.35,46. 1.u.2.32. Mal. 4.2. Is.42.6,7;49.6, with Re.3.18.

g Mar.7.33;8.23.

[4] Or, *spread the clay upon the eyes of the blind man.*

h 2 Ki.5.10,14.

i Ne.3.15. Is.8.6.

j ch. 10. 36. Ro. 8. 3. Ga.4.4. Ac.3.26.

[5] The sending of the blind man, and his ready compliance, without any mention of a guide, when contrasted with the reference to the common practice of leading the blind (Mat.15. 14), furnishes a striking internal proof of the truth of the narrative, and that it was written by an eye-witness of the fact: for men 'born blind' do frequently acquire the most wonderful local knowledge, so that they can find out any place as readily as those who see. But the inventor of a 'cunningly - devised fable' would never have omitted to add to the verisimilitude of the miracle the accompaniment of a guide.—*Note,* The use of the clay, and washing in Siloam, may perhaps represent that incrustation of worldliness (Hab.2.6) which the water of life 'sent' from above must wash away before the eyes of a sinner can be spiritually opened; and the act of washing, in obedience to the word of the Lord, may well represent the 'diligent use of all the outward and ordinary means whereby Christ communicateth to us the benefits of redemption.'—*C.*

k ver.6,7. Mat. 1.21, 25. Lu. 1. 47; 2.10,11. 1 Th.1.10. Tit.2.13,14.

[6] Or, Shiloah. This pool was without the walls of Jerusalem, at the bottom of Mount Moriah. It is said to have had two pools; the pool of Siloam, near the south-east of the temple, and the pool of Shelah, or Siloah, somewhere to the westward, Ne. 3. 15. Is.8.6.

l ch 5.9,16. Lu.6.7,9; 13.10-16;14.1-5.

m ch. 5. 9. Mar. 1.22, 25,26. Lu.6.7; 13.14; 14. 3,4.ver.16.

o ch.3.2;ver.33.

p ch. 5.9,16. Lu. 6. 7, 9;13.10-16;14.1-5, with Ex. 31. 12; 35. 2,3. Nu. 15.32-36. Ex.20.10.

q ver.31; ch.7.12,43; 10.19. Lu.12.51-53.

r ch.4.19; 6.14. De. 18.15-18. Ac.3.22; 7.37;10.36,38.

[7] Members of the Sanhedrim.

s Ge. 19. 14. Is. 7. 9; 26.11. Lu.24.25.

[*] Some think the question of the disciples had reference to the doctrine of *metempsychosis,* or transmigration of the soul of a dead man into a living infant—a doctrine prevalent among the Egyptians, and at least to some extent among the Greeks. But had it been their object to obtain information concerning this doctrine, it seems scarcely possible our Lord should have neglected or refused to answer. Their meaning, therefore, seems rather to be—'Who hath sinned? this man, that he is become blind? or his parents, that he was born blind?' for, being generally Galileans, they knew nothing about the man or his parents. See ver.8.—*C.*

t ch. 7. 13. *v.* 22; 19. 38;20.19. Pr.29.25.

u ver.34;ch.12.42;16. 2;7.13;19.7. Is.65.5. Re. 13.17. Ac.4.18;5.40.

v Jos.7.19. Ps.50.14, 15.1 Sa.6.5. Ro.16.18.

x ver. 16. Ge. 13. 13. 1.u.7.39;15.2.

[8] Light is thrown upon this passage by comparing it with Jos. 7. 19, where Joshua is represented as saying to Achan:—'My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done.' To *give God the praise,* or *glory,* is the equivalent to *telling the truth.* It was a form of adjuration. So it appears to have been used in this verse.—*P.*

y Je.20.10;18.18.

z Zec. 7.11,12. Mat. 7.6. Pr.26.4,5.

a 1 Pe.2.23.

b ch.5.45;7.19. Ac.6. 11,14. Ro.2.17.

c Ps. 103. 7. He.3.5. Ex. ii. De.xxxiv. Mal. 4.4.

d Lu.15.2; 23.2. ver. 16,24.

e ch.8.14.

[9] We know not in what name he comes, or by what authority he acts.—*C.*

g ch. 3. 10, 12. Mat. 11. 5. Ps. 119.18. Is.29. 18, 19; 35. 4,5. 2 Co.4.3, 4,6. 1 Co.2.14.

h Job 27.9;35.12. Ps. 18.41;66.18. Pr.1.28;15. 8,29;28.9. Is.1.15. Je.11. 11. Ez.28. 8, 18. Mi. 3.4. Zec.7.13. Je.14.12.

i Ps. 34.6, 15; 91. 15. Ja.5.16-18. Ps.18.6;50. 15;65.2.

[1] This statement is abundantly sustained by Pr.1 28; 15.8,29, or Is. 1. 15, to any of which, or many other correspondent scriptures, it may be an allusion.—*C.*

j Is. 35. 5; 42.7. Mat. 11.5, with ver.16.

k ver.2. Ac.28.4. Lu. 13.1-5.

l ch.7.48,49;11.49.

[2] It was the belief of the Jews that bodily deformity or defect in an infant was the judicial result of parental sin. Their reply to him who was *born blind* was thus all the more insulting. He had been among them in argument, and, as is usually the case, the vanquished replied by personal invective.—*P.*

[3] Or, *excommunicated him,* ver.22;ch. 12.42;16.2. Is.65.5;66.5.

m ch. 5. 14. Is. 65. 1. Ps. 27. 10; 46. 1. Ge.22. 14.

o ch. 3. 15-18, 36; 11. 25, 26, 40; 16.31; 1.50. 1 Jn. 5.13. Ac.8.37. Lu.8. 25.

p Ps. 2. 7, 12. Mat.3. 17; 14. 33; 16. 16; 26. 63. ch.10.30.

q Pr. 30. 3,4. Ca.5.9; 6.1.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These *words* spake his parents, [t]because they feared the Jews: for the Jews had agreed already that [u]if any man did confess that he was Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age; ask [x] him.

24 Then again called they the man that was blind, and said unto him, [v]Give God the praise: we know that this man is [z]a sinner.[8]

25 He answered and said, Whether he be a sinner *or no,* I know not: one thing I know; that, whereas I was blind, now I see.

26 Then[y] said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and [a]ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?

28 Then they [c]reviled him, and said, Thou art his disciple; but we are [b]Moses' disciples.

29 We know that [c]God spake unto Moses: *as for* [d]this *fellow,* [e]we know not from whence he is.[9]

30 The man answered and said unto them, Why [g]herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

31 Now[h] we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him [i]he heareth.[1]

32 Since the world began was it not heard [j]that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 ¶ They answered and said unto him, [k]Thou wast altogether born in sins, and [l]dost thou teach us?[2] And they cast him out.[3]

35 ¶ Jesus heard that they had cast him out; [m]and when he had found him, he said unto him, [o]Dost thou believe on the [p]Son of God?

36 He answered and said, [q]Who is he, Lord, that I might believe on him?

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gerous is theirs who are proud of their knowledge and religion.

CHAPTER X. Ver. 1–5. I, who am truth itself, solemnly assure you that whoever they are who enter into any office in God's church not according to his appointment, but by methods of their own devising, are intruders and seducers, who, instead of feeding and governing his people, attempt to rob God of his authority over and property in them, and to pervert and destroy their souls. But he who, from right principles and ends, and in the manner appointed by God, enters upon the work of feeding and guiding the church, hath a proper right to take care of his people—those cleanly and tractable, meek, patient, harmless, and cautious, but timorous and exposed, social and useful, fearers of God. And having invested him with all proper authority, God, by his Spirit and the ministry of his servants, opens the hearts of his people to receive him, and they are taught to understand and distinguish his voice in the gospel; while he, by his grace, calls them to himself, in the most blessed manner, and leads them into the good pastures of his Word and ordinances.—In so doing, he, by his instruction and example, shows them the way; and they, understanding and approving the same, willingly yield up themselves to his authority, and tread in his steps. But the true and faithful people of God have a fixed aversion to the unscriptural doctrines and bad example of false teachers, because they perceive their tendency to lead them away from the right way of salvation. 6-9. Finding that, through their self-conceit, the Pharisaic teachers did not comprehend his meaning, Jesus added, I am the *only* door

37 And Jesus said unto him, [r]Thou hast both seen him, and it is he that talketh with thee.

38 And he said, [s]Lord, I believe. And he worshipped him.

39 ¶ And Jesus said, [t]For judgment I am come into this world, that they which see not might see;[h] and that they which see might be made blind.

40 And *some* of the Pharisees which were with him heard these words, and said unto him, Are[u] we blind also?

41 Jesus said unto them, [v]If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.[5]

A.M. cir. 4036. A.D. cir. 32.

[r] ch.4.26;8.25,58.
[s] Mar.9.24.ch.11.27; 20.28. Mat.14.33. Ps.2. 12;45.11.
[t] ch.5.22,27;12.47; 3. 17,19. Lu.2.34. 2 Co.2. 16; 4.3,4,6; 3.14. Mat. 11.25;13.13.1 Pe.2.9.
[h] *That they which see not might see*—that is, that the eyes of many naturally, and of many spiritually, blind, might be opened; *and that they which see* the evidences of my divine commission might be given over to judicial blindness as a righteous punishment for their rejection of the light, Jn.3.18–20.—*C.*
[u] ver.28,34; ch.7.48, 49. Ro. 2. 19, 20. Re.3. 17.
[v] ch.15.22,24. He.10. 26. Pr. 26. 12. Is. 5. 21; 42.19,20. Lu.18.14. 1 Jn. 1.8–10.
[5] *If ye were* (really) *blind*—ignorant—*ye would have no sin*—ye would be chargeable with no sin; or your eyes, in mercy, being opened, your sin would be taken away; *but now ye say, We see.* You boast of your knowledge of the Scriptures—you really see the prophetic and miraculous evidences of my divine mission—yet, through the enmity of your hearts you reject me—wherefore *your sin remaineth.* It cleaves to you like the leprosy of Naaman, that could not be removed unless he had washed in Jordan.—*C.*

A.M. cir. 4036. A.D. cir. 32.

CHAP. X.

a Is.56.10–12. Je.23. 21, 32. Eze. xiii.; 34.2, 10, ver.10. He. 5.4. Mat. 7.15; 23.1–28. Ro.10.15.

CHAPTER X.

1 *Christ is the door, and the good shepherd.* 19 *Divers opinions of him.* 25 *He proveth by his works that he is Christ the Son of God:* 39 *escapeth the Jews,* 40 *and goeth again beyond Jordan, where many believe on him.*

VERILY, verily, I say unto you, [a]He that entereth not by the [b]door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But[c] he that entereth in by the door is the shepherd of the sheep.

3 To him [d]the porter openeth; [e]and the sheep hear his voice: and [f]he calleth his own sheep by name, and leadeth them out.

b ver.2,7,9;ch.14.6. *c* Ac.20.28.1 Co.12.28.Ep.4.11-13.He.5.4,5.Is.61.1;40.11. *d* Re.3.20.Is.11.2-4.He.2.4. 1 Pe.1.12.1 Co.16.9. *e* Ps.22.22; 40.9,10.ch.6.37,45. *f* Ex.33.12,17.Phi.4.3.2 Ti.2.19.Is.40.11;49.10.Re.7.17.Eze.34.11.Ro.8.30.

of salvation and way to eternal life, and the *only one* by whom ministers can have admission to office in the gospel-church, or people have access to spiritual privileges and saving benefits. All that, before me, pretended to Messiahship, and all that oppose me and teach other methods of salvation, are but mere intruders into their office, who rob my Father and me of our honour and property, and destroy men's souls; but God's people, by the use of their enlightened consciences, shall be able to detect their errors. I therefore insist on it, as a matter of infinite importance, that I am the only true door of the church, and entrance to eternal life. Whosoever therefore enters upon religion by faith in me as the only Saviour, shall certainly be protected from spiritual enemies, delivered from misery of every kind, and obtain eternal blessedness; and shall, under the conduct of my Word and Spirit, find access to, liberty in, and spiritual support, nourishment, and comfort, by my divine ordinances. 10–13. False teachers come only to seduce church-members, murder their souls, or plunder and persecute them; but I am come to manifest the method of obtaining spiritual and eternal life, yea, to secure it for them, and to bestow it upon them, in the most universal, unexpected, eminent, inconceivably large, and everlasting manner. I am the eminently and infinitely good Shepherd of the church foretold by the prophets, and who not only lead, protect, and feed, but give my very life, soul, and self, in the stead of the faithful, to secure their eternal happiness.—But they who from selfish views commence pastors in the church, having no real affectionate concern for their people, are unwilling to hazard their life, reputation, or secular interests in their service; but are alway ready to shift for themselves, and leave the people to be seduced or perverted as Satan and his emissaries please. No wonder they are so careless of their hearers' spiritual and eternal advantage when they only entered on their office from a regard to secular advantage. 14–18. And being the infinitely good and the chief Shepherd of the church, I perfectly know, exactly observe, and tenderly care for all faithful people, who are, by my Father's gift, my own sacrifice, and their self-dedication, my peculiar property; and they spiritually know me and my doctrine, and faithfully and affectionately embrace me and hearken to it. And as the Father perfectly knows, loves, approves, and confides in me, I also am perfectly acquainted with him and all his mind, and trust in him, and delight to do his will. Such is my love to him and to all the world that I am willing and ready to lay down my life in its stead, that all may obtain eternal salvation. And besides those Jews which I have called, or will surely call, into my church, I must, in pursuance of my eternal engagements, and in justice to my sacrifice for them, seek to bring in multitudes also of heathen Gentiles, and unite them with those Jews in the gospel-church, new-covenant, or heavenly state, under my tender care, influences, and government.—And not only doth my Father love me as his only begotten Son, but even on account of my zeal for the manifestation of his glory in the salvation of sinful men, in so cheerfully dying for the pardon of their sins, that I might rise again for their justification.—No man, by either stratagem or force, can deprive me of my life without my own consent; but, as absolute proprietor thereof, I voluntarily lay it down, and will, by my own power, rise from the dead, after making satisfaction for the sins of the world according to the commandment and love of my Father. 25–30. Not only have I, in the strongest declarations, asserted my Messiahship, though ye perversely refused to believe me, but I have demonstrated it by my divine and miraculous works: yet such is your obstinacy, that no declarations or demonstrations will persuade you; as I know, from your indifference and hardness, that your affections are fixed on the world, and that because of this you do not wish to hear me and obey me.—As I distinctly know, observe, and love all men, I shall seek to lead them to attend to, distinguish, prize, and willingly obey the voice of my Word and Spirit, and readily follow my instructions and example. And I freely give them an irrevocable right to all spiritual and eternal benefits, lead them now into some enjoyment of them, and, will strive to put them into the full possession.—Nor shall either their own weakness, unworthiness, or sinfulness, make them fall short of heaven, if they will only by faith hold to my words and by prayer and good works consecrate themselves to God. Nay, my heavenly Father, who loves them, and hath a tender interest in them, and who calleth them to me that I might bring them safely to glory, being infinitely superior to all their enemies in power and wisdom, it is absolutely impossible to defeat his gracious designs towards them, or to entice or force them out of his almighty hands, only by their own unfaithfulness. And my Father and I, being the very same in nature, power, and every other perfection, as well as in will and design, we must be both overcome before the weakest of true believers can be deprived of eternal life. 32. Many great and merciful works I have wrought among you, in confirmation of my character, in feeding multitudes of hungry persons, healing all manner of diseases, raising the dead, and casting out tormenting devils. For which of these do you intend to stone me to death? 34–38. And when the Scripture, which is infallible, and must be accomplished, calls your magistrates GODS, who were but types and shadows of the Messiah, why do you perversely charge me, in whom these types are perfectly fulfilled, and whom the Father hath appointed from eternity, and hath sent into the world to exercise all authority as the true Messiah, with blasphemy, for asserting my *oneness* in nature and perfections with the Father! If I do not perform works as great and glorious as could be expected from the Father, and which, being superior and contrary to the laws of nature, must be performed by that power which is in the Father himself, I do not claim your belief as the Son of God or promised Messiah. But if I perform works peculiar to God, and in a manner proper to him, then, however ye disregard my person or doctrine in itself, submit to the unexceptionable evidence of my miracles, that ye may be convinced that my Father and I have essential and necessary communion in Godhead.

Ver. 3. *Calleth his own sheep by name.* The eastern shepherds give names to their sheep, as Europeans generally give to their dogs: and by its name the eastern shepherd will call any sheep in his flock, and it will immediately come out and follow him. *C.*

Ver. 4. *Goeth before them.* The eastern shepherd, having often to conduct his flock far, and through unfrequented tracts, in search of grass, does not drive, but walks before his flock, which is taught to look to and follow him. *C.*

Ver. 16. *Other sheep.* The Gentiles that were not of the Jewish fold, but whom our Lord in due time gathered into one, Ep. 1.10; 2.11–22; 3.6, 15. *C.*

Ver. 18. *I have power,* &c. This power or authority of laying down and taking up life is peculiar to Christ—*This commandment* (rather, 'this commission') *have I received of my Father.*—*Note,* When 'the WORD was made flesh' he came into the world 'to do the will' of his Father—consequently, as Messiah, did nothing but by the Father's authority or commandment. Oh, that believers would remember this part of the condition of Christ 'in the days of his flesh,' and 'go and do likewise!' *C.*

Ver. 22. *Feast of the dedication.* This feast was appointed by Judas Maccabæus to commemorate the purification of the temple after it had been profaned by Antiochus. It began on the 25th of Chisleu (answering to part of our December), and lasted for eight days. *C.*

Ver. 27. *My sheep hear my voice.* (1) As a voice of truth. (2) As a voice of love and mercy. (3) As a voice of power.—*And I know them.* (1) In all their waywardness. (2) In all their weakness. (3) In all their sin. (4) In all their troubles, perplexities, and dangers.—*And they follow me.* (1) In believing on my name. (2) In denying themselves. (3) In bearing my cross through all danger. (4) In bearing witness for me through all gainsaying. (5) In holiness in all manner of conversation. *C.*

Ver. 30. *I and* the (not *my*) *Father are one*—one in energy and power: for power is the attribute in question (see ver. 28, 29) —and therefore one in Godhead; which doctrine results from the identity of divine attributes between the Father and the Son. *C.*

Ver. 36. *Sanctified*—set apart for himself (Ps. 4. 3) by giving him 'the Spirit without measure,' and dwelling essentially in him, and working the works of Godhead in him and by him, ch. 3. 34; 14. 10; 17. 21. See also ver. 37, 38. *C.*

Ver. 41. *John did no miracle.* The performing of miracles is not essential to the proof of a divine commission. All that is absolutely necessary is doctrinal conformity with the Word of God (already established by miracles and prophecy), with holiness of life and singleness of purpose—the visible evidences of the presence, power, and authority of the Spirit of God. *C.*

REFLECTIONS.—Infinitely necessary and useful is Jesus Christ to sinful men, as their shepherd, to seek out, gather, and feed them, as their door and entrance to, and the precious price of, salvation. Indissoluble are his living connections with his people, and kind his regards to them. Unbounded was his love in giving his life for all men, and rising again for their justification. And through him they receive the most holy liberty, inexpressible delight, spiritual supplies, and superabundant and endless felicity. With what transcendent faithfulness, wisdom, and grace, he seeks them out, and strives to bring them into his kingdom and church, and guides, governs, protects, and goes before them through life and death into everlasting blessedness! Infallible is their perseverance, and certain their eternal life, if they continue faithful to the knowledge of the truth as it is in Jesus Christ. But base are the men who, without his commission, thrust themselves into offices in his church, or behave indolently, unconcernedly, or tyranically therein. Let every one that regards the life of his soul flee from them. The purpose of God certainly stands firm, whether with respect to men's salvation or ruin. But how implacable is the rage which words of infinite grace, offers of unbounded fulness, declarations of truth, and merciful miracles unnumbered, do but heighten and provoke to murder the Saviour! No wonder he abandons such, and offers his presence to others more likely to regard him.

CHAPTER XI. Ver. 25, 26. Not only will the Father grant me whatever I request, but I have life in myself, and do quicken, spiritually or corporally, all sinful men. Every one therefore that believeth in me shall be renewed in his soul, and even in his body, at the resurrection; or, likewise in this world also. And no one that, being spiritually quickened, continues faithful, shall ever undergo eternal death, nor shall his body be always continued in the state of the dead. 41–43. Christ never prayed for power to work a miracle, having infinite power in himself; but here he thanked his Father for this opportunity of demonstrating his Messiahship, for the con-

4 And when he putteth forth his own sheep, he[h] goeth before them, and the sheep follow him: for [i]they know his voice.

5 And [j]a stranger will they not follow, but will flee from him: for they know not the voice of strangers.[1]

6 This parable spake Jesus unto them: [k]but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, [l]I am the door of the sheep.

8 All [m]that ever came before me[2] are thieves and robbers: but the sheep did not hear them.

9 I[o] am the door: by me if any man enter in, he shall be saved, and shall go in and out,[3] and find pasture.

10 The[p] thief cometh not, but for to steal, and to kill, and to destroy: [q]I am come that they might have life, and that they might have *it* more abundantly.[4]

11 I[r] am the good shepherd: [s]the good shepherd giveth his life for the sheep.[5]

12 But[t] he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the [u]wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I[v] am the good shepherd, and [w]know my *sheep*, [x]and am known of mine.

15 As[y] the Father knoweth me, even so know I the Father:[6] and [z]I lay down my life for the sheep.

16 And[b] other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

17 Therefore[c] doth my Father love me, because I lay down my life, that I might take it again.

18 No[d] man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. [e]This commandment have I received of my Father.[7]

19 ¶ There[g] was a division therefore again among the Jews for these sayings.

20 And many of them said, [h]He hath a devil, and is mad; why hear ye him?

21 Others said, These are not the words of him that hath a devil. [i]Can a devil open the eyes of the blind?

22 ¶ And it was at Jerusalem the feast[8] of the dedication, and it was winter.

23 And Jesus walked in the temple in Solomon's[9] porch.[1]

24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt?[2] If thou be the Christ, tell us plainly.

25 Jesus answered them, [j]I told you, and ye believed not: [k]the works that I do in my Father's name, they bear witness of me.

26 But[l] ye believe not, because ye are not of my sheep, as I said unto you.

27 My[n] sheep hear my voice, and I know them, and they follow me:

28 And[o] I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand.

29 My Father, [p]which gave *them* me,[3] is greater than all;[4] and none is able to pluck *them* out of my Father's hand.

30 I[q] and *my* Father are one.

31 ¶ Then[r] the Jews took up stones again to stone him.

32 Jesus answered them, [s]Many good works have I showed you from my Father; [t]for which of those works do ye stone me?

33 The Jews answered him, saying, [u]For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

34 Jesus answered them, [v]Is it not written in your law, I said, Ye are gods?

35 If he called them gods, [w]unto whom the word of God came, and [x]the scripture cannot be broken;

36 Say ye of him, whom [y]the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, [z]I am the Son of God?

37 If[b] I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, [c]believe the works: that ye may know and believe that the Father *is* in me, and I in him.

39 ¶ Therefore[d] they sought again to take him: but he escaped out of their hand,

40 And [e]went away again beyond Jordan into the place where John at first baptized; and there he abode.

41 And[g] many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

42 And[h] many believed on him there.

A.M. cir. 4036. A.D. cir. 32.

h Mat.11.29; 16.24. He.13.12.1 Pe.2.1,2.

i Ca.2.8;5.2.

j Mat.7.15. Pr.19.27. Ep.4.14. Ga.1.8. Col.1.23;2.8. 2 Ti.3.5. Re.2.2.

1 I have often seen eastern shepherds *leading* their flocks. I have been present when, during the heat of day, a number of flocks assembled round a fountain. The shepherds rested together for an hour or two: their sheep mingled. When the time arrived for going off again to pasture, each shepherd went through the mingled flock, then walked off slowly along his own path, uttering a peculiar call; his *own sheep* followed him. They would not follow a stranger, for they 'know not the voice of a stranger.' —*P.*

k ch.6.52; 7.36; 8.27, 43. 1 Co.2.14. 2 Co.4.3, 4. Ep.4.18. Is.29.11,12.

l ver. 1, 9; ch. 14. 6. Ep. 2.18. He.10.18–22. Eze.34.31.

m Ac.5.36,37. Je. 50. 6;23.1,32. Eze.34.2.

2 *All that ever came before me*, pretending to be Messiah, and calling the sheep to hear them. —*C.*

o See ver. 1, 7. Eze. 34.14. Ps.23.1–6. Is.40. 11;45.17. Zec.10.12. Is. 49.9,10. Ro.5.1–5. 1 Co. 3.22,23. Col.3.11.

3 *He shall go in and out*, being made perfectly free.—*C.*

p Mat. 7.15; 23.14. 2 Pe.2.1.

q Mat. 20. 28; 18. 11. Eze.34.16. ch.3.14–18; 6.32–58. Ro.5.11,15–21. He.7.25. Is.45.17.

4 That where sin and danger did abound, grace and protection, and spiritual pasture, might 'much more abound,' Ro.5.15–20.—*C.*

r Ps.23.1,2. Is.40.11. Je. 23. 5, 6. Eze. 34. 23, 29; 37. 24. Mi.5.4. He. 13. 20. 1 Pe. 5. 4; 2. 25. ver.14,16.

s Tit. 2. 14. Mat. 20. 28. Re. 5. 9. ch. 18. 11. Mat. xxvi. xxvii. ver. 15,17,18. Ep.5.2.

5 Christ here assumes a double character. He is the door by which all true shepherds of God's flock must enter; and he is himself the *Good Shepherd*, who enters to tend, and guard, and feed the flock.—*P.*

t Eze.34.2–6. Zec.11. 16,17. Is.56.10–12. 2 Ti. 4.10. 2 Pe.2.3.

u Mat. 7. 15. Ac. 20. 29. Ca.2.15. 2 Pe.2.1.

v ver. 11. He. 2. 17. Eze.34.11–16. Ps.xxiii.

w ver. 27; ch. 13. 18. Ps.1.6. 2 Ti.2.19.

x Ga.1.16. Ep.1.17–19; 3.17–19. Phi.3.8–10. 1 Jn.5.20. 1 Pe.2.7; 1.8. 2 Ti.1.12.

y Mat.11.27. ch.1.18; 8.29,55; 15.9,10.

6 Christ's knowledge of the sheep is intimate and thorough; it is compared to his knowledge of his Father. The knowledge too is in some degree mutual. He is known of his sheep. They know the mystery of his nature, the wonders of his work, the depth of his love, and his unceasing watchfulness.—*P.*

z ver.11. ch.15.13. Is. 53.4,5. Ro.5.6–11; 8.32, 34, 33.1 Th.5.10. 1 Ti.2. 5,6. 1 Pe.2.24;3.18. 1 Jn. 2.2.

b Is.49.6; 56. 8; 43.6; 11.10. Eze. 37.22. Ho.1. 11. Zec. 2. 11; 8. 20, 23. Ep.2.14. 1 Pe.2.25.

7 This beautiful discourse is intimately connected with the healing of the blind man and the outrageous conduct of the Pharisees. They professed to be the only shepherds of God's people; Christ shows that they are in reality thieves and robbers. Instead of tending and watching the sheep, they destroy them. In the first verses of this chapter every ruler or minister in the church is *a shepherd;* Christ is the *door; the sheep* are God's *true*, not merely *professing* people; the porter is the *Divine Spirit;* the fold is the *invisible church.*—*P.*

A.M. cir. 4036. A.D. cir. 32.

8 Which Judas Maccabeus instituted.

9 Ac.3.11;5.12. Built where he had built one, and called by his name.

1 The outer court of the temple, or court of the Gentiles, was surrounded by cloisters supported upon ranges of marble columns. These cloisters were called *porches*, and were used by the Jews, and the strangers who came to the city during the feasts, as public promenades. The cloister along the eastern side of the court was called *Solomon's porch.*—*P.*

2 Or, *hold us in suspense*, ch. 16. 29. Mat.11.3.

j ch.5.17–43;6.27–64; 8.12,24,58.

k ch. 5. 36; 14. 10,11; ver. 32, 38. Mat. 11. 5. Ac.10.38.

l ch.8.47; 12.37–40. 2 Co. 4. 3, 4. Ro. 11. 7, 8. ch. 6. 44, 65. Ac.13. 48. 1 Jn.4.6.

n ver.4,14. 2 Ti.2.19. ch. 6. 37, 44, 45. Ac.13. 48. Mat.16.24. He.12.1, 2.

o ver. 9, 10; ch.11.25. Ro.6.21; 5.21. Col.3.3, 4. Jude 1. ch.6.37; 17.2, 11,12; 18.9. He.7.25. 1 Pe.1. 5. Mat.16. 18, 27. De.33.3. Ps.125.1,2. Is. 45.17;26.1–4;46.3,4.

p ch.14.28; 17.2,6; 6. 37. Mat.11.27.

3 *My Father who gave them me*, because of their faith, 'before the world was,' Ep.1.4–6. 2 Ti.1. 9.—*C.*

4 *My Father . . . is greater than all* enemies, who might attempt to pluck his gifted sheep out of my hand.—*C.*

q 1 Jn. 5. 7. ch. 14. 9, 10; 17. 11, 22; ver. 38. Mat.28.19.

r ch.5.18; 8.59. Lu.4. 29.

s Mat.11.5. ch.5.17, 18,36. Lu.24.19. Ac.10. 38.

t Ps.109.4. Ec.4.4.

u Le 24.16. ch.5.18; ver.30. Ro.13.1.

v Ps.82. 6. Ex. 4. 16; 7.1.

w De.17.15. Ex. 7. 2. Ro.13.1.

y Nu. 23. 19. Mat. 5. 18. Lu.16.17. Tit.1.2.

z ch.6.27; 3.17; 6.57. Is. 42.1; 49.1–3,6,8; 48. 16;61.1–3; 11.2–5. Ga.4. 4.

a ch. 5.17,18. Phi.2.6. Lu. 1. 35. Ps. 2. 7, 12. Mat.3.17; 17.5. ch.1.14, 34.49;3.16–18; ver. 30.

b ch.14.10,11; 15. 24; 5.38.

c Mat.2.11. ch. 5. 36; 14. 10,11; 15. 24; 17. 21, 22; ver. 25, 30, 32.

d ver.31; ch. 5.16,18; 8. 59; 7. 30,44. Lu.4.29, 30.

e Mat.10.23. ch.1.28; 7.1;11.54.

g Mat.1. 45. Mat. 3. 11,12; 4.23–25. Lu.5.1. ch. 3. 30–36. Ge. 49. 10. Ps.72.17–19;22.30.

h ch.2.23; 4.39,41; 8. 30;11.45;12.42.

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firmation of his disciples and the conviction of others present.

Ver. 4. *Is not unto death* and corruption, but to illustrate my divine power by a miraculous resurrection. This seems to be the verbal message returned to the disconsolate sisters and their suffering brother. O! that believers, when their friends are sick, would take example by Martha and Mary, and prayerfully send this message of faith to Jesus—'Lord, he whom thou lovest is sick!' And O! how certainly does murmuring give place to submission, and fear and sorrow to hope and joy, when the sufferer can say, 'My Beloved is mine, and I am his!' *C.*

Ver. 9. The Jews divided every day, from sunrise to sunset, into twelve hours; so that the number of hours was always the same, but the length of the hours varied according to the seasons. And as the principal means of measuring time among the ancient Jews was by sun-dials, 2 Ki. 20. 11; Is. 38. 8, a practical mathematician would have little difficulty in constructing, either one dial-plate with movable parts, capable of extension or contraction, on the hour line—or a succession of dial-plates, to be changed at brief and fixed intervals throughout the year, still dividing the absolute time of sunshine into twelve equal parts.—*Note*, Hence learn the necessity of measuring and noting time, and see how equal are the opportunities of working for God presented by the shortest as well as by the longest life! The question is, not how long we walk, but how circumspectly we walk. The Lord preserve our hearts from fearing and our feet from stumbling, Ps. 116. 8. *C.*

Ver. 36. The groaning and the weeping of Jesus appear to the Jews incontestable evidences of love. There must have, there-

CHAPTER XI.

1 *Christ raiseth Lazarus, four days buried.* 45 *Many Jews believe.* 47 *The high-priests and Pharisees gather a council against Christ.* 49 *Caiaphas prophesieth.* 54 *Jesus hideth himself.* 55 *At the passover they inquire after him, and lay wait for him.*

NOW a certain *man* was sick, *named* Lazarus, of [a]Bethany, the town of [b]Mary and her sister Martha.[1]

2 (It[c] was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, [d]he whom thou lovest is sick.

4 When Jesus heard *that,* he said, [e]This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now [g]Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, [h]he abode two days still in the same place where he was.[2]

7 Then after that saith he to *his* disciples, Let[i] us go into Judea again.

8 *His* disciples say unto him, Master, [j]the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day?[3] If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But[4] if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, [k]Our friend Lazarus [l]sleepeth; but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.[5]

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them [m]plainly, Lazarus is dead;

15 And I am glad for your sakes that I was not there, to the intent [o]ye may believe;[6] nevertheless let us go unto him.

16 Then said [p]Thomas, which is called Didymus, unto his fellow-disciples, Let us also go,[7] that we may die with him.[8]

17 Then when Jesus came, he found that he had *lain* in the grave four days already.[9]

18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs[1] off:[2]

19 And many of the Jews came to Martha and Mary, [q]to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, [r]if thou hadst been here, my brother had not died.

22 But I know, that even now, [s]whatsoever thou wilt ask of God, God will give *it* thee.

23 Jesus saith unto her, [t]Thy brother shall rise again.

24 Martha saith unto him, [u]I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, [v]I am the resurrection, and the life:[3] he[w] that believeth in me, [y]though he were dead,[4] yet shall he live:

26 And[z] whosoever liveth and believeth in me[5] shall never die. [a]Believest thou this?

27 She saith unto him, [b]Yea, Lord; I believe[6] that thou art the Christ, the Son of God, which should come into the world.[7]

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, [c]The Master is come, and calleth for thee.

29 As[d] soon as she heard *that,* she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and [e]comforted her, when they saw Mary, that she rose up hastily and went out, followed her,[8] saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, [g]she fell down at his feet, saying unto him, [h]Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, [i]he groaned in the spirit, and was [g]troubled,

34 And said, Where have ye laid him? They said unto him, Lord, come and see.

35 Jesus wept.[1]

36 Then said the Jews, Behold, how he loved him!

37 And some of them said, Could not this man, [j]which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore, again [k]groaning in himself, cometh to the grave. [l]It was a cave,[2] and a stone lay upon it.

39 Jesus said, [m]Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, [o]by this time he stinketh: for he hath been *dead* four days.

40 Jesus saith unto her, [p]Said I not unto

l Ge.23.19,20.Mat.27.60. *m* Mar.16.3. *o* ver.17.Ps.49.7,9.Ac.2.27 Ge.23.4.De.32.36. *p* ver.25,26,4,23.2 Ch.20.20.Mar.9.23.Ro.4.6,17–20, with Mat.13.58.Lu.1.20,45.

A.M. cir. 4037
A.D. cir. 33.

CHAP. XI.

a Mat.21.1. Mar.11.1.ch.12.1.

b Lu.10.38–42.

1 See note ' below.

c ch.12.3. Mat. 26. 6, 7. Mar.14.3. Lu. 7. 37, 38.

d ch.13.23. Ps. 16.3. He.12.6.Re.3.19.Mar. 10.21.

e Mar. 5. 39. ch. 9. 3; ver.15,40.2 Co.12.9.

g See ver.3.

h Ho.6.2. De.32.36. Ge. 22. 14. Is. 30. 18, with ch.10.40.

2 He was in Bethany, or Bethabara, beyond Jordan, more than a long day's journey distant from the home of the mourning sisters.—*P.*

i Ac.20.22–24;21.13.

j ch. 10. 31, 39. Mat. 16.21,22.Ac.21.12.

3 ch. 9. 4; 12. 35. Lu. 13. 32,33. There is no danger of death till my work be finished.

4 ch. 9. 4; 12. 35. Ps. 104. 22, 23. Ec. 2. 14. When my work is finished, I cannot escape death.

k Is. 41. 8. Ja. 2. 23. ch.15.9,14,15. 2 Ch. 20. 7.

l De. 31. 16. Mat. 9. 24. ver.13. Ac.7.60; 13. 36. 1 Co.15.18,51. 1 Th. 4.14,15.

5 It is a token that he is past danger.

n ch.10.24;16.25.

o ver.4; ch.9. 3; 2.11; 4. 48; 5.36; 10.38; 14.10, 11.

6 *To the intent ye may believe,* throughout all your coming trials, in the existence of my power over death and the grave.—*C.*

p Mat. 10. 3. Mar.3. 18. Lu. 6.15. ch.20.24–29;21.2.

7 ver. 8. Mat. 26. 35. Let us risk our lives along with our Master, and die as well as Lazarus.

8 Not with Lazarus, as some interpret, for then had he said, 'and die like him,' but 'let us die with our Lord,' who thus through love to his friends in Bethany exposes himself to his implacable enemies in Jerusalem.—*C.*

q It is the universal custom in the East—indeed it is a necessity in such a climate, to bury on the day of death. It would seem from the narrative that Lazarus was already dead when the messenger told our Lord of his sickness; for he remained two days where he was, and then occupied two days more on the journey, going the first probably to Jericho, and ascending on the second to Bethany.—*P.*

1 That is, *near two miles.*

2 The situation of Bethany is on the eastern declivity of the Mount of Olives, completely hidden from the Holy City and the district round it by the intervening hill. The slopes of Bethany are rugged and rocky, and the wilderness of Judea, an extensive view of which it commands, is wild and desolate. The village is built on the side of the main road from Jerusalem to Jericho; a shorter footpath to the city leads over the top of Olivet.—*P.*

r Ge. 37. 35. 1 Ch. 7. 22. Job 2.11; 42.11. Ro. 12.15. 1 Th. 5.14; 4.18. Ec.7.2.

s It is very remarkable that this, the greatest, and in its results the most momentous of our Lord's miracles, is only recorded by John, and is not even remotely hinted at by the other evangelists. They could not have been ignorant of it, for it became the exciting cause of that bitter enmity among the Jewish rulers which resulted in the crucifixion. Any ordinary biographer would have made such an incident one of the most prominent parts of his story. The only reason I can assign for this and similar omissions in the Gospels is, that each evangelist was guided, both in the selection and detail of his facts, by one Divine Spirit, who so directed all as to give to man one perfect picture of the *Great Exemplar,* and one complete development of his atoning work.—*P.*

t 2 Ki.5.11. ch. 4.47, 49. Mat.9.18.

u ver.21,42; ch. 9.30, 31; ver. 43. 44. Mat. 9. 25,26.

v Lu.14.14.ch.5.29. 1 Th. 4.14. Is.26.19. Da. 12.2.

w Ac.23.8;24.15.

y 1 Co.15.22,45.ch.6. 39, 40,44; 14.6;1.4;5.21, 25. Is.38.16. 1 Jn.1.2.

3 '*I am the resurrection,*' as the sole and omnipotent source of it, as the sole agent by whom it is accomplished, and as in myself the first-fruits of it. '*I am the life,*' because the author of all life, because especially the fountain of that spiritual life which animates the resurrection body, because the sustainer of life in the church.—*P.*

x ch. 3. 15; 4.14. Job 19.26,27.Ro.8.11.1 Co. xv.Phi.3.11,21.

y Is.26.19.Ro.4.17.

4 *Though he were dead.* Rather, 'though he should die.'—*C.*

z Re.20.6. ch. 3. 15–18,36; 8.51,52; 10.28,29; 6.35–38. 1 Jn.5.10–12.

5 Rather, 'whosoever is living and believing on me'—that is, whosoever during this life puts faith in my word of promise and power, 'shall not die for ever.'—*C.*

a ch.16.31; 9.35. Lu. 8.25. Mat.9.23.

b Mat.16.16.ch.1.49; 6.14,69;4.42;9.38.Ac.8. 37.

6 Rather, 'I have believed.'—*C.*

7 *Which should come into the world*—that is, from the invisible into the visible world.—*C.*

c Mat.23.8–10;26.18. ch. 13. 13; 20. 16; 21. 7. Mar.5.35;9.5; 10.17,49. Ec.9.10.

d Ps. 119. 59, 60. Pr. 27.1.

e See ver.19.

8 This is an important fact in the narrative, as the company of mourners afford a sufficient number of witnesses, some of them sufficiently sceptical (ver.37) and malignant (ver.46), to test and establish the reality of the miracle.—*C.*

g Lu.7.38; 10.39. Ps. 45.11. Mat.2.11. Mar.5. 33. Lu.5.8.

h ver.21, 37. Mat. 9. 18. ch. 4. 47,49. 2 Ki.5. 11.

i He.2.17;4.15. Mar. 3.5.

9 Gr. *he troubled himself.*

1 Lu.19.41. Is. 53. 3; 63.9. He. 2.16–18; 4.15. Ro.12.15. On account of the afflicting circumstances, and at the unbelief of the spectators.

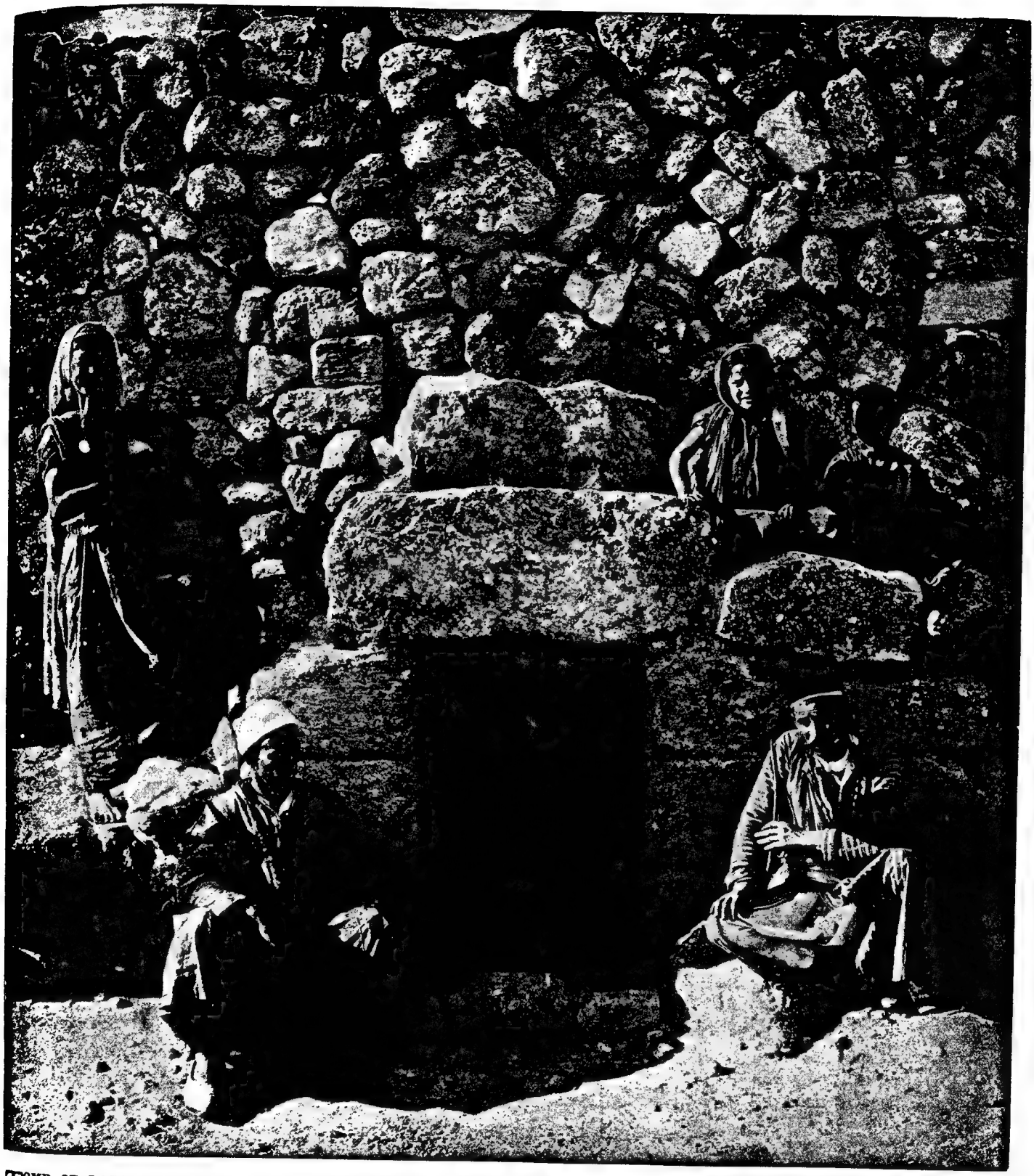
j ch.9.6.

k He.5.7.ver.41.Ro. 8.26.Ps.6.6.

2 The cave-sepulchres of the Jews are not generally sunk into the ground, but cut into the faces of perpendicular rocks. The stone, therefore, lay, not 'upon it,' but 'at or leaning against it.'—*C.*

fore, been an intensity of feeling in them that removed them beyond all suspicion of simulated sorrow. Yet these sorrows were not altogether what the Jews supposed. For while they, no doubt, sprung, in part, from the remembrance of him that was gone, and sympathy with the bereaved and defenceless sisters, they also arose from the view of the fearful and universal ravages of sin and death, and the darkening shadows of that unbelief that he foresaw would defy even the evidence of light from the grave. *C.*

Ver. 44. *Came forth, bound hand and foot.* This statement has been made matter for infidel objection: 'for how,' it is said, 'could he come forth,' if 'bound hand and foot, and still requiring to be loosed?' The objection vanishes when the nature of the grave is considered. When the stone was removed, and the word of power uttered, he, most probably, slided down from a niche in the side of the cave, and stood partly out of the door, and so 'came forth,' but could not move farther until he was loosed from the grave-clothes. *C.*



TOMB OF LAZARUS. [JOHN, xi:43.]—The tomb of Lazarus is in Bethany, where Mary and Martha and Lazarus lived. This is a wretched and miserable village now. But because it was once the home of the family where our Savior was so often entertained it has an undying charm for the Christian world. The tomb of Lazarus is a deep vault excavated in the rock and lined with masonry. Christians and Mohammedans alike regard the place with the greatest reverence It is absolutely certain that Lazarus was buried here. It seems reasonable to accept the place that has so long been looked upon as the tomt of Lazarus as correct. Above the tomb and the village of Bethany is a square tower called the Castle of Lazarus.

thee, That, if thou wouldest believe, thou shouldest see the glory of God?

41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, [q]I thank thee that thou hast heard me.

42 And I knew [r]that thou hearest me always: but [s]because of the people which stand by I said *it*, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, [t]Lazarus, come forth.

44 And[u] he that was dead[3] came forth, bound hand and foot with grave-clothes:[4] and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then[v] many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But[w] some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 ¶ Then[y] gathered the chief priests and the Pharisees a council, and said, [z]What do we? for this man doeth many miracles.[5]

48 If we let him thus alone, [a]all *men* will believe on him: [b]and the Romans shall come and take away both our place and nation.[6]

49 And one of them, *named* [c]Caiaphas, being the high-priest that same year, said unto them, Ye[d] know nothing at all,

50 Nor consider that it is expedient for us, that one man should die for the people,[7] and that the whole nation perish not.

51 And this spake he not of himself: but being high-priest that year, he prophesied that Jesus[e] should die for that nation;[8]

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53 Then[g] from that day forth they took counsel together[9] for to put him to death.

54 Jesus[h] therefore walked no more openly among the Jews: but went thence unto a country near to the wilderness, into a city called [i]Ephraim, and there continued with his disciples.[1]

55 ¶ And[j] the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, [k]to purify themselves.

56 Then[l] sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now[n] both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should show *it*, that they might take him.

CHAPTER XII.

1 Jesus excuseth Mary anointing his feet. 9 The people flock to see Lazarus. 10 The high-priests consult to kill him. 12 Christ rideth into Jerusalem. 20 Greeks desire to see Jesus. 23 He foretelleth his death. 37 The Jews are generally blinded: 42 yet many chief rulers believe, but do not confess him: 44 therefore Jesus calleth earnestly for confession of faith.

THEN Jesus,[a] six days before the passover, came to Bethany, where Lazarus was which had been dead, whom he raised from the [1]dead.

2 There[b] they made him a supper, and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took [c]Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.[2]

4 Then[d] saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him,

5 Why was not this ointment sold for three hundred pence,[3] and given to the poor?

6 This[e] he said, not that he cared for the poor; but [f]because he was a thief, [h]and had the bag, and bare what was put therein.

7 Then[i] said Jesus, Let her alone: against the day of my [j]burying hath she kept this.

8 For [k]the poor always ye have with you; [l]but me ye have not always.

9 ¶ Much[n] people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

A.M. cir. 4037. A.D. cir. 33.

q ch. 12.28–30. Mat. 11.25. Lu.10.21. Phi.4. 6.

r Mat. 3.17. ch.8.29. He.5.7;7.25.

s ver. 31,45;ch.12.30; 2.11;20.31;10.38;14.11.

t Lu. 7. 14, 15; 8. 54. Ac.9. 40. Ro.4.17. Ps. 33.9.

u 1 Ki.17.22. 2 Ki. 4. 34,35. Ac.20.9–12.

3 *He that was dead.* Rather, 'that had been dead.'—*C.*

4 With ch. 20. 5, 7. He was to return to death after some time.

v ch.2.23; 4.39 41; 8. 30; 10. 41, 42; 12 11, 18, 42.

w ch.5.15. Ac.5.25. 1 Sa.22.9,10.

y Ps.2.1–4. Mat.26.3. Mar.14.1. Ac.4.6,27.

z ch.12.19. Ac.4.16.

5 They admitted the reality of the miracles, but illogically and maliciously attributed them to diabolical agency.—*C.*

a Ge.49.10. Is. 9.6,7; 11.10;42.6,7;49.6.

b Da.9.26,27. De.28. 51–68. Mat.22.7. Lu.19. 27,42–44;21.20,24.

6 *Our place* of residence they will take to themselves, and from each of us his place of power and profit.—*Our nation* they will condemn and carry away as slaves, as the Babylonians did with our fathers. *C.*——They believed that if the career of Jesus were not stopped, the people would adopt him as their temporal king, and overthrow the local Roman power. This would bring down upon them the wrath of imperial Rome, and result in the total overthrow of the Jewish nation.—*P.*

c Lu. 3. 2. ch. 18.14. Ac.4.6.

d ch.7.48,49.

7 ver. 48; ch. 19. 12; 18. 14. Lu. 24. 46. He meant that they had better murder Christ than provoke the Romans against them all.

e Mat. 20.28. 1 Pe.2. 24;3.18. Re.5.9. Is.49.6. Ro.3.25. 1 Jn.2.2. Ga.3. 13,28. ch.10.15,16. Ep. 2.13–22;3.6–9. Is.49.6.

8 *That nation.* Rather, 'the nation'—the nation as gathered into Palestine, and distinguished from 'the children of God that were scattered abroad'—a phrase that does not seem applicable to the Gentiles, but to the 'dispersed of Judah and outcasts of Israel.'—*C.*

g Ps.2.1–4; 22. 12,16; 31.13;109.4,5.

9 From this statement it is obvious that previously the council had been divided, God overruling these divisions to give time for the teaching, example, and miracles of our Lord to do their work.—*C.*

h ch.4.1–3;7.1,10;10. 40;18.20.

A.M. cir. 4037. A.D. cir. 33.

i 2 Sa.13.23.2 Ch.13. 19.

1 The town of *Ephraim* or *Ophrah* is situated among the mountains, on the borders of Benjamin and Ephraim, about twelve miles north of Jerusalem.—*P.*

j ch.2.13;5.1;6.4. Ex. 12. 6; 23. 14–17; 34. 23. De.16.1. Le.23.5.

k Ge.35.2. Ex.19.10.2 Ch.30.15,18. Nu.9.6.

l ver. 8; ch. 5. 16, 18; 7.11,12.

n ch.5.16,18;8.59;10. 31,32. Ps.109.4.

CHAP. XII.

a Mat.14.3–9. Mat. 26.6–13. ch.11.1–45.

1 This verse must be taken as a general introduction to what follows. There is no close connection between ver. 1 and 2. The incident recorded in ver. 2–8 occurred while Jesus was at Bethany, but not *immediately* after his arrival.—*P.*

b Lu. 10. 38–42. ch. 11.1,5,19–28,39–44.

c ch.11.2,28, 32. Lu. 10.39, 42. Mat. 26. 6, 7. Mar. 14. 3, with Lu.7. 37,38.

2 The supper was in the house of Simon the leper, not of Lazarus. The only conclusion we can draw from ver. 2, is that it took place *in Bethany.* Matthew and Mark mention an *alabaster-box* of ointment, which Mark says 'she brake,' or 'crushed,' 'and poured on his head.' Though neither Matthew nor John mention the *crushing*, yet as I have frequently had occasion to state, Mark is always characterized by minuteness of detail. John says 'she anointed the feet of Jesus, and wiped his feet with her hair.' Matthew and Mark say nothing of this, but simply mention the pouring on his head. There is no contradiction. Crushing the box with her hands over his head, the ointment ran down upon it as he reclined. Then with her hands already smeared she stooped and anointed his feet, wiping them with her long loose hair.—*P.*

d Mat.26. 8, 9. Mar. 14.4,5. Ec.4.4. Job 5.2. 1 Th.2.5. Ps.55.21.

3 £9, 7*s.* 6*d.* British. —*C.*

e Ps.12.2; 55. 21. Pr. 26.25.

g 2 Ki.5.20–27. Ps.50. 18.

h ch.13.29.

i Ps.109.31. Zec.3.2. Ge.4.4.

j Mat. 26. 22; 27.57–60. Mar.14.8;15.42–47. Lu.23.50–56. ch.19.38–42. Is.53.9.

k De.15.11. Mat.26. 11. Mar.14.7.

l ver.35; ch.8.21; 13. 33;16.5–7.C.

n ch.11.44, 45. Mar. 1.45. Ac.17.21.

Ver. 49, 50. Caiaphas, according to his own view, was merely giving utterance to a common sentiment, that 'whatever is politically expedient for a nation is to be boldly executed, however it may be morally wrong in itself or injurious to individual rights.' He does not assert that Jesus for any crime deserves to die, but that, for sake of the people and nation, it is expedient that he should die. But yet, while he thus utters his own opinion, God, unknown to the speaker, overrules his words, ver. 51, and, in honour of the office of the high-priesthood, of which he was personally unworthy, he employs him, in his bloodthirstiness, as he employed Balaam in his covetousness, and draws from him an official exposition of the great doctrine of atonement by sacrifice. *C.*

REFLECTIONS.—Jesus keeps an exact account of all his people's works of faith and their labours of love. But the most eminent piety cannot exclude afflictions and death. Yet if Christ love us, we may boldly apply to him in our distress. And happy is it if our troubles give him an opportunity to glorify himself, and either prepare us for, or usher us into, everlasting happiness. He often indeed graciously defers relief till it become seemingly impossible. But neither danger nor provocation can make him to neglect his work in its proper season. And with cheerfulness and activity we ought always to follow his example. The death of our godly friends should make life less sweet, death less bitter, and heaven more desirable to us. Dead saints ought not to be lamented as lost, but as gone before, to be with Christ, and to be raised with him to glory. —Many mournful changes may happen in a short time. And it is absurd to pride ourselves in our bodies that may quickly become so ugly and loathsome. It is very friendly to attempt comforting the distressed; but only Jesus' presence can afford solid relief. He at once delightfully acts as the mighty God, the object of faith, and raiser of the dead; and as the affectionate man, whose heart sympathizes with the afflicted, and is burdened with their unbelief. With eagerness then should we run to meet him, and pour our lamentations, as well as our requests, into his bosom. Secret fellowship may ascertain his approaching gracious deliverances. For quickly his salvation comes, whenever our heart is prepared for it by faith. And we never believe aright till we receive and rest on him as God's eternal Son and our given Saviour. With eager delight he lays hold on every opportunity to comfort his people and glorify his Father: and with the greatest ease he can grant instantaneous deliverances to either soul or body. No death, no bands can hinder his work. Alas! that while his marvellous works affect some, they should but enrage others against him. And great must be the wickedness of human hearts that can be thus influenced. But none are more furious enemies to the Redeemer than careless clergymen; and nothing more hurries men into plots and practices against him than worldly views. While all things work together for the redemption of those who love God, the sinful methods taken to preserve nations do but accelerate their ruin. While Christ hides himself, he may be sought for different ends; and though he delay his approach, he will always attend the ordinances of his own grace.

CHAPTER XII. Ver. 23–26. This request of the Greeks manifests that the time appointed of the Father for glorifying me, in the salvation of the Gentiles as

A.M. cir. 4037. A.D. cir. 33.

10 But[o] the chief priests consulted that they might put Lazarus also to death;

11 Because[p] that by reason of him many of the Jews went away, and believed on Jesus.

12 ¶ On[q] the next day[4] much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm-trees, and went forth to meet him, and cried, [r]Hosanna! blessed *is* the King of Israel that cometh in the name of the Lord.[5]

14 And Jesus, when he had found a young ass, sat thereon; as it is written,

15 Fear[s] not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt.

16 These[t] things understood not his disciples at the first: but when Jesus was [u]glorified, then remembered[v] they that these things were written of him, and *that* they had done these things unto him.

17 The[w] people therefore that was [x]with him when he called Lazarus ou of his grave, and raised him from the dead, bare record.[6]

18 For[y] this cause the people also met him, for that they heard that he had done this mi acle.

19 The Pharisees therefore said among themselves, [z]Perceive ye how ye prevail nothing? behold, the world is gone after him.

20 ¶ And there were certain [7]Greeks[8] among them that came up to worship at the feast:

21 The same came therefore to [a]Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, [b]we would see Jesus.

22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

23 ¶ And Jesus answered them, saying, [c]The hour is come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, [d]Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 He[e] that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

26 If[f] any man serve me, let him follow me; and [h]where I am, there shall also my servant be: [i]if any man serve me, him will *my* Father honour.

27 Now[j] is my soul troubled; and what shall I say? Father, save me from this hour: [k]but for this cause came I unto this hour.

28 Father,[l] glorify thy name. [m]Then came there a voice from heaven, *saying*, I [n]have both glorified *it*, and will [p]glorify *it* again.

29 The people therefore that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, [q]but for your sakes.

31 Now[r] is the judgment of this world: now shall the prince of this world be cast out.[9]

32 And I, if I be [s]lifted up from the earth, [t]will draw [u]all *men* unto me.

33 (This he said, [v]signifying what death he should die.)

34 The people answered him, We have heard out of the law[1] that[x] Christ abideth for [2]ever: and h w sayest thou, The Son of man must be lifted up? [y]who is this Son of man?

35 Then Jesus said unto them, [z]Yet a little while is the light with you. [a]Walk while ye have the light, lest [b]darkness come upon you: for [c]he that walketh in darkness knoweth not whither he goeth.

36 While[d] ye have light, believe in the light, that ye may be [e]the children of light. These things spake Je us, and [g]departed, and did hide himself from them.

37 ¶ But though he had done so many miracles before them, [h]yet they believed not on him:

38 That the saying of Esaias the prophet might be fulfilled, which he spake, [i]Lord, who hath believed our report? and to whom hath [j]the arm of the Lord been revealed?

39 Therefore[k] they could not believe, because that Esaias said again,

40 He[l] hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.[3]

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o ch.11.47–53,57. Lu. 16.31. Pr.1.16; 4.16.

p ver.18; ch.15.18,20, 24,25. Ac.13.45. Ec. 4. 4. Mar.15.10; 11.18. ch. 2.23; 11.45.

q Mat.21.8–11. Mar. 11.8–10. Lu.19.36–38.

4 'On the next day' after Christ's arrival at Bethany. The incident of the supper and anointing is narrated by John out of its chronological order. The same disregard of chronology is seen in ver. 13, 14. It was *after* Jesus took his seat on the ass that the multitudes raised the glad shouts. See Mat. 21. 1–9. Mar. 11. 1–11. Lu. 19. 29–44. John's object was to group facts, not to write a chronological biography.—*P.*

r Ps.118.25,26; 72.17 –19. 1 Ti.1.17. Re.5.9. Mat. 23. 39; 21. 1–7. Mar.11.1–7. Lu.19.29–35.

6 See Mat.21.1–9.—*C.*

s Zec.9.9. Is. 62. 11. Mat.21.5, with De.17. 16.

t Lu.9.45; 2.50; 18.34; 24.25,45.

u ch.7.39; 17.5; 13.31. Mar.16.19. He. 1. 3; 4. 15; 8.1.

v ch.14.26; 2.22.

w ch.11.31,45,46. I . 43.10. Ps.105.2; 145.6.

6 *Bare record* — gave public currency and testimony to the miracle.—*C.*

y ver.9,11,12.

x ch. 11. 47, 48; 3.26. Ec.4.4. Pr.27.4. Job 5. 2. Mat. 27. 18; 21. 15. Lu.19.47,48.

7 1 Ki.8.41,42. Ge.9. 27. Ac.2.10; 17.4; 8.27. Ro. 1. 16; *i.e.* Gentile proselytes.

8 Either Hellenistic Jews, that is, Jews who did not live in Palestine, and spoke the Greek language, which had been introduced into the various kingdoms into which Alexander's successors had divided his empire; or Gentile Greeks, who had come to the feast as religious proselytes. See Ac.17.4.—*C.*

a ch. 1. 44, 45; 6.5,8; 14.8,9.

b Mat.11.8. Lu.23.8. Ge.49.10. Is.11.10; 43. 6; 49.12; 66.19.

c ch.13.1,31,32; 17.1, 5. Is.52.13; 53.10–12.

d He.2.10. Is.4.2; 52. 14,15; 53.2–12. Mat.20. 28. 1 Jn.2.1,2; 3.8; 4.14. Re. 5. 9, with 1 Co.15. 36.

e Mat. 10. 37–39; 16. 25; 19.29. Mar.8.35. Lu. 9. 24; 17. 33; 18. 29, 30. Phi.3.7–10.

f ch.14.15. Mat. 11. 29,30; 16.24; 10.38. Mar. 8.34. Lu.6.46; 9.23; 14. 27. He.12.1,2. 1 Jn.5.3.

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* From comparing ch. 10. 34. with Ps. 82. 6, it will be evident that 'the law,' when not used in contradistinction from 'the prophets,' was popularly used to signify the whole Scriptures.—*C.*

A.M. cir. 4037. A.D. cir. 33.

h ch. 14. 3; 17. 24. 1 Th.4.17. Phi.1.23. 2 Co. 5.8.

i 1 Sa.2.30. ch.14.21, 23. Pr.27.18. 2 Ti.4.8.

j Mat. 26. 37–39, 42. Mar. 14. 33 36. Lu. 12. 50. ch. 13. 21. He. 5. 7. Mat.20.28. Lu.22.44.

k ch.18.37.

l ch.18.11; 21.19. Lu. 2.14. He.2.10.

m Mat. 3. 17; 17. 5. 2 Pe.1.17.

n Mat.3.17; 17.5. ch. 2.11; 9.3; 11.4.

p He.2.10. Ep.2.20. 22; 3.21. 1 Pe.4.11. Is.49. 3. ch.13.31,32.

q ch.11.42.

r ch.5. 22, 27; 14. 30; 16.11. 1 Jn. 3. 8. He. 2. 14. Col.2.14,15. Ac.26. 18. Ep.2.1,2; 6.12. Mat. 12.29. Lu.10.18. Is.49. 25.

9 *Now is the judgment*, &c., commenced and in progress to speedy completion.—*The prince of this world*, Satan, ch.14.30; 16.11. 2 Co.4. 4. Ep. 2. 2; 6. 12, *cast out*; deposed from his usurped authority.—*C.*

s ch. 3.14; 8.28. Mat. 27.26, 35, 40, 42. Ga. 6. 14.

t Ca. 1. 4. Je. 31. 3. 1 Jn.4.19. ch.6.44.

u Ro.5.18,19. He.2. 9,10. Ga.3.26. Re.5. 9. Is.11.10; 49.6.

v ch.18.32.

1 See note * in first column.

x 2 Sa.7.13. Ps.89.4, 36, 37; 110. 4. Is.9.6,7. Eze.37.25. Da.2.44; 7. 14,27. Mi.4.7.

2 *Abideth for ever* —that is, upon earth. This opinion the Jews, who looked only for a temporal Messiah, founded u on Da. 7. 14, and similar prophecies.—*C.*

y Mat.21. 10, 11. ch. 8.53; 1.14; 3.16.

z ch.7.33; 16.16; ver. 46. Is.42.6,7. ch.1.5, 9; 8.12; 9.5.

a ver. 36. Ps. 2. 12. 2 Co.6.1,2. Je.13.16. Zec. 10.12. Is.2.5. Ep.5.8,14.

b Ps.69. 22–28; 21. 8–12.

c Ep.4.18; 5. 9. 2 Co. 3.14,15. Ro.11.7,8. ch. 11.10.

d He.4.1. Ep. 5. 14. ch.3.16–20,36.

e Ep.5. 8. 1 Th. 5. 8. Lu.16.8. 1 Jn.2.9,10.

g Mat. 21. 17. ch. 8. 59; 11.54. Mat.10.23.

h ch. 1. 11. Mat. 11. 20; 21. 14,15; 23.37.

i Is.53.1. Ro.10.16.

j 1 Co.1.24. Ro.1.16. Ps.110.2. 1 Th.1.5; 2.13. Ep.2.17–20.

k 2 Th.2.11. Ro.1.24, 28; 11.7,8. 2 Co.4.3,4.

l Is.6.9,10; 29.10, 11. Mat. 13. 13–15. Mar.4. 11,12. Lu.8.10. Ac.28. 26,27. Ro.11.8. Je.5.21. Eze.12.2. Is.44.18; 42. 19,20.

3 Alford says on this passage:—'*Could not*, *i.e.* it was otherwise ordained in the divine counsels. No attempt to escape this meaning will agree with the prophecy cited ver. 40. But the inability, as thus stated, is coincident with the fullest freedom of the human will.'—*P.*

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well as the Jews, is just at hand.—Were I to continue in my present state, without dying a sacrifice for sin, I should not have the honour of raising up a spiritual seed to bear my image, and show forth my praise; but being made an offering for sin, I shall be glorified in the conversion, and salvation, and praises of repentant sinners.—And ye likewise must be conformed to me in entering into your glory through much tribulation: for whoever, from love to this life, and the enjoyments of it, denies, disowns, and rejects me, that he may escape persecution and danger, shall certainly fall short of the heavenly felicity; and he that undervalues his natural life, and all its enjoyments, for my sake, shall certainly inherit eternal life as his gracious reward. If any man therefore would be a true disciple and servant to me, let him follow my example, and the instructions of my Word, providence, and Spirit. Then shall he quickly share with me in the felicities of the heavenly world, in which my divine nature is at present, and my human will shortly be; and his unfeigned devoting himself to my service shall issue in his obtaining immortal honours from my Father. 27–30. My soul is inexpressibly distressed, in the views of my approaching sufferings and tribulations from every quarter. If it were possible, I could gladly be excused from it; but I do not insist upon it, as the great end of my coming into the world is to undergo them: I therefore entirely resign myself to the will of God, and beg that, in all I do or suffer, his perfections may be glorified to the highest.—To which the Father, by a voice from heaven, replied, That he had already glorified himself in his obedience, ministry, and miracles, and would further glorify himself in his sufferings and death, and in the complete salvation of Jews and Gentiles flowing therefrom. 31. Certainly and quickly shall both Jews and Gentiles be tried with regard to their thoughts of me; the righteous shall be distinguished from the wicked, and they shall be acquitted or condemned answerably to their believing or not believing in me. And Satan, who hath long reigned over most part of the world, in ignorance, idolatry, and other wickedness, and who reigns in the hearts of worldly men, shall be totally vanquished, his claim defeated, his oracles silenced, and himself be cast out of men's hearts, by the powerful spread of the gospel. 32. And I, after first offering up myself a sacrifice for sin on a cross, and in the virtue of it ascending to my Father's right hand, will erect my kingdom upon the ruins of his, inviting men of all ranks, Gentiles as well as Jews, to myself by my Word and Spirit. 35, 36. As the light of my personal ministry, or even the dispensation by my apostles, is to continue but a short time with you Jews, ye ought without delay to make the most diligent improvement of it; for if ye do not, ye must be left to continue in your ignorance and unbelief, to your utter destruction, in time and eternity. While you have me and my gospel among you to show you the way of salvation, believe in me that ye may receive the truth in the love of it, and be under its infallible direction, till ye be admitted into the mansions

41 These things said Esaias, [t]when he saw his glory, and spake of him.

42 ¶ Nevertheless [o]among the chief rulers also many believed on him; but [p]because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:

43 For[q] they loved the praise of men more than the praise of God.

44 ¶ Jesus[r] cried and said, [s]He that believeth on me, believeth not on me,[4] but on him that sent me.

45 And[t] he that seeth me seeth him[5] that sent me.

46 I[u] am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And [v]if any man hear my words, and believe not, I judge him [6]not:[7] for I came not to judge the world, but to save the world.

48 He[w] that rejecteth me, and receiveth not my words, hath one that judgeth him: [v]the word that I have spoken, the same shall [x]judge him in the last day.

49 For[y] I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that [z]his commandment[8] is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

A.M. cir. 4037.
A.D. cir. 33.

t Is.6.1–5.
o ch.2.23;8.30;10.42; 12.42.
p ch.3.2; 9.22; 19.38; 7.13;16.2.
q ch. 5. 44. Ro.2. 29. Mat.10.2,5. Lu. 16.15, with 1 Th.2.4–6. Ga.1. 10.
r ch.7. 37. Pr. 1. 20–23;8.1–4.
s Mar. 9. 37. 1 Pe. 1. 21. Mat. 10. 40. ch. 13. 20.
[4] *Believeth not on me* alone, but on my Father also, revealed through me, and working in and by me.—*C.*
t ch.14.9,10. 2 Co. 4. 9.Col.1.15.He.1.3.
[5] See note on ch. 14.9.—*C.*
u ch.1.5,9; 3.19; 9.5, 39;8.12;ver.35,36.
v ver.48. Mat. 7. 26. Lu.7.30.15.53.1.
[6] *Not yet*, ch.5.45;8. 15,16,26;3.17. Mar.16. 16. 1 Ti.1.15. Mat. 18. 11; 20.28. Lu.9.56; 19. 10.2 Pe.3.9,15.
[7] *I judge him not* now, my present work being merely that of a teacher.—*C.*
x De.18.19. He.2.3; 10.29,31. Lu. 9. 26; 10. 16.
y Mar.16. 16. Ro. 2. 16. 2 Th.1.8,9. Re. 20. 12.
z ch.3.31,32; 5. 20; 8.26,38; 14.10; 15.15; 7. 16.De.18.18.
a ch.6.63;17.3;20.31. 1 Jn. 2 25; 3.23. Ps.19. 17.Is.3.10.
[8] *His commandment* to me (ver. 49) is to teach the words of 'life everlasting;' which words become the principle, germ, and power of 'life everlasting' in the souls of them that believe.—*C.*

* The English version is here manifestly wrong. The Greek words, grammatically rendered, signify 'supper having begun,' or 'while they were at supper.' Ver. 12 shows that after washing the disciples' feet Jesus sat down again to supper, and ver. 26 represents them eating.—*P.*

A.M. cir. 4037.
A.D. cir. 33.

CHAP. XIII.

a Mat.26.2. Mar.14. 1.Lu.22.1.
[1] *When Jesus knew.* Rather, 'Jesus having known.'—*C.*
b ch.7.30;8.28;12.23; 17.1,11.Lu.22.53.
c 2 Ti.2.19. ch.17.10–12; 15.13. Ro.8.39. Je. 31.3. Ep.5.2. 1 Jn.4.19. Re.1.5.
[2] *He loved them unto the end* of his course—the pressure of his personal sorrows never diminishing his anxiety and love for them.—*C.*
d ver.4,26.
[3] *Supper being ended.* Rather, 'being come;' for the supper was not ended —see ver.26–28. See the use of this word, ch. 21. 4. Ac.12.18; 16. 25;21.40.—*C.*
[4] See note * in first column.
e ver.27;ch.6.70. Lu. 22.3,53. Ac. 5.3. Ep.6. 16.
f Mat. 11. 27; 28. 18. ch. 3. 35; 5.22,27; 17. 2. He.1. 2; 2. 8. Ac. 2. 36. Ps.89.27.Ep.2.22.
h ch.1.18; 3.13,16; 8. 14,21,42; 7.29,33;10.10, 18;14.2;16.27,28;17.4,8, 11,13.Ps.110.1.
i Lu.17.8; 12. 37; 22. 27.
j Sa. 25. 41. 1 Ti. 5. 10. er.14–16. Mat 11. 29,with ver. 8,10.Ep.5. 26,27 1 Jn.1.7. Re.1.5.
[5] *Or, he.*
k Lu.5.8. Mat.3.14.
l ver.12;ch.14.26;12. 16.
m Lu.5.8. Mat.16.22; 26.33,35.Col.2.18,23.
[6] Because he considered it an act to which his Lord should not condescend.—*C.*
o ch.3.3,5. 1 Co.6.11. Ep.5.26. Tit. 3. 5. He. 10.22. Mat.3.11. Ac.1. 5.Eze.36.25.
[7] *If I wash thee not* —by my Spirit and blood, ch.3.5.1 Jn.1.7. Re.1.5;7.14.—*C.*

CHAPTER XIII.

1 *Jesus washeth the disciples' feet: exhorteth them to humility and charity.* 18 *He foretelleth, and discovereth to John by a token, that Judas should betray him:* 31 *commandeth them to love one another,* 36 *and forewarneth Peter of his denial.*

NOW before[a] the feast of the passover, when Jesus knew[1] that [b]his hour was come that he should depart out of this world unto the Father, [c]having loved his own which were in the world, he loved them unto the end.[2]

2 And [d]supper being [3]ended,[4] (*the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him;)

3 Jesus knowing that [g]the Father had given all things into his hands, and that [h]he was come from God, and went to God;

4 He[i] riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a bason, and began to [j]wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter[5] saith unto him, Lord, [k]dost thou wash my feet?

7 Jesus answered and said unto him, [l]What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, [m]Thou shalt never wash my feet.[6] Jesus answered him, [o]If I wash thee not,[7] thou hast no part with me.

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of glory above. 44–50. He that truly believes in me as the promised Messiah, believes not in m only or ultimately, but, together with and through me, believes in my heavenly Father, who sent me into the world to seek and save lost sinners. And he who, by faith, discerns my person and office, is thereby led into the knowledge of my Father's nature, perfections, and will. I am come into this world to dispel the darkness of ignorance, superstition, and idolatry, and to bring life and immortality to light by the gospel, that whosoever receives and trusts in me should not continue under the power of spiritual blindness, nor wander in the way to eternal misery, but be instructed and guided in the way to everlasting blessedness. And if men, who have had opportunities of hearing and knowing my gospel, wilfully refuse it, and me in it, I will at present neither accuse them to the Father, nor pass nor execute upon them any sentence of condemnation; as the direct design of my coming into the world is not to accuse, condemn, or punish, but to secure, offer, and graciously give spiritual and eternal salvation to all that believe, whether Jews or Gentiles. But he that contemns and rejects me and my doctrines, shall, in due time, find an impartial Judge to try, condemn, and punish him: and the truths which I have preached shall be the rule of judgment, and the awful means of aggravating his offences in the last day. For the holy, excellent, supernatural, and gracious nature of the doctrines which I have taught, and my manner of delivering and confirming the same, manifest that I have uttered them as one directed and authorized by my Father. And whatever ye think of it, I know that what I preach by his authority is the only means of bringing lost sinners to everlasting life; and it is at your infinite peril to reject it.

Ver. 3. Some consider this event distinct from that of Matthew (ch. xxvi.) and Mark (ch. xiv.)—(1) Because this was six days before the passover, that only two, Mat. 26. 2. (2) This seems to have occurred in the house of Lazarus, that in the house of Simon the leper, Mat. 26. 6. (3) In this Mary anointed the feet of Jesus, in that a woman unnamed poured ointment on his head, Mat. 26. 7. Others consider the three narratives identical, though the circumstances differ, judging it more probable that Matthew and Mark should have dislocated the chronology of the events, than that our Lord should have twice been anointed within four days. *C.*

Ver. 24. This statement of our Lord, and that of Paul, 1 Co. 15. 36, have been impugned as contrary to fact; for, say the objectors, if the grain of wheat die, there can be no produce. This objection is a melancholy specimen of ignorance. When a man dies, the outward body dies—the inward 'spirit returns to God who gave it.' So, when the outward parts of the seed are chemically changed by moisture and heat, the inward germ, the embryo plant, is developed, and presents, if not an intended type, yet a natural parallel and illustration, of the resurrection. *C.*

Ver. 27. If our Lord prayed to be saved and was not answered, how can it be said that 'the Father heareth him always?' ch. 11. 42. Two simple and efficient answers present themselves:—(1) The words may be taken interrogatively: 'What shall I say? (Shall I say) Father, save me from this hour? (Nay) but for this cause came I unto this hour.' (2) A more literal translation will totally remove the difficulty without the interrogation: 'Father, save me out of this hour;'—(which prayer was literally fulfilled, for out of that hour of darkness he arose more bright than ever): —'but for this cause came I into this world,' and therefore know I must patiently endure till thy name is glorified in my sufferings. *C.*

Ver. 41. The glory which Isaiah saw, ch. 6. 1, 5, 8, 9, and the person of whom he spoke, was certainly JEHOVAH, JEHOVAH OF HOSTS; and certainly the words of Isaiah are here applied to Christ. The conclusion is, therefore, inevitable—Christ is JEHOVAH 'manifest in the flesh.' *C.*

REFLECTIONS.—Grateful acknowledgments should never be long delayed. While true believers think all expense and service for Christ too little, hypocrites grudge him either heart, hand, or purse: and it is not regard to the poor, but love to the world, that sways them. While some gospel-hearers relish the report of Jesus and his works, others are thereby filled with murderous rancour. And the more Christ honours men, the world will hate them the more. Yea, the stronger evidence of his character Christ gives, obstinate unbelievers are the more exasperated; and if God check them, they become more resolute in wickedness. But let them rage as they please, Jesus will royally triumph over all opposition, fulfil his Father's promises, and honour his perfections, in both his sufferings and glories.—Thrice happy is it, if even curiosity lead us to the saving knowledge of him, and if regard to his people occasion our intimacy with himself!—Great is the virtue of his obedience and death for glorifying God, vanquishing Satan, and converting Jews, and especially Gentiles, to God. Much self-denial is necessary in following him aright. And transcendent is their reward who faithfully serve him, and, by faith, improve the light of his gospel while they have it. But great is their guilt and misery who indulge spite, devise cavils, and shut their eyes against the illuminations of his Word; or who, for secular honours, avoid the open profession of his name. Abandoned by God, they go on in the ways of ignorance and self-deceit, till they land in the depths of hell. Dreadful will be their case when he, who came into the world to save men, shall judge and condemn them at last. Yea, nothing will more fearfully aggravate their guilt and punishment than abused means of salvation.

CHAPTER XIII. Ver. 1, 7. You know not the reasons of what I am now doing, and little think what is my meaning in it; but I will in a little time somewhat explain my design; and when the Holy Ghost shall be poured out from on high he will further acquaint you with it, and make you to experience the benefit of it. 8. You may think your refusal is a humble aversion to my disparaging myself; but you cannot be my disciple if you set yourself against my authority, wisdom, and love; and you can have no fellowship with me, or interest in my saving blessings, unless you be spiritually washed in my blood, and, by my Word and Spirit, from the guilt and filth of your sins. 10. He who is once justified and sanctified by my blood and Spirit, needs only to be further cleansed, in the daily exercise of faith and repentance, from the guilt and defilement which, through remaining corruption, he perpetually contracts by his conversation in the world. And most, though not all, of you present are cleansed in this respect. 18. I do not expect you all to be either obedient or happy. I know that, though I have chosen you all to the apostleship, there is one among you, sitting familiarly with us at table, that is not seeking faith, holiness, and salvation, and who will ungratefully desert and betray me. 31, 32. Now the hour is just at hand when I, the Messiah, shall, by more remarkable sufferings and death, gloriously fulfil all my engagements in the room of sinners, conquer sin, Satan, and all his assistants, and secure an eternal redemption; yea, all the perfections of my heavenly Father shall be harmoniously exalted in this my astonishing self-abasement, and therefore shall he honour me in my sufferings by amazing signs and wonders, and with testimonies

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9 Simon Peter saith unto him, Lord, [p]not my feet only, but also *my* hands and *my* head.

10 Jesus saith to him, He that is [q]washed needeth not save to wash *his* feet, but is clean every whit: and [r]ye are clean, but not all.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, [s]Know ye what I have done to you?

13 Ye[t] call me Master and Lord: and ye say well; for *so* I am.

14 If[u] I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily,[v] verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If[x] ye know these things, happy are ye if ye do them.

18 ¶ I speak not of you all: [y]I know whom I have chosen: but that the scripture may be fulfilled, [z]He that eateth bread with me[8] hath lifted up his heel against me.

19 Now[9] I[a] tell you before it come, that, when it is come to pass, ye may believe that I am *he*.

20 Verily,[b] verily, I say unto you, He that receiveth whomsoever I send receiveth me: and he that receiveth me receiveth him that sent me.

21 When Jesus had thus said, [c]he was troubled in spirit, and testified, and said, [d]Verily, verily, I say unto you, that one of you shall betray me.[1]

22 Then[e] the disciples looked one on another, doubting of whom he spake.

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23 Now there was leaning on Jesus' bosom one of his disciples, whom [g]Jesus loved.[2]

24 Simon Peter therefore beckoned[3] to him, that he should ask who it should be of whom he spake.

25 He then lying[4] on Jesus' breast[5] saith unto him, Lord, who is it?

26 Jesus[6] answered, He it is to whom I shall give a sop,[7] when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon.[8]

27 And after the sop [h]Satan entered[9] into him. Then said Jesus unto him, [i]That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some *of them* thought, because [j]Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.[1]

30 He then, having received the sop, [k]went immediately out: and it was night.

31 ¶ Therefore when he was gone out, Jesus said, [l]Now is the Son of man glorified, and [m]God is glorified in him.[2]

32 If[o] God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, [p]yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34 A[q] new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By[r] this shall all *men* know that ye are my disciples, if ye have love one to another.

36 ¶ Simon Peter said unto him, [s]Lord, whither goest thou? Jesus answered him,

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[p] Ps.51.2-7.
[q] 1 Th.5.23. ch.15.3; 17.17. Ac.15.9. Nu.23.21. Ca.4.7. Je.50.20. 2 Co.5.17,21. Phi.2.15.
[r] ch. 6. 64, 70, 71; 17.12; ver.18,21,26.
[s] Mat.13.51; 16.9.
[t] Mat.23.8-10. Lu.6.46. 1 Co.8.6; 12.3. Phi 2.11.
[u] Mat.11.29. Ro.12.10. Phi.2.3,5. 1 Pe.5.5. Lu.22.26,27. 2 Co.8.9; 10.1. Ep.5.2. 1 Pe.2.21. Ga.6.1,2.
[v] Mat. 10. 24. Lu. 6. 40. ch.15.20.
[x] Mat.7.21,24. Ro.2.13. Ja.1.21–25; 4.17. Lu.12.47,48.
[y] 2 Ti.2.19. ch.17.12.
[z] Ps.41.9. De.32.15. Mat.26.23.
[8] *He that eateth bread with me.* A special aggravation of the crime of Judas; for the rights of hospitality are still reckoned, in the East, a species of bond for mutual kindness and protection. But, oh! what a warning to every professing believer, lest, through the temptations of Satan, he should 'go and do likewise.'—*C.*
[9] Or, *From henceforth.*
[a] Is.41.23; 46.10. ch. 16.4; 16.4.
[b] Mat. 10. 40; 25. 40. Lu. 10. 16. ch. 12. 44. 1 Pe.1.21.
[c] ch. 11. 33; 12. 27. Mar.3.5. Ac.17.16.
[d] Mat. 26. 21. Mar. 14. 18. Lu. 22. 21. Ac.1. 16, 17. 1 Jn. 2. 19. ch. 6. 70.
[1] *Betray me.* Rather, 'deliver me up to my enemies.—*C.*
[e] Mat.26.22. Mar.14. 19. Lu.22.23.

* Satan had formerly, through the influence of avarice, 'put into the heart of Judas (the thought) to betray his Lord:' now through the door which, not the suggestion, but the entertainment of that 'thought, had opened, he himself enters in, and takes full possession of his slave.—*C.*

† This is the commencement of Christ's last discourse to his disciples. At first there is a dialogue between him and them as they sat at table—they asking, and he repiying; 'but when they had risen from the supper (ch. 14.31), the discourse of Christ took a higher form: surrounding their Master the disciples listened to the words of life, and seldom spoke. Finally, in the sublime prayer of the great High-priest, the whole soul of Christ flowed forth in earnest intercession for his own to his heavenly Father' (*Olshausen*).—*P.*

[g] ch.19.26; 20.2; 21.7, 20, 24; 11.3.
[2] This disciple is the evangelist himself.—*P.*
[3] *Beckoned.* Rather, 'motioned with his head.'—*C.*
[4] They sat at meals in a recumbent posture, ver.23; ch.21.20.
[5] The Jews did not now celebrate the passover according to the Mosaic order (Ex. xii.), but reclining on couches, as emblematic of their rest in the promised land. Each individual reclined on his left elbow, with his feet turned backward; and the second on the couch had his head toward the bosom of the first.—*C.*
[6] Softly to John alone, ver.28.
[7] Or, *morsel*, i.e. of the bitter herbs, Ex. 12.8.
[8] See note on Mat. 26.23.—*P.*
[h] ver.2. Lu.22.3. Ps. 109.6. Ac.5.3. Mat.12. 45.
[9] See note * in first column.
[i] Ps. 81.11,12. Ro. 1. 24,26,28. 2 Th.2.10–12. Ja.1.13–15. Re.17.17.
[j] ch.12.6.
[1] The scope of the narrative shows that our Lord and his disciples were already assembled at the paschal feast; how therefore can they have thought that Judas had been ordered to buy what was necessary for the feast? The word *feast* here signifies the whole festival, which lasted seven days, with its various offerings, unleavened bread, and other requisites. It was manifestly the latter the disciples referred to.—*P.*
[k] Pr.1.16; 4.16. Is.59. 7. Ro. 3. 15. Job 24.13, 14. ch. 3. 19, 20.
[l] Ps. 40. 8. ch. 18. 11. Col.2. 14, 15. He. 2. 10, 14. ch. 21. 19; 12.23,28; 17.1–6. Lu.2.14.
[m] ch.14.13. 1 Pe.4.11.
[2] See note † in first column.
[o] ch.12. 16, 23, 24, 27, 28; 17.1,5,6; 7.39. Phi.2. 6–11. Is.53.10–12. He.1. 3. Re.3.21. Ps.110.1.
[p] ch.16.16; 7.34; 8.21; 14.19.
[q] Le.19.18. ch.15.12, 17. Ep.5.2. 1 Jn.4.20,21; 2.7,8; 3.11,16,23. 1 Pe.1. 22; 3.8,9. Ga 6.2. Mat. 22.39. Ja.2.8. 1 Th.4.9. Ro.12.10; 13.8–10. Ga. 5.14,22. He.13.1.
[r] Ac.4.32; 2.46. 1 Jn. 2.10; 3.14; 4.20.
[s] ver.24; ch.21.21; 14. 5,8,22; 16.17.

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extorted from enemies themselves; and shall speedily and suitably reward me with a glorious resurrection, ascension, and exaltation at his right hand. 34. The command of brotherly love is here called NEW, not as if it had not all along existed in the law of God, but because Christ revived it when it was sadly corrupted and almost forgotten, and enjoined it by a *new* example, and with *new* explications, motives, and enforcements, that it might be observed with a *new* spirit and temper, and in a *new* manner, as a fundamental law of his kingdom, written in his people's hearts by the spirit of the *New* Testament; and because it is most excellent, and will be eternally in full force.

Ver. 1. The former chapter having closed John's account of our Lord's public teaching and procedure, here commences a specimen of his private instruction and domestic intercourse with his disciples—a portion of the Word most deeply interesting, both as the best example for fathers and mothers, and the highest practical authority for the use of family prayer. *C.*

Ver. 10. *He that is washed.* Rather, 'He that is bathed,' whose whole body has been washed (for so the original signifies), *needs not but to wash his feet.* That is, he that has once truly received the gospel, who has been 'justified by faith,' and entered into 'peace with God,' will never again require such renewal; but will require, nevertheless, continual watchfulness and prayer, that in his daily walk he may 'keep himself unspotted from the world.' *C.*

Ver. 14. Had this precept been literal, there would doubtless have been some subsequent mention of it in the Acts or Epistles. The precept, however, is not literal, but emblematic, as the act of which it is the exposition. It is annually caricatured at Rome, when he who proudly professes to be the successor of Peter, and blasphemously asserts himself to be the vicar of Christ, washes the feet of a company of poor; and it is truly fulfilled whereso-ever one Christian, of whatever rank, performs an act of mercy and kindness to another; but it is violated wherever pride despises, indifference neglects, or covetousness refuses to condescend and relieve. *C.*

Ver. 26. The 'sop' was a portion of the paschal supper, collected in the fingers and dipped in the sauce, and handed to a guest as a mark of attention.—*Note*, From considering the position of our Lord and his disciples, and the fact that our Lord, while John was reclining on his bosom, could not have reached to any considerable distance, it seems probable that Judas lay immediately to his left, so that had our Lord laid down his head as John did it, it would have rested on the breast of the traitor. *C.*

Ver. 31. *Now is the Son of man glorified.* In the translation the prophetic *present* is put for the *future*; in the Greek it is the *preterite*, used also prophetically to express the nearness or certainty of an event; see ch. 15. 6. The Son is glorified by the resurrection, the victory over death and hell, speedily to be achieved. 'God (the Father) is glorified' in the manifestation of his love to sinners through Jesus. *C.*

Ver. 32. *In himself.* Either in the Father 'himself,' by again receiving the Son into the bosom of eternal love, or in the Son 'himself,' by exhibiting in his Godhead-glory the power of his resurrection, ascension, and kingdom. *C.*

Ver. 34. *A new commandment.* 'New' to you; for you have hitherto been ambitious and envious, and at strife for supremacy, that can never operate but in a 'new' heart, enforced by a 'new' and unchangeable sanction, 'as I have loved you;' and that will abide for ever 'new,' as the sun in the firmament that waxes not old or dim—the emblem of myself, 'the same yesterday, to-day, and for ever.' *O.*

REFLECTIONS.—How affectionate and permanent is Christ's love to all men! Astonishing was his condescension for their instruction and advantage. And it is impossible to be his disciples unless he wash us by his blood and Spirit, and we are willing to obey his command, and imitate his condescension and kindness. If his providences be dark, we must wait till he explain them, and meanwhile daily apply his Word, Spirit, and blood, for the further purification of our heart and life. Without hesitation we must always submit to his authority, and put all the knowledge which we have of his truths into practice. To know better, and do worse, is doubly criminal. And, alas! awful is the thought that any who are in profession Christ's disciples, and under the highest visible relation and obligation to him, should kick at and betray him! But fearfully Satan leads men captive at his will when they are left to their own corruptions. Yea, never is he more ready to enter into men than when they are employed in solemn acts of religion; and desertion of godly society is a common inlet to final apostasy.—It is a great mercy that the Lord knows them that are his, and will assist them in their spiritual state and gracious course, if they are only faithful and walk in him as they received him; and that, notwithstanding the most dreadful falls, he seeks to restore by his love, and afterwards bring them to his glory. 'Transcendent were the glories of our Redeemer in his death and exaltation to heaven; and marvellous the displays of the divine perfections in him, as manifested, and to be for ever manifested, in the salvation of men. Strong, then, is the reason, and plain the duty, of following him through good report

Whither I go, thou canst not follow me now; but[t] thou shalt follow me afterwards.

37 Peter said unto him, Lord, [u]why cannot I follow thee now? I will lay down my life for thy sake.

38 Jesus answered him, [v]Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

CHAPTER XIV.

1 Christ comforteth his disciples with the hope of heaven: 6 professeth himself the way, the truth, and the life, and one with the Father: 13 assureth their prayers in his name to be effectual: 15 requesteth love and obedience: 16 promiseth the Holy Ghost, the Comforter: 27 and leaveth his peace with them.

LET not[a] your heart be troubled: [b]ye believe in God, believe also in me.[1]

2 In[c] my Father's house are many mansions: if[d] *it were* not *so*, I would have told you. [e]I go to prepare a place[2] for you.

3 And if I go and prepare a place for you, I[g] will come again, and receive you unto myself; that where I am, *there* ye may be also.

4 And[h] whither I go ye know, and the way ye know.

5 ¶ Thomas[i] saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am [j]the way,[3] and the[k] truth, and [l]the life: [m]no man cometh unto the Father, but by me.

7 If[o] ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 ¶ Philip saith unto him, Lord, show[4] us the Father, and it sufficeth us.[5]

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me [p]hath seen the Father; and how sayest thou *then*, Show us the Father?

10 Believest[q] thou not that I am in the Father, and the Father in me? [r]the words that I speak unto you I speak not of myself: [s]but the Father that dwelleth in me, he doeth the works.

11 Believe me that I *am* in the Father, and the Father in me: or else [t]believe me for the very works' sake.

12 ¶ Verily, verily, I say unto you, He that believeth on me, [u]the works that I do shall he do also; and [v]greater *works* than these shall he do; because I go unto my Father.[6]

13 And[x] whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do *it*.

15 ¶ If[y] ye love me, keep my commandments.

16 And[z] I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 *Even*[a] the spirit of truth; whom [b]the world

A.M. cir. 4037. A.D. cir. 33.

t ver. 33; ch. 21. 18, 19. 2 Pe. 1. 14.

u ver. 33, 36. Mat. 26. 33, 35. Mar. 14. 29, 31. Lu. 22. 33.

v Mat. 26. 34. Mar. 14. 30. Lu. 22. 34. 1 Co. 10. 12. Pr. 16. 18; 29. 23; 26. 12, 16.

CHAP. XIV.

a Is. 41. 10, 14; 43. 1, 2. ver. 27, 28; ch. 16. 22, 6. 2 Th. 2. 2.

b Ps. 112. 7. Is. 26. 3, 4. Ac. 4. 11, 12; 8. 37. Is. 12. 2, 3. Ep. 1. 12, 13. 1 Pe. 1. 21.

1 Rather, 'Believe in God; believe also in me.' Both clauses are imperative; and it is assumed that they are faithless both as regards the Father and Son.—*P.*

c 2 Co. 5. 1. Re. 2. 7; 3. 12, 21. 2 Pe. 1. 11.

d ch. 3. 2. Re. 1. 5; 3. 14. Tit. 1. 2.

e He. 11. 16; 6. 20; 7. 25; 9. 8, 24. ch. 17. 24; 13. 33, 36. Re. 21. 2.

2 See note * below.

g ver. 18, 28. Mat. 28. 20. Ac. 1. 11. He. 9. 28. 1 Th. 4. 16, 17. Phi. 1. 23. Ro. 8. 17. ch. 12. 26; 13. 36; 17. 24. 2 Ti. 2. 12. Re. 3. 21.

h ver. 2. Lu. 24. 26. Ac. 14. 22. 2 Ti. 3. 12.

i ch. 20. 25, 27, 28.

j ch. 10. 9. Is. 35. 8, 9. Ac. 4. 12. Ep. 2. 18. He. 10. 19–22.

3 *The way*—prepared for the feet of the traveller. *The truth*—to guide the inquirer. *The life*—to raise the dead, and sustain the energies of the living.—*C.*

k ch. 1. 14, 17; 8. 32; 15. 1. Ac. 10. 43. Ep. 1. 13. 2 Co. 1. 20. Col. 2. 9, 17. Re. 1. 5.

l ch. 1. 4; 3. 14–18, 36; 6. 33–58, 63; 8. 52; 10. 10, 28; 11. 25; 14. 19.

m Ac. 4. 12. Ep. 2. 18. ch. 10. 7, 9. 1 Pe. 3. 18. Re. 5. 9.

o ch. 8. 19; ver. 9, 10, 20. 2 Co. 4. 6. Col. 1. 15. He. 1. 3.

p *Go to prepare a place.* Not by working any change on the place itself, but by establishing 'through the eternal Spirit' my own right to enter it as one 'without spot;' and your right as renewed by the same Spirit, washed in my blood, and 'joint heirs' with me of the same heavenly inheritance, Ro. 8. 17. He. 9. 11–14, 24.—*C.*

4 By some visible representation, Mat. 11. 27. ch. 1. 18. Ex. 33. 20.

5 Philip appears to have thought that our Lord in his words:—'From henceforth ye know him, and have seen him,' referred to some future vision of God which the apostles would behold; hence he says, 'Show us the Father.' That is, Let us see him now, so that faith may be satisfied.—*P.*

p ch. 10. 30; 12. 45; 17. 21–23; ver. 20. He. 1. 3. Col. 1. 15. 2 Co. 4. 6. Phi. 2. 6.

q ver. 9, 11; ch. 10. 30, 38; 17. 21–23. 1 Jn. 5. 7.

r ch. 3. 2, 32, 34; 5. 36; 7. 16; 10. 38; 12. 49; 17. 8; 6. 38–40. Lu. 24. 19.

s ch. 5. 17. Ac. 10. 38. He. 2. 4.

t ch. 5. 36; 10. 25, 32, 38; 17. 21, 22; 15. 24. Mat. 11. 5.

u Mat. 21. 21. Mar. 16. 17, 18. Lu. 10. 17. Ac. 2. 4; 5. 16; 8. 7; 10. 46; 16. 18; 19. 6, 12. 1 Co. 12. 10, 28. Mat. 21. 21.

v Ac. 5. 15; 19. 12; 2. 41; 4. 4; 5. 14; 6. 7. Ro. 15. 19.

6 Reference is evidently made to the gift of the Holy Ghost, whom Christ had promised to send after his glorification. Compare the remarkable statement in ch. 16. 7. —*P.*

x Mat. 7. 7; 21. 22. Is. 45. 11. Mar. 11. 24. ch. 15. 7; 16. 23, 24. 1 Jn. 3. 22; 5. 14. Ja. 1. 5; 5. 16. Ep. 3. 20, 21. 1 Pe. 4. 11. Col. 3. 17. Lu. 2. 14.

y ver. 21, 23; ch. 15. 10, 14. 1 Jn. 2. 3, 5; 3. 24; 5. 2, 3.

z ver. 26; ch. 1, 26; 16. 7, 13. Ro. 8. 34. 26, 27. Mat. 28. 20.

a ch. 15. 26; 16. 13. 1 Jn. 2. 27; 4. 6.

b 1 Co. 2. 14. Ro. 8. 7.

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and bad report, and of loving all them that bear his image for his sake.

CHAPTER XIV. Ver. 1–3. Be not discomposed or terrified at my being betrayed, nor at my approaching ignominies and death, nor at the disappointments and sufferings which ye may be called to undergo on my account; but labour to live by faith, not only on God's promises, but also on my character, offices, relations, work, and fulness, as represented in the gospel, as the blessed means of quieting your hearts. For in heaven, where my Father dwells in the highest manifestations of himself, there are many delightful abodes, and some in which ye shall have eternal rest and satisfaction after your toil and trouble on earth. If it had been otherwise, I would have faithfully and kindly undeceived you; but I am going away from you by death to secure that glory for you, and, by my ascension, to take possession of it in your name, and to prepare everything in the best manner for your arrival thither.—And when, and as surely as, I go in this manner to prepare heaven for you, I will quickly return, by my Spirit, to prepare you for it; and will receive your souls at death, and your whole persons at my second appearance, into my immediate presence and fellowship, that ye may be for ever in a state of freedom, honour, and delight, where I already am in my divine nature, and shortly will be in my human. 6, 7. I myself am the only mean of access to and acceptance with God, and of your receiving grace and eternal blessedness from him. I am the *Way*, as, by my own blood, I am entering into the holy place, and will thereby open a path for you to follow me. I am the *Truth*, as all the legal types and ancient promises are fulfilled in me, and as I attest the truths of God and teach you the sure way to heaven. And I am the *Life*, as I have life in myself, and am the author of spiritual and eternal life to all that believe in me; so that no man can acceptably approach to God in worship, or have any comfortable communion with him, by faith and love here, or any personal admission into his immediate presence hereafter, in any other way than by me. And if ye had known what I am in my person, natures, and office, ye would have known what my Father is, who is one with me in all essential properties. And as ye have begun to see him in the manifestations which I have made of his power and goodness, ye shall hereafter, by the descent of the Holy Ghost, and by other means, know more and more of him. 9–11. Whoever is duly acquainted with me, who am his express image, in my person, offices, and work, hath seen the most lively displays of the Father's perfections. Why, then, after so long acquaintance with me, do you unadvisedly desire a visible representation of him to satisfy all your doubts? Do you not yet believe that I and my Father, though distinct persons, are essentially united, and have the most real, mutual, and intimate communion in Godhead? For neither do I preach the doctrines which you have heard, nor perform the miraculous works which you have seen, but as inseparably united to and sent by him. Believe therefore upon the authority of my Word, and upon the credit of my miracles which I perform in so godlike a manner, that I and my Father have an essential and inseparable inbeing in one another. 12–14. And I assure you, my disciples, that if ye believe in me, according to the declarations which I have made of myself, ye shall be enabled to do as great miracles as ye have seen me do; nay, be instrumental in the far greater and more extensive work of converting multitudes of Jews and Gentiles through all nations of the world; because I will ascend to heaven to intercede for and send down my Spirit upon you and them. And whatsoever ye shall ask for the glory of God, and your own assistance, acceptance, and success, upon the ground of my grant and promise, and with humble dependence upon my wisdom and power, faithfulness and grace, merit and advocacy, I will certainly perform it in answer to your prayers, that the Father may manifest his glorious perfections through my obedience and sufferings, and in my gracious and almighty works. 15–17. Since such shall be the fruits of my departure from you, instead of being anxiously concerned at losing my bodily presence, or at the disappointment of your secular expectations, show your affection to me in a conscientious respect to all my commandments.—And to encourage you herein, I, as your High-priest and Advocate, will intercede effectually with my Father for you; and he, in concurrence with me, will send you another Counsellor, Advocate, and Comforter, to supply the want of my bodily presence, in instructing, assisting, and exciting you to every duty, in pleading your cause against your enemies, and comforting you in all your tribulations: who shall not abide with you a little while, as I have done, but in every period of time and eternity—even the Holy Ghost, who, being of the same nature with me and my Father, is truth itself, infinitely faithful, and the author and teacher of all truth; and whom carnal and unregenerate men do not entertain or embrace, because they have no true knowledge of or affection towards him; but ye who are enlightened and renewed by his operation have an experimental acquaintance with him; for he at present dwells, and works, and manifests himself in you, by his gracious and miraculous influences; and shall quickly further manifest himself in you with increasing light, power, and consolation. 18–20. And though I am going from you by death, I will not leave you destitute, exposed, friendless, and forlorn, but will pay you repeated visits after my resurrection; and will return, by my Spirit, after my ascension, to your unspeakable comfort and advantage. Shortly these wicked men who reject, despise, and abuse me, shall see me no more on earth, but ye shall see me alive after my passion; and because I am the living God, and shall rise again to an immortal life in my manhood, and always live in heaven as the head of my mystical body, ye shall, in union to my person, in fellowship with me, and by virtue derived from me, live spiritually, in a state of justification, sanctification, and consolation, in this world, and of glorification in the next. And when I have risen from the dead, as a triumphant conqueror over sin and Satan, death and hell, and have poured out my Spirit upon you, ye shall begin more clearly to understand that I am essentially one with the Father, and that ye are spiritually united to me as the source of your life. 21–24. Whoever, by virtue of this union with me, not only hears, but receives, hides in his

cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he [c]dwelleth with you, and shall be in you.

18 I[d] will not leave you comfortless:[7] I will come to you.

19 Yet[e] a little while, and the world seeth me no more; but ye see me: [g]because I live, ye shall live also.

20 At that day ye shall know [h]that I *am* in my Father, and [i]ye in me, and I in you.

21 He[j] that hath my commandments, and keepeth them, he it is that loveth me: and he that[k] loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22 Judas [l]saith unto him, (not Iscariot,) Lord, how[m] is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and [o]we will come unto him, and make our abode with him.

24 He[p] that loveth me not keepeth not my sayings: [q]and the word which ye hear is not mine, but the Father's which sent me.

25 These[r] things have I spoken unto you, being *yet* present with you.

26 But[s] the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he[t] shall teach you all things, and [u]bring all things to your remembrance, whatsoever I have said unto you.[8]

27 ¶ Peace[v] I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let [z]not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, [y]I go away, and come *again* unto you. If ye loved me, [z]ye would rejoice, because I said, I go unto the Father: for my Father is [a]greater than I.

29 And[b] now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for [c]the prince of this world cometh, and [d]hath nothing in me.[9]

31 But[e] that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

CHAPTER XV.

1 *The consolation and mutual love between Christ and his members, under the parable of the vine.* 18 *A comfort in the hatred and persecution of the world.* 26 *The office of the Holy Ghost, and of the apostles.*

I AM[a] the true vine, and my Father is [b]the husbandman.

2 Every[c] branch in me[1] that beareth not fruit he taketh away: and [d]every *branch* that beareth fruit he purgeth it, that it may bring forth more fruit.

3 Now[e] ye are clean through the word which I have spoken unto you.

4 Abide[g] in me, and I in you.[2] As[h] the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

A.M. cir. 4037. A.D. cir. 33

c ch.4.14.Ro.8.9,14-16, 26. 1 Co.3.16. Ga.4.6; 5. 18, 25. 2 Ti. 1. 14. Eze. 36.27.
d Mat. 18. 20; 28. 20. He. 13. 5. Is. 41. 10,14; 43.1,2;46.4. ver.3.28.
7 Or, *orphans.*
e ch.7.34;8.21; 13.33; 16.16.
g ch. 11.25. 1 Co. 15. 13,20. He.7.25.
h ver. 9,10; ch. 17. 3, 21-23.
i Ro.8.1. 1 Co.1.30;6. 17. 2 Co. 5. 17,21. Ga.2. 20. Ep.2.10;5.30. ch.17. 21,23.
j See ver. 15, 23, 24; ch.15.14. 1 Jn.2.5;5.3.
k Ps.149.4;147. 11;35. 27. Is.62.3-5. Zep.3.17. 2 Co.3.18.
l Lu. 6. 16. Ac. 1.13. Jude 1.
m Lu.1.34. ch. 3. 4, 9; 6. 52, 60; 7.16. 1 Co.4.7. ch.16.18.
o See ver. 21. Re. 3. 20. He. 13. 5. Ps. 91. 1; 121.3-8. 1 Jn. 4.16. Re.3. 12,21;7.15,17; 21.3,11. 1 Jn.2.24.
p See ver.15,21,23.
q ch. 5.19,26,38;3.32, 34; 7. 28; 8. 26,28,38,42; 12.44,50.
r ch.16.1,16,28.
s ver.16,17;ch.15.26; 16.7. Lu.24.49. Ac.1.5. Ro.8.26. Joel 2.28.
t ch.16.13,14. 1 Jn.2. 20,27. Je.31.34.
u ch.2.22;12.16.
8 This was a special promise to the apostles, and was intended to prepare them for the full development of the new faith, and for the great work of writing the New Testament Scriptures.—*P.*
v Ro.5.1,10. 2 Co.5. 20,21. Ep.2.14-17. Col. 1. 20; 3.15. Phi.4.7. ch. 16. 33. Ho. 2. 18,19. Is. 54.7-10. 1 Pe.3.14.

9 Satan, the 'prince of this world,' who brought sin into it, and by sin death—he would come again to battle with Christ. Christ declares that Satan has nothing in him—no property, no relic of the fall, no passion or sinful tendency. Death, which under ordinary circumstances is the result of Satan's power, Christ would yield up, that he might, by triumphing over it, 'destroy him who had the power of death, that is, the devil.'—*P.*

A.M. cir. 4037. A.D. cir. 33

z See ver. 1. Re. 1. 17, 18. Is. 35. 3,4; 51. 12; 41. 10.
y See ver. 3. Ac. 1. 11.
z Ps.47.5,6. ch.16.7.
a ver.12,18; ch.10.29. 1 Co. 11. 3; 15. 27, 28. Is. 49.1-6;42.1-6. Je.31.22. Ga. 4. 4, with ch. 5. 18; 10.30. Phi.2.6. 1 Jn.5.7. Is.9.6.
b ch.13.19;16.4,30,31; 10.38;11.15,42.
c Ep.2.2; 6.12. Lu.4. 6. 2 Co.4. 3. ch.12.31;16. 11. Lu.22.52.
d He.4.15; 7.26. Lu. 1. 35. 2 Co 5.21. 1 Pe.1. 19;2.22. 1 Jn.3.5,8.
9 See note [c] in first column.
e He. 5.7,8. Phi. 2. 8. ch. 10. 18; 18.11. Ps.40. 8. Mat.26.39,42.

CHAP. XV.

a Is.4.2; 11.1. Je. 23. 5. Zec. 3. 8; 6.12, with ch. 1.9;6.32,35.
b Ca. 8. 12. Is. 5. 1. Mat.20.1;21.33. 1 Co.3. 9. Is.60.21.
c Mat.15.13. Lu. 13. 7; 3. 9. Mat. 13. 41, 42. ver.6. He.6.8.
1 *Every branch in me*—by mere profession.—*Purgeth it*, pruning or clearing it from parasitical plants or destructive insects.—*C.*
d He.12.15. Re.3.19. Is.27.9. Ep.5.26,9. Ga. 5.22,23. 2 Pe.1.5-9.
e ch. 13. 10; 17. 17. 1 Pe.1.22. Ep.5.26.
g Ga.2.20. Col.2.6,7; 1.23. 1 Jn.2.6. Is.45.24, 25.
2 The term 'abide' expresses *real*, as contradistinguished from *nominal* union with Christ. Man may not always be able to distinguish them, but God can. Man can only judge by the fruit, which from the merely human stand-point is the only trustworthy test of the Christian. God looks deeper. He sees the, to us, invisible link of faith the moment it joins the soul to the Saviour.—*P.*
h ch. 6. 68; 1. 14, 16; ver. 5. Ho. 14. 8. Ga.2. 20. Ac.4.12. Phi.1.11; 4. 13.

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heart, and faithfully observes, my commandments, manifests his love to me; and shall in return be accepted and approved of, and delighted in, by me and my Father; and we will favour him with the peculiar manifestations of our glory; multiply the tokens of our special presence with him, by our Word, ordinances, and Spirit, and continue to hold the most free and intimate fellowship with him, as the spiritual house and temple in which we desire to dwell. 26, 27. But when, after my death and ascension to heaven, the Holy Ghost, whom the Father shall, for my merit and upon my intercession, send as a Guide, Advocate, and Comforter, to supply my room and carry on my work, is come unto you, he shall lead you into a more clear and extensive acquaintance with all truths necessary to be known or preached, and shall revive in your minds the remembrance of all the particulars which ye have heard from me, that ye may fully apprehend and properly improve the same. And meanwhile, as your parting and dying friend, I not only earnestly wish for you, but promise, and graciously bestow upon you all that solid and substantial peace and happiness which I secure and enjoy, and which the world neither can give you nor take from you. Let therefore no apprehensions of my approaching death, nor of your own loss or trouble, discompose your minds. 28, 29. I have told you that I am just going to leave you with a design to return and receive you into my Father's heavenly palace. If your love to me were truly spiritual, regular, and considerate, instead of being troubled, ye would, both for my sake and your own, rejoice at my departure to my Father, that I, his servant as man and mediator, may with him enjoy the utmost blessedness, and all power in heaven and earth, as the reward of my obedience and suffering, to exercise it for your advantage.—And I have told you these things beforehand, that when you see them accomplished ye may be the more confirmed in your belief of my being the promised Messiah, able and ready to fulfil whatever I have promised to you. 30, 31. I shall have little opportunity of discoursing more to you before my death; for Satan, who formerly pretended to offer me all the kingdoms of this world, and who powerfully works in the hearts of its rulers and people, is now making his last effort, stirring up his evil instruments, to unite their stratagems and force for murdering me. But he can find no corruption in me to work upon by his temptations, or to give him power over me. Nor can he hinder my death from tending to the glory of my Father, the salvation of believers, and destruction of his own kingdom, or even bring it about, without my own free consent. But to make it evident, both to friends and foes, that I love my Father, and am now heartily willing to obey his commandment in laying down my life for all the world, let us therefore rise from this table and retire to the garden, whither my enemies are coming to apprehend me.

Ver. 9. *He that hath seen me hath seen the Father.* God, in his infinity of being and perfection, must be essentially invisible to every finite creature; for it is manifestly impossible for the finite, either by bodily or mental sight, to comprehend the infinite. God therefore becomes 'manifest in the flesh,' and he that has, on examination and conviction, acknowledged Jesus to be the 'Son of God,' has seen all that man can see of the eternal love, the tender mercy, the overflowing goodness, the unerring wisdom, and the saving power of 'God the Father.' *C.*

Ver. 12. This promise has undoubtedly a special reference to the apostles, and was most literally fulfilled when Peter, not by a power inherent in himself (as was the power of our Lord), but merely by a power derived from the name of Jesus, converted, by one sermon, 3000 (Ac. 2. 41, 47), and by another, 5000 souls (Ac. 4. 4): and when Paul turned to the Gentiles, preached the gospel in every nation, and reared up churches in every city. And greater by far than all miracles upon their bodies were these miracles of converting grace upon the souls of men. The promise has moreover an encouraging reference to every believer; for he that 'attempts great things for God will also, in due time, perform great things for God.' See, for instruction and encouragement, almost every history of Protestant missions to the heathen. *C.*

Ver. 16. *I will pray the Father.* If Jesus prayed to the Father, then, say the deniers of the true and proper Godhead of the WORD, how could he be God? for God would thus be found praying to God. This objection proceeds upon two oversights—1. That Jesus was as truly man as he was truly God. 2. That man prays only in proportion as he is God-possessed.—Wherefore, as in Jesus 'dwelt all the fulness of the Godhead bodily,' from him, as our Mediator, must ever ascend the voice of all our necessities to the Father, and through him must come down, in reply, 'every good and every perfect gift.' *C.*

Ver. 23. *We will come unto him*, &c. The union of Jesus and the Father in one word, 'we;' and in one action, 'we will come;' and in one permanent 'abode' with every believer, is surely an assertion of the Godhead attribute of omnipresence common to the Father and the Son which is not to be resisted or gainsaid! Had the speaker been a mere man or the highest angel, the language had been folly, falsehood, and blasphemy! *C.*

Ver. 28. *My Father is greater than I.* This is the accustomed stronghold of all who deny the Godhead of the Son. But surely, whether they assert Jesus to be mere man or highest angel, the declaration that God was 'greater' in power than either man or angel amounts to the merest and most useless truism, conveying no new information. How, then, is the Father greater than the Son? Even as every believer is greater, not in nature, but in work, because the Son has gone in righteousness to the Father (see ver. 12), and thence supplies him with grace and power, ver. 13. Thus also the Father is greater, not in nature, but in working for the glory of the Son, than was the Son, either for his own glory or the glory of the Father. In the days of his humiliation he 'finished the work which the Father had given him to do,' but no more.—But the Father has reserved 'in his own power' (Ac. 1. 7) the 'greater work' of progressively subduing all the enemies of the Son, even to the last enemy, death, 1 Co. 15. 28. *C.*

REFLECTIONS.—What a safe and suitable object of faith is our Redeemer! All his Father's perfections shine in him as his only begotten Son and mediatorial Servant. There is no saving knowledge of, faith in, or fellowship with God, but through him. Infinite was his condescension in becoming his Father's servant, and cheerfully yielding up himself to obedience and sufferings. And great is the glory to which he is advanced as his reward. It is a sure confirmation to our faith that all his predictions are exactly accomplished. And strong is the consolation to our souls that he is our new and living way to God and glory; and that he has risen from the dead, and in our nature ascended to heaven, to secure our interest there, and provide delightful mansions for us. In death, and at the resurrection, he will therefore receive us to, and keep us for ever with, himself. His life secures ours, spiritual and eternal; and his and his Father's presence, and his Spirit's indwelling influence, shall refresh and com-

5 I am the vine, ye *are* the branches: [f]he that abideth in me, and I in him, the same bringeth forth much fruit: for without me[3] ye can do nothing.[4]

6 If[j] a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, [k]ye shall ask what ye will, and it shall be done unto you.

8 Herein[l] is my Father glorified, that ye bear much fruit;[5] so[n] shall ye be my disciples.

9 As[o] the Father hath loved me, so have I loved you: [p]continue ye in my love.

10 If[q] ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These[r] things have I spoken unto you, that my joy might remain in you,[6] and *that* your joy might be full.

A.M. cir. 4037.
A.D. cir. 33.

f Ho.14.8. Phi.1.11. ch.1.14,16. Ga.5.22–24. 2 Pe.1.2–8; 3.18. Col.2.9–12,19. 2 Co.3.5.

3 Or, *severed from me.*

4 *Do nothing.* Rather, 'produce or bear nothing.'—*C.*

j Ps.1.4; 21.9,10. Mat.3.10; 7.19. 2 Ti.3.13. Jude 12. Mat.25.26,41; 13.41. He.6.4–8; 10.26–31. 2 Pe.2.20–22. Re.20.15; 21.8.

k ch.14.13,14; 16.23,24; ver.16. 1 Jn.3.22; 5.14. Ja.5.16. Is.58.9; 65.24. Job 22.27.

5 Though believers must be humble, and never seek great things for themselves, they should always aim at great things for God. Would they glorify God, they must bear 'much fruit.'—*C.*

l ch.8.31; 13.35. Mat.5.44,45. Lu.6.35.

n Mat.3.17; 12.18. Col.1.13. Ga.2.20. Re.1.5.

o Ps.92.13–15. Mat.5.16. Ep.1.12. Phi.1.11. 1 Pe.2.12; 4.11. 1 Co.6.20.

p 1 Jn.4.16. Ga.2.20. Jude 21.

q ver.14; ch.14.15,21, 23. 1 Jn.2.5. Is.42.1. ch.10.17.

r See ch.14.20; 16.24; 17.24,13. 1 Jn.1.4.

6 *That my joy might remain in you.* 'That I may continue to have joy in you' (*Campbell*).—*C.*

A.M. cir. 4037.
A.D. cir. 33.

s ch.13.34,35. Ep.5.2. 1 Th.4.9. 1 Pe.1.22; 4.8. 1 Jn.3.14,16; 4.21.

t Ro.5.6–8. Jn.3.16. Ep.5.2. Ga.2.20. ch.10.10,11,15. 1 Jn.4.10.

u ver.10; ch.14.15,23. 2 Ch.20.7. Ja.2.23. Is.41.8. Mat.12.50.

v Ge.18.17. Ps.25.14. ch.17.8,26. Ep.1.9; 3.5. Col.1.26. 2 Ti.3.15–17. Mat.13.11.

7 He had made known, not all things in detail, but all things in principle and outline.—*C.*

x 1 Jn.4.10,19. ch.6.70; 13.18,19.

y Mat.28.19,20. Mar.16.15. ch.4.36; 20.21–23. Ac.28.28; 13.46,47. Ep.2.10; 3.5–8. Ga.1.16. Col.1.6,23,26. Ac.ii.–xix.

z ch.14.13,14. Is.45.11. Mat.7.7,11. 2 Co.3.5. Mat.21.22. See ver.7.

8 *In my name.* By my authority as my representatives, and for my glory.—*C.*

a See ver.12.

b Mat.10.22,25.1 Jn.3.1,13. Ja.4.4. Ps.xxii. lxix. Is.liii.

c Ep.5.7,11.1 Jn.4.5; 2.16.

9 If you were the children of this world, 'if your principles and objects were conformed to the world,' the world would love its own offspring, and its own imitators.—*C.*

12 ¶ This[s] is my commandment, That ye love one another, as I have loved you.

13 Greater[t] love hath no man than this, that a man lay down his life for his friends.

14 Ye[u] are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends: [v]for all [7]things that I have heard of my Father I have made known unto you.

16 Ye[x] have not chosen me, but I have chosen you, and [y]ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that [z]whatsoever ye shall ask of the Father in my name,[8] he may give it you.

17 These[a] things I command you, that ye love one another.

18 ¶ If[b] the world hate you, ye know that it hated me before *it hated* you.

19 If[c] ye were of the world,[9] the world would

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fort our hearts; his peace allays our troubles and our fears; his answers to our prayers supply our wants; and his instructions and influences graciously conduct us to the heavenly mansions, where we shall sit with him on his throne, and see him as he is. Astonishing is it that he should thus manifest himself unto us and not unto the world! And if we desire further discoveries of his glory, and experience of his goodness, let us love him, keep his commandments, and faithfully follow him whithersoever he goeth.

CHAPTER XV. Ver. 1–5. In my peculiar relation to the church, I am the fountain of spiritual influence, and the means of conveying it to her members: and my Father plants and takes care of me, and of all that are connected with me. Such members of the church as are united to me only in profession and appearance, without bringing forth the fruits of holiness, he, in his righteous judgment, cuts off as unprofitable and injurious. Such, as being spiritually and vitally united to me by my Spirit and faith, bring forth fruits of righteousness, he, by the various methods of his Word, ordinances, influences, and rods, purges from their remaining corruption, that they may abound more in good works, and have their end everlasting life. Now therefore, Judas being gone, ye are all my living and fruitful members, partakers of my Spirit, and inwardly purified by faith in my Word, which works truly in you: adhere therefore more and more closely by faith and love to me, as your source of perpetual support and supply; for whatever be your present attainments in grace, ye cannot continue to perform holy obedience any otherwise than by continued union and communion with me. And the more abundantly ye cleave to me by faith and love, and have my Spirit dwelling in you, the more ye will abound in spiritual fruits, to the glory of God, and your own and others' advantage: for separate from me, and without my continual influence, even ye, my real members, can do nothing truly good and acceptable to God. 6, 7. Such church members, as do not thus adhere to me by faith and love, shall quickly be stripped of all relation to me or my church; and their gifts, profession, and specious appearances shall wither and die; and they shall be gathered together at the last day as fit fuel for divine wrath, and cast into everlasting remorse. But they who steadfastly cleave to me, and have me and my Word dwelling in their heart by faith, to guide, govern, quicken, and establish them, shall have everything which they request of God, for his glory and their own edification and fruitfulness, granted them to the utmost of their desires and wants. 8–11. By your thus abiding in me, and I in you, and having your petitions answered, my Father's wisdom, faithfulness, and grace are gloriously manifested; for thus he enables you to abound in holy tempers and works, by which he may be still further glorified; and ye may more plainly appear to yourselves and to the world as my true disciples, and be approved, esteemed and owned by me as such. For as my Father dearly loves and delights in me, not only as his eternal Son, but as the root and medium of all gracious communications to you, so I dearly love and delight in you, as branches united to me, and deriving virtue unto all holy fruitfulness from me. Cleave therefore affectionately and steadfastly to me, that ye may be still further approved of and delighted in by me. And if, from a principle of faith and love, ye cheerfully obey my commandments as your Lord and Saviour, ye shall continue to be approved and owned by me as my dearly beloved friends, even as I, in the character of man and mediator, have cheerfully fulfilled all righteousness in obedience to my Father's commandment, and am continually approved by him, and know that he loves me.—These things have I thus freely and plainly declared to you, that I may rejoice in you as my fruitful members; and ye may rejoice in your union with me, and in my abiding love to you; that through the influences of my Spirit, ye may have fulness of joy to support you under all your troubles and losses; and all may issue in your complete and everlasting joy with me. 12–17. The great command which I now insist on, as a proof of your sincere affection and discipleship to me, is, that you be affectionate, and ready to perform all kind offices one to another for my sake, in consideration and in imitation of my fervent love to you in laying down my life for you. For greater love I cannot show to you, who were naturally my enemies, than in dying for you, as if ye had been my most important and endeared friends. And ye will manifest yourselves to be my true friends, and be esteemed and owned by me as such, if, from the sense of my love to you, ye make conscience of a ready and impartial obedience to all my commandments.—I neither have nor will use you as mere servants, who are kept ignorant of their master's secrets, but as friends, to whom I have imparted, and will further impart by my Spirit, all the blessed love of my Father, which is profitable for you to know or preach.—And not from natural goodness of yours, but out of love, have I called you either to salvation or to the apostleship, but by my own grace have I made you my servants and friends, that, by virtue derived from me, ye may bring forth the fruits of righteousness in your lives and ministrations, and persevere in them, till ye and your converts propagate my cause on earth, and arrive safe in heaven: and that my Father may grant you everything you ask in my name, as your prevailing advocate and friend, to promote these holy purposes. These things I require of you, in order that ye, after my example, may heartily love one another, as members of the same body, partakers of the same blessings, and as servants, disciples, and friends of the same Lord. 18–21. Do not wonder if carnal and worldly men, the children and subjects of Satan, hate, oppose, and persecute you; for ye know that they began with me, and have been as full of rage and spite against me, your head and chief, as they can be against you.—If ye were of the same carnal temper and disposition with worldly men, encouraging them in their sinful courses, they would esteem you as persons of their own party and likeness; but because ye are not conformed to them in their corrupt principles, manners and customs, but are through active faith in my sacrifice set apart to exemplify and preach my spiritual and holy gospel, they have an irreconcilable antipathy to you. In order therefore to prevent murmuring at the maltreatment which you must meet with, often consider that you are not worthy of, nor warranted to expect, better treatment than I, your Lord and Master, have found. If then these carnal men have reviled and persecuted me, ye may expect they will do the same to you: and if, instead of receiving the truth in the love of it from me, they have carped and cavilled at my doctrine on account of its contrariety to their depraved sentiments, tempers, and views, they will, for the same reason, set themselves against it when delivered by you.—And on account of your relation and likeness to me, and your zealous profession and publishing of my gospel, they will thus hate, oppose, and persecute you, as they have no true knowledge of God, nor of his sending me into the world to secure the salvation of men. 22–25. If I had not in the plainest manner asserted and demonstrated my Messiahship among them, their sin, in refusing to believe in me, had been less: but since they have had so long the enjoyment of the clearest evidence of the divinity of my person, office, and doctrine, their sin is so highly aggravated, that they can plead no excuse for it.—And whoever hates and opposes me, is an enemy to my heavenly Father who sent me, and hath given public testimony to me as his beloved Son.—Nay, if I had not wrought among them such a multitude of merciful and public miracles, as neither Moses nor any other man ever wrought in such a gracious and godlike manner, they might still have had some pretence of excusing their infidelity, or at least of lessening its guilt: but their persisting in it, notwithstanding their being eye-witnesses of all, must proceed from a rooted enmity at the holiness and authority of both me and my Father; and is, as the psalmist David typically foretold, a hating me without any just provocation. 26, 27. But notwithstanding their most furious and causeless enmity to my person, truths, and interests, they shall triumph over all opposition; for when that divine Counsellor, Advocate, and Comforter is come, whom I have promised, and with my Father's concurrence will send unto you,—even the Holy Spirit, who is infinitely faithful, and the inditer of all inspired truth; and who, in a divine manner, proceeds from the Father as well as from me,—he will direct, encourage, comfort, and support you under all your difficulties and dangers, and will attest my dignity and character by the further revelations which he will make, and the miraculous operations that he will enable you to

love his own: but [d]because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The[e] servant is not greater than his lord. If they have persecuted me, they will also persecute you; [g]if they have kept my saying, they will keep yours also.

21 But[h] all these things will they do unto you for my name's sake, because they know not him that sent me.

22 If[i] I had not come and spoken unto them, they had not had sin:[1] but now they have no cloak[2] for their sin.

23 He[j] that hateth me hateth my Father also.

24 If[k] I had not done among them the works which none other man did, they had not had sin: [l]but now have they both seen and hated both me and my Father.

25 But *this cometh to pass,* [m]that the word might be fulfilled that is written in their law, They hated me without a cause.

26 ¶ But [n]when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:

27 And[p] ye also shall bear witness, because ye have been with me from the beginning.

A.M. cir. 4037.
A.D. cir. 33.

d ch.17.14,16.Ro.12.2.1 Pe.4.4. Ja.4.4.1 Jn.2.16,17.

e ch. 13. 16. Mat. 10. 24,25. Lu.6.40.ch.5.16, 18: 7-32: 8. 40,59: 9.22: 10.31,39: 11.46-57. Ac. ii.-xxvi.1 Th.2.14,15.

f Is.53.1-3.Eze.3.7.

h Is.66.5. Mat.5.11: 10.22: 24.9. ch.16. 3: 8. 19.1 Co.2.8.1 Ti.1.13.

i Mat.7.28. ch.3.27. 46:9.39,41.Ver.24. Ac. 17.30. Ja.4.17. Eze.2.5. Lu.12.47, 48. He. 6. 4-8:10.26-31. Ro.1.20-32.

1 *They had not had sin*—that is, without being able to plead the 'excuse' of ignorance. But now that 'excuse' is taken away, and they stand guilty not only of rejecting me, but of hating both me and my Father. See ver. 23,44. —*C.*

2 Or, *excuse.*

j ch.5.38;8.19,47; 12. 45: 14.9-11.1 Jn.2.23. 2 Jn.9.

k ch.7.31. Mat.11.5. Lu. 24. 19. Mar. i.-x. Ac.2.22;10.38.He.2.4.

l ch. v.-xii. Mat. iv. viii.-xxii. Lu. iv.-xx. ch.3.29. 32.

m Mat.5.18.ch.19.24, 28,36.Ps.35.19;69.4.

o Lu.24.49.ch.14.26, 17;16.7,13,14. Ac.2.33. Ro.8.9. Ga.4.6. 1 Jn.2. 20,27;5.6,8.

p Ac.1.8,21,22; 2.32; 3.15; 5. 32; 4.20,33: 10. 39,41; 13.31. 1 Pe.5.1. 2 Pe.1.16. 1 Jn.1.1-3. Lu. 1.2,3;24.48. Mar.1.1.

* *Comforter* is not, like 'Spirit,' a title of nature, but of office—the title of one who ministers consolation in sorrow. See ch. 14. 1; 16. 6; 20. 22. The Spirit, in his divine nature, has never been absent from the world or the church (Ge. 1. 2. Ps. 139. 7-10. 2 Pe. 1. 21); but as a Comforter he was not with the church, otherwise than in promises, and in shadows, and in types, until Jesus departed, after which he came in witness of his resurrection, bringing life and immortality to light, proclaiming his victory over death, the spotlessness of his righteousness, the prevalence of his intercession, and the certainty of his power to save, 1Je.7.25;9.14. —*C.*

A.M. cir. 4037.
A.D. cir. 33.

CHAP. XVI.

a ch. 14. 25; 15. 11. Mat.5.11,12;11.6; 24.6, 10;26.31. ver.4,6.

1 Discouraged, and drawn aside to renounce your Christian profession.—*C.*

b ch.9. 22, 34; 12. 42. Lu.6.22.

c Is. 66. 5. Ac. 26.9-11; 23.14; 9.1. Ga.1.13. Mat. 24. 9. ch. 15. 21. Phi.3. 6. 1 Ti. 1. 13, 14. Ac.iv.-xxvi. 1 Co.4.9-13.2 Co.4.8-12;11.23.

d See ch.15.21;8.19. 1 Co.2.8. 1 Ti.1.13. Ac. 3 17. Ro.10.2. Mat.24. 9.

e Mat. 24. 25; 10. 17. ch. 13. 19; 14.29. Is.46. 10.

f Mat. 9. 15. Mar.2. 19. Lu.5.34.

h ch.7.33;8.14,21;14. 3, 28; ver.10,16,28; ch. 17.4,5. He.1.3. Ps.110. 1.

2 You are more occupied with your personal sorrows than by anxiety to know whither I am going, and the necessity and advantages of my departure.—*C.*

i ch.14.1,27, 28; ver. 20,22.

j ch.11.50. Ro.8. 28. 2 Co.4.17. Ec.3.1.

k ch.7. 39; 14. 16,26; 15.26. Lu.24.49. Ac.1. 4,5;2.4,33. Ep.4.8-13. Ps.68.18.

3 See note * in first column.

4 Or, *convince.*

l Mar.16.15. Ro. 10. 18.1 Pe.1.12. 1 Th.1.5. Ac.ii.-xix.

CHAPTER XVI.

1 *Christ comforteth his disciples against tribulation by the promise of the Holy Ghost, and of his resurrection and ascension:* 23 *assureth their prayers made in his name to be acceptable to his Father.* 33 *Peace in Christ, and in the world affliction.*

THESE things[a] have I spoken unto you, that ye should not be offended.[1]

2 They[b] shall put you out of the synagogues: yea, the time cometh, [c]that whosoever killeth you will think that he doeth God service.

3 And[d] these things will they do unto you, because they have not known the Father, nor me.

4 But[e] these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, [g]because I was with you.

5 ¶ But[h] now I go my way to him that sent me; and none of you asketh me, Whither goest thou?[2]

6 But because I have said these things unto you, [i]sorrow hath filled your heart.

7 Nevertheless I tell you the truth; [j]It is expedient for you that I go away: [k]for if I go not away, the Comforter[3] will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will [4]reprove [l]the world of sin, and of righteousness, and of judgment:

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form; and will assist, own, and succeed you in confuting your enemies, and bringing vast multitudes of all nations to the obedience of faith. And under his conduct and influence ye shall be enabled to give a noble, plain, courageous, and unexceptionable testimony to me and my cause, in your doctrines, miracles, lives, and deaths, as persons who have, during the whole course of my public ministry, been acquainted with my discourses, miracles, sufferings, and behaviour, public and private, all along, till my ascension to heaven.

REFLECTIONS.—God has made the most abundant provision in Christ for the spiritual life, growth, fruitfulness, and happiness of men, and for advancing his own glory in and by them. Intimate, beneficial, and endearing is their union with him, and gracious his influence upon them. But without union to and fellowship with him, there can be nothing in religion done in a spiritual or acceptable manner. While under the influence of his grace, received by faith through his Word and ordinances, a most abundant production of good works may be expected. The more vigorously faith is exercised, the more will our holiness in all manner of conversation increase; and everything that we ask for God's glory and our own good, shall be graciously bestowed. But, alas! great is their folly and guilt who take up with external forms of religion instead of vital union with Christ, and by their dead works of formality and wickedness prepare themselves for eternal woe.—Infinite is his love in dying for us his enemies, and in calling us his endeared friends. But we cannot have the evidence of our union to him, or friendship with him, but in cleaving to him. Nor can we expect the manifestations of his love, but in believing his promise, and gratefully keeping his commandments without reserve. His love to us, and ours to him, ought to make us obey and imitate him in a sincere, affectionate, and active love to our brethren.—Thrice happy is it when he grants us his Spirit to attest his truths, and, as our Advocate, Guide, and Comforter, to animate us with holy courage in our profession of his name, and to support us under all the tribulations which we endure for his sake. And never should we wonder at, or be discouraged by, the hatred, reproach, contempt, and persecution we may be called to suffer from carnal men for the sake of Christ, when he our great Lord, has undergone all and much worse for us. All that will live godly must suffer persecution; and the more faithful professors are, especially ministers, the more must they expect of it.—But inexpressible will be our guilt if we pervert the clearest revelations of Christ, and render them the occasion of greater enmity and opposition to him and his gospel, his servants and followers. It is to quarrel with our own mercies, and become our own worst adversaries: and whatever we may pretend, it is all owing to our ignorance of, and enmity against, God[3] himself.

CHAPTER XVI. Ver. 1–3. I have beforehand told you of the trials and comforts which lie before you, that ye may not be discouraged in, or turned from, your duty by my leaving you, or by the troubles which you may meet with from my enemies and yours, whose rage will lead them to all manner of violence and cruelty against you. The ecclesiastical rulers will excommunicate you from all church-fellowship, as the most abandoned wretches. Nay, so furious will be their mad zeal against you, that multitudes will barbarously take pleasure in murdering you, imagining it an honour done to God, and a mean of promoting his interest in the world.—Thus they will persecute you for my sake, because, through the wilful blindness and hardness of their hearts, they neither know, nor believe in, nor love me nor my Father. 4–6. These things I have thus plainly foretold you, that, when such trials come, ye may hereby be the more confirmed in your faith in me and my words.—And I did not tell you of this sooner, because I was with you to shelter you from trials, by exposing myself, and to support and comfort you under them.—But now I am just going to leave you, and return to my Father's immediate presence in heaven; and yet ye little understand my meaning, or rejoice in my happy departure and the fruits of it, nor do ye even make inquiries about it, as ye did when ye thought I was going somewhere on earth to erect a temporal kingdom. And so much quicker are your apprehensions of things grievous than of gladdening promises, that what I have said of my leaving you, and the troubles that will ensue, hath quite overwhelmed you with sorrow. 7–11. But notwithstanding all your dejection and fears, it is really necessary, and for your unspeakable advantage, that I leave this world and ascend to my heavenly Father: for according to our loving purpose and the just order of things, unless I return thither, the Holy Ghost, that blessed Guide, Advocate, and Comforter, will not visit you with his richest gifts, graces, counsels, and assistances, supports and joys; but when once I am enthroned in my heavenly kingdom, I will send him to answer all the great and glorious purposes for which ye and my church shall need him.—And he, coming from on high, by virtue of my death, and in consequence of my resurrection and exaltation, shall carry on my cause in this lower world, demonstratively convincing both Jews and Gentiles of their sinfulness and misery, of the insufficiency of all their works to recommend them to the favour of God, of the sufficiency of my obedience and suffering to justify them in his sight; and of my judicial power to reform the world, overthrow the kingdom of Satan, and at last condemn to punishment the unbelieving and unrighteous. By his miraculous gifts and operations for confirming the gospel, and by his internal illumination and influences, he shall convince the world of the sinfulness of heart and life, and especially of its great sin of unbelief in wilfully rejecting me. He shall convince men of the righteousness of my person and cause, and of the necessity and perfection of that everlasting righteousness which I am come to work out by my obedience and death, because I am now to be exalted at my Father's right hand, in testimony of his full acceptance of it in the room of a lost world;—and ye shall no more see me in this state of debasement, in which I must continue till it be finished. He shall also convince men of my power and will to renew and sanctify sinners, to destroy the kingdom of darkness, and to execute judgment upon all the finally impenitent and unbelieving; because Satan, who rules in the hearts of carnal men, is tried, and judicially defeated in all his power and claims, by my death, resurrection, and ascension; and my kingdom of light, grace, and holiness established on the ruins of his dominion on earth; and he and his agents shall be condemned to everlasting ruin at the last day. 12–15. I have still many other things to inform you of relative to the future alterations of the state and worship of the church under the direction and influence of the Holy Ghost; but through the weakness of your faith, and the strength of your carnal prejudices, ye cannot as yet apprehend, or be reconciled to them

9 Of[n] sin, because they believe not on me;

10 Of[o] righteousness, because I go to my Father, and ye see me no more;

11 Of[p] judgment, because the prince of this world is judged.

12 I[q] have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit[r] when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: [s]and he will show you things to come.

14 He shall [t]glorify me: for he shall receive of mine, and shall show *it* unto you.

15 All[u] things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show *it* unto you.

16 ¶ A[v] little while, and ye shall not see me: and again, [z]a little while, and ye shall see me, because [y]I go to the Father.

17 Then[s] said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? [a]we cannot tell what he saith.

A.M. cir. 4037.
A.D. cir. 33.

n Ro. 3. 19, 20; 7. 9. Ac. 2. 37, 38; 3. 13–19; 19. 18–20; 7. 54.

o Is. 53. 10–12; 42. 21; 45. 24, 25. Lu. 24. 26. Da. 9. 24. 2 Co. 5. 21. Ro. 1. 17; 4. 25; 10. 4; 3. 24–26. 1 Ti. 3. 16.

p Is. 49. 24–26. Mar. 12. 27. Ps. 68. 18. ch. 12. 31; 14. 30; 5. 22. Col. 2. 14, 15. He. 2. 14. Lu. 10. 18. 1 Jn. 3. 5, 8. Re. 12. 7, 8; 20. 12, 13. Ep. 2. 1, 2. Tit. 3. 3–7. Ac. 10. 42; 17. 31. Ro. 2. 2.

q ch. 15. 15, with ver. 6. 1 Co. 3. 1, 2; 10. 23. He. 5. 11, 12. Mar. 4. 33.

r ver. 14; ch. 14. 17, 26; 15. 26. 1 Jn. 2. 27. Ep. 4. 11–13.

s Joel 2. 28. Ac 11. 28; 13. 11; 21. 11; 20. 29. 1 Ti. 4. 1. 2 Ti. 3. 1–6. 2 Pe. 1. 14, &c. Re. 1. 1, 19; iv.–xxii.

t ver. 9–11. Phi. 2. 8–11. He. 2. 9. ch. 2. 11, with Ac. 20. 35. 1 Jn. 2. 27.

u Mat. 11. 27. ch. 3. 35; 13. 3; 17. 2, 10. Col. 1. 19; 2. 3, 9.

v ver. 5, 17–19; ch. 7. 33; 13. 3, 33; 14. 19.

x Ac. 2. 4. 2 Co. 3. 18. Re. 1. 7. He. 9. 28; 10. 37.

y ver. 5, 28; ch. 13. 1, 3; 14. 2, 28. Mar. 16. 19. Lu. 24. 51.

z Lu. 9. 45; 18. 34; 24. 25. ch. 12. 16; 14. 5, 8, 22.

a Mat. 16 9, 11. He. 5. 11. Pr. 30. 3. Ps. 73. 22; 94. 8.

* The two clauses of this verse are not antithetical. There is no contrast or comparison between the asking of Christ, and the asking of the Father in his name. In Greek the words rendered 'ask' are quite distinct. The first signifies *to ask for information*:—In that day, when the Holy Spirit shall be given to you, ye shall be no longer in ignorance, no longer desirous of asking me questions. The second signifies *to ask in prayer, or to pray*. The clause is in no way connected with what precedes: it is an independent promise.—*P.*

A.M. cir. 4037.
A.D. cir. 33.

b ch. 2. 24, 25; 21. 17. Mat. 9. 4. Ac. 1. 24. He. 4. 13. Re. 2. 23. Ps. 139. 1–4. Je. 17. 10. ver. 30.

c ver. 16; ch. 7. 33; 13. 33; 14. 19.

d Mat. 27. 27–50. Mar. 15. 15–37. Lu. 23. 27; 24. 17, 21.

e Re. 11. 10; 18. 7. Mat. 21. 38. Mar. 12. 7.

g Ps. 126. 5, 6. Ac. 2. 46, 47; 5. 41; 13. 52. Jude 24. 1 Th. 4. 17, 18. 2 Th. 2. 16, 17.

h Is. 26. 17. Ge. 3. 16.

i Ge. 21. 6. 2 Co. 4. 17. He. 12. 11.

j ver. 6, 20.

k Lu. 24. 41, 52. ch. 17. 13; 20. 19, 20, 28; 21. 1–14. Ac. 5. 41; 13. 52; 20. 24. 1 Pe. 1. 8. Mat. 25. 23. Is. 61. 7.

l As ch. 14. 5, 8, 22; ver. 17.

§ Being taught by the Spirit, you will not need to ask me any farther questions.—*C.*

m Mat. 7. 7, 11; 21. 22. Lu. 11. 9. ch. 14. 13, 14. Is. 58. 9; 65. 24. Job 22. 27.

§ See note * in first column.

o Mat. 7. 7, 8, 11. Ja. 1. 5; 4. 2, 3; 5. 16. Is. 45. 11. ch. 15. 11. 1 Jn. 1. 1–4; 5. 13–15.

† *Your joy* in the progress of my gospel, and the conversion of sinners, 1 Th. 3. 9. Col. 2. 5. 3 Jn. 4.—*C.*

‡ Or, *parables.*

‖ Or, *parables*, ver. 12, 16–18.

p Ac. 2. 34, 36; 4. 20, 26, 27.

19 Now Jesus [b]knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, [c]A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20 Verily, verily, I say unto you, That [d]ye shall weep and lament, [e]but the world shall rejoice: and ye shall be sorrowful, [g]but your sorrow shall be turned into joy.

21 A[h] woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, [i]for joy that a man is born into the world.

22 And[j] ye now therefore have sorrow: [k]but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall [l]ask me [5]nothing. [m]Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.[6]

24 Hitherto have ye asked nothing in my name: [o]ask, and ye shall receive, that your [7]joy may be full.

25 These things have I spoken unto you in proverbs:[8] but the time cometh, when I shall no more speak unto you in proverbs,[9] but [p]I shall show you plainly of the Father.

But when the Holy Ghost, who is faithfulness and truth itself, shall come to do his work upon and by you, he shall give you a complete understanding of the whole of divine truth relative to my gospel kingdom. And he will reveal these things unto you, not as separate from, but as one with me and my Father, and entirely acquainted with our whole mind and will. He will also acquaint you with all that is necessary for you to know, or make known to the church, relative to time or eternity. And his manifesting to you the things relative to my person, offices, cause, and kingdom, will tend to my honour, and make you to have clear, exalted, and endearing thoughts of me, of my love, fulness, office, and work. For in this he will manifest to you what concerns my Father, as I am one with him in nature, perfections, counsels, and property; and the administration of all that he does is committed to me. 16, 20, 22. In a few hours I shall be taken from you by death and burial, and after that ye shall have but for a few days an opportunity of seeing me, and then I will ascend to my Father.—My sufferings and death shall quickly overwhelm you with sorrow and mourning, while my carnal enemies will triumph and rejoice, imagining that they have ruined me: but very soon after, by my personal visits, and the pouring out of my Spirit upon you, I will turn your sorrow into the greatest joy, the foundation of which neither men nor devils shall ever be able to shake, and of which no one can rob you. 23–27. And under this comforting light, and these influences of my Spirit, ye shall neither need my bodily presence, nor to ask information as ye now do. But I solemnly assure you, that whatever ye, by the assistance of the Spirit, shall ask my Father and yours, with faith in my name, as your only Mediator, High-priest, and Advocate, he will readily grant it on my account. Hitherto ye have had recourse to me in all your difficulties, and have not well understood how to plead with him upon the ground of my righteousness, and interest with him for you.—But henceforth, in all your wants, present your petitions and pleas with faith in my atonement and intercession, that, by the gracious answers which you receive, your joy may daily increase, till it be completed. These things I have delivered to you in short substantial sentences, which, by reason of your ignorance, sorrows, and prejudices, ye do not well understand; but in a little time after my resurrection, and afterwards by my Spirit, I will make to you a free, open, and full discovery of my Father, and of all his gracious mind; of my own person, office, and work; and of your proper method of fellowship with us: and then shall ye, by the assistance of the Spirit, offer up all your requests, with express mention of my name, and entire dependence on me.—Nor need I again inform you that I, as your great Advocate, will recommend your persons and prayers to the Father's acceptance: nay, he himself will delight to hear your prayers thus presented to him, and to manifest his affection towards, and bestow his favours upon, you as my disciples, who believe in and love me as his Son and the appointed Saviour of mankind. 28. I, who was with the Father from everlasting, voluntarily came forth from him, in a way of peculiar manifestation, into this world; and in a little time I am to leave this world and return to the Father in my ascension, that I may be glorified together with him, and may manage the concerns of my people in heaven, and by my Spirit apply my complete salvation to all who believe. 31–33. Do ye now at last clearly apprehend, and firmly believe what I have said? or do ye imagine that ye are so established in the faith, that ye shall no more stagger through unbelief? Nay, to manifest my omniscience, and to warn you to be humble and watchful, I assure you that within a very little time, even this same night, ye shall all, suddenly affrighted, leave me to my murderous enemies, and disperse yourselves, for your safety, among your friends. But though you will thus shamefully desert me, my Father will assist, own, and carry me through all the sufferings which I have consented to undergo in his service and for his honour. Now, all these things I have delivered to you in this farewell discourse, that, by virtue of your union with me, and by faith in me, ye may enjoy the most refreshing peace with God and your own consciences. While ye continue in this world, great troubles and persecutions for my sake will attend you; but courageously trust in me, and expect a happy issue; for, having vanquished all opposition from men and devils, I am going, through my death and resurrection, to the heavenly mansions, that, by my intercession and the outpouring of my Spirit, I may prepare all believers to dwell with me for ever.

Ver. 8–11. *Reprove.* Rather 'convict' (comp. ch. 8. 9, 46; 1 Co. 14. 24; Tit. 1. 9; Ja. 2. 9). Ver. 9. *Sin*—their own sin, unbelief. Ver. 10. *Righteousness*—consequently their own imaginary righteousness. Ver. 11. *Judgment*—their own unrighteous judgment in condemning the Holy One.—*Note*, Are not these three acts of the Spirit, though commonly considered as descriptive of the process of conversion, rather a description of that threefold evidence whereby he shall convict the world, the unbelieving, self-righteous, Christ-condemning world, of that 'blasphemy against the Holy Ghost which shall not be forgiven, neither in this world, neither in the world to come?' Mat. 12. 31, 32. *C.*

Ver. 26. *And I say not unto you*, &c. That is, 'I do not merely say that I will pray the Father for you:'—I need not farther assure you of it, 'for the Father himself loveth you;' and therefore I never can either forget, neglect, or cease to love and intercede for you. *C.*

Ver. 33. *I have overcome the world*—its flatteries, its ambition, its honours, its pleasures, its hopes, its injustice, its malice, its calumnies, its sorrows, its fears, and its god. *C.*

REFLECTIONS.—Blind bigotry often raises the most furious persecution in the church; and her best friends are frequently reproached and murdered as her worst enemies. True believers are sometimes grieved at that which, properly understood, is a real ground of their joy. For how much more advantageous is it to have Jesus, our exalted Forerunner and Advocate, on his throne, than to have him always continued on earth! How great is he!—possessed of all perfections and property equally with his Father and the Holy Spirit. And thrice happy is it that this divine Spirit, who perfectly knows all the designs and mysteries of the Godhead, comes to acquaint us with all needful truth, and to glorify Jesus Christ, in revealing and communicating his fulness to us. Powerfully he convinces men of sin, righteousness, and judgment—all to the honour of Christ.—Kindly Jesus suits his instructions to our capacities and circumstances.—But great is our dulness and ignorance that we rightly apprehend but few of them. Powerfully he dispels our griefs, and turns them into joy by his gracious visits. But never, when we are self-conceited, are we far from danger and shame. Let me therefore always be clothed with self-diffidence, and given to pour forth prayers in his name. The Father, who loves him, and us for his sake, will not refuse us a gracious answer. And faith in and love to him will graciously secure his Father's delight to do us good.—What a scene of sorrow is this world! Quickly the triumphing of the wicked issues in everlasting disappointment and misery; and children are certain crosses, but uncertain comforts. They but come into a world of sin, snares, troubles, and griefs.—But if we meet with great tribulation, it is but the predicted lot of Christians. If friends forsake us, so they did Christ our Saviour. If his peace compose and victory comfort us, nothing need discourage us; and if he and his Father abide with us, our light and tran-

26 At[q] that day ye shall ask in my name: and I say not unto you, [r]that I will pray the Father for you:

27 For[s] the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I[t] came forth from the Father, and am come into the world: again, [u]I leave the world, and go to the Father.

29 ¶ His disciples said unto him, Lo, now speakest thou [v]plainly, and speakest no proverb.[1]

30 Now[w] are we sure[2] that thou knowest all things, and needest not that any man should ask thee: [v]by this we believe that thou camest forth from God.

A.M. cir. 4037. A.D. cir. 33.

q ver.23.
r Mat.6.7,8.ver.27.
s ch.14.21,23;17.6,8, 23, with 1 Jn. 4. 10, 19. ver.28,30.
t ch.1.9;3.19; 6.14; 7. 29;8.42; 17.8; 9.39; 11. 27;12.46. Ro.8.3. Ga.4. 4.1 Ti.1.15.
u ch.7.33;8.14,21;13. 1,3;14.28;17.11,13; ver. 5,16.
v Ac.1.3. Mat.13.11. 1 Or, *parable*, ver. 25. Mat. xiii. Lu. xv. xvi. &c.
w ver. 19; ch. 21. 17. He.4.13. Col.2.3.
2 Because you have penetrated to our deepest thoughts, we believe 'thou camest forth from God,' who alone 'trieth the hearts,' and discerneth the spirits.—*C.*
y ver.27; ch.17.8,14; 2.11;1.14.

* Christ had overcome the world: they were *in Christ*—united to him by faith, and one with him; consequently they had no more reason to fear the world's persecutions or temptations. They could do all things through Christ.—*F.*

A.M. cir. 4037. A.D. cir. 33.

x Lu.8.25. ch. 11.26; 13.38.ver.32.
a Zec.13.7. Mat. 26. 31, 56. Mar. 14. 27, 50. ch.20.10.
3 Or, *his own home.*
b ch. 8. 16, 29; 14.10, 29. Is.42.1,6; 50.7,9;49. 7,8.
c ch.15.11;14.30;ver. 4.
d See ch.14. 27. Mi. 5.5. Is.9.6,7. Ro.5.1,10. Ep.2.14. Col.1.20.
e ch.15.19-21. Ac.14. 22. 2 Ti.3.12. He.12.6 Col.1.24. Re.3.19.
f Is. 49. 24, 25. 1 Co. 15.57. 1 Jn.4.4;5.4. Ga. 6.14.
4 See note * in first column.

CHAP. XVII.

a ch.xiv.-xvi.
b Ps. 121.1;123.1;125.1.

31 Jesus answered them, [x]Do ye now believe?

32 Behold,[a] the hour cometh, yea, is now come, that ye shall be scattered, every man to his own,[3] and shall leave me alone: and [b]yet I am not alone, because the Father is with me.

33 These[c] things I have spoken unto you, that [d]in me ye might have peace. [e]In the world ye shall have tribulation: but be of good cheer; [f]I have overcome the world.[4]

CHAPTER XVII.

1 *Christ prayeth to his Father to glorify him,* 6 *to preserve his apostles,* 11 *in unity,* 17 *and truth:* 20 *to glorify them, and all other believers with him in heaven.*

THESE words[a] spake Jesus, and [b]lifted up his eyes to heaven, and said, Father, [c]the

c ch.7.30;8.20;12.23,27,28; 13.1,31,32; 16.4,32, with Mar.14.35,41. Lu.22.53. Mat.26.45,46,52-53.

glory afflictions shall work for us an exceeding and eternal weight of glory.

CHAPTER XVII. Ver. 1–3. O Father, the time fixed in thy eternal love for completing my course of obedience on earth is now come! Own and support me as thy Son, under my sufferings, that, in finishing all righteousness, triumphing over sin, Satan, and death, and in ascending to heaven, I may manifest and spread the honour of all thy compassion in the world; that in the exercise of that mediatorial authority over all mankind which thou hast allotted me as the reward of my obedience, I may freely and graciously bestow the great blessing of eternal life upon all those who come unto me and accept me as their Savior and abide in me. And the way to, the beginning, earnest, and evidence of right to, this eternal life, and even the complete enjoyment of it, is by an approving and fiducial knowledge of thee as the only true and faithful God, in opposition to all idols; and of me as the anointed Saviour and the only Mediator, in opposition to all others. 4, 5. As I have invariably intended and manifested thy glory in the whole of my doctrine, miracles, and practice, and am just ready, without fail, to honour all thy perfections by my death, which will complete that work of the work of redemption which was intrusted to me, do thou therefore, according to thy affection to me, advance my incarnate person to the highest glory at thy right hand, where I may appear in my human nature and mediatorial office like myself, and shine forth in that divine majesty which I had with thee from eternity, but which has been obscured in my humble state on earth. 6-8. As for those true believers who through faith have accepted me as the Savior of the world and have determined to walk in me as they received me, I have begun to give them a spiritual understanding of thine excellencies, mind, and will, and of my relation to thee and commission from thee; and they, under my powerful influence on their hearts, have embraced and adhered to thy truths which I taught them; and by my instructions have been made to know and believe that all things which I, as Mediator, have undertaken, taught, performed, or suffered, are by thy love and blessed, and the fruits of thy infinite wisdom and sovereign grace. 9, 10. I therefore affectionately recommend to thy care, these my disciples and those who through their ministry accept me as the Redeemer of the world as the members of my mystical body, to be redeemed and saved by me, that thou mayest perfect everything which concerns them. And as thy right in them is so inseparably and entirely the same with mine, I pray that thou wouldest perform in them all the good pleasure of thy goodness, that I, together with thee, may be glorified in their redemption and blessedness, and in their faith, love, worship, obedience, and eternal salvation. 11–13. And now the time is come that I must die a sacrifice for all sin, and afterwards be but little with men in this world, to instruct, defend, and comfort them; yet these my apostles, as well as my other disciples, must for a time remain in it, compassed about with many infirmities, temptations, and dangers.—And as I am coming to appear in thy presence for them, I beseech thee, by thy mighty power and infinite wisdom, and for thine own name's sake, to preserve them steadfast in their faith and holy profession, that, as my witnesses and chief ministers, they may be entirely united in heart and affection, testimony, interest, and designs, as we are in ours.—While I have been personally conversant with them, I have, according to thy commission, by my doctrine, example, and powerful influences, so confirmed and preserved them from apostasy, that not one of them has miscarried, except the perfidious Judas, who, by forsaking and betraying me, is just now bringing inevitable ruin upon his own head, agreeably to the ancient predictions concerning him. But now, as I am coming to be glorified at thy right hand in heaven, leaving them without the benefit of my company to guide, protect, and comfort them, I thus supplicate thee in their hearing, that they may rejoice in hope of thy preserving, teaching, and comforting Spirit, and that their joy may be more abundant than ever it was in my personal presence. 14, 15. I have given them a spritual understanding of, and commission to preach, thy gospel; and carnal and unbelieving men are filled with enmity, rage, and violence against them, because their principles, tempers, doctrines, and views, as well as mine, are utterly disagreeable to their carnal lusts, sentiments, and interests. However, I do not plead that thou, to deliver them from their troubles, shouldest deprive this world of their holy example and useful ministrations; but that thou wouldest preserve them from the temptations of Satan and their own remaining corruptions, and support them under, sanctify to them, and carry them through, all the persecutions which they may meet with before they have finished their work. 16–19. They are already of such a religious temper and disposition, and engaged in such excellent work, as is directly contrary to the inclinations of carnal men, even as I myself have been before them. Let this holy temper and practice be maintained and increased in them by means of thy Word; and by the anointing of thy Spirit, let them be consecrated to serve thee in propagating gospel truth. For as thou hast sent me into the world with a commission to preach thy important and infallible truths to mankind, I have authorized them to carry on the same work, wherever Providence may cast their lot, after my departure from them. And for this, as one great reason, have I devoted myself to the mediatorial office, and am going to consecrate myself by suffering and death, that they, through the truth, may, by the Holy Ghost, be consecrated to, fitted for, supported, and succeeded in preaching it. 20, 21. Nor do I only pray for such preserving, supporting, sanctifying, and comforting influences to my apostles, but to all who, in this and the following ages, shall be brought to a saving faith in me, by means of their publication of the gospel—that the whole number of believers, in all generations, may be joined together as one body, in faith and love, worship and obedience, by one spirit, in as near a resemblance as possible to that union which we have by our mutual inbeing; and that, in their measure, they may be united to us; that others, beholding the powerful effects of the gospel on them, may be induced to believe in me as the promised Messiah. 22, 23. And in pursuit of this great design, I have given them an interest and subordinate partnership in that glory which thou hast given me, as their Head, Representative, and Trustee; that, as members of my mystical body, and joint heirs of God with me, and partakers of my Spirit, they may be united in the most close, honourable, and beneficial manner. In order to which I will dwell in them by my Spirit, according to their measure, as thou dwellest in me by him without measure, that they, being joined to me, may attain to the most perfect union they are capable of, in one spiritual body, under me as their Head—that by means hereof multitudes of both Jews and Gentiles may clearly and satisfactorily perceive and believe that I am the Christ whom thou hast sent into the world for the redemption of men; and that thou hast a peculiar, affectionate, and delightful love to them for my sake, some way resembling that supreme love which thou bearest to me as thine eternal Son and their Mediator. 24. And I further claim that, according to my sacrifice and suffering, all those whom thou hast called to receive eternal life be given the opportunity of repentance and acceptance of heaven, where I already am in my divine nature, and for ever shall be in my entire person, that there they may have an appropriating, blissful, and transforming vision of that glory which thou hast bestowed on me as their Head and Representative, because from all eternity thou hadst an infinite delight in me, as thy Son and their Savior, who sought to glorify thee in their salvation. 25, 26. All these things do I ask from thee, not only as thou infinitely hatest all impurity, and lovest me and them for my sake, but as thou art a righteous and faithful Father, ready to give men whatever I have secured for them. As for the unregenerate worldlings, they are ignorant of and reject thee and thy counsels; but I am thoroughly acquainted with thy nature, perfections, and will; and these my apostles have known and received me as the true Messiah whom thou has sent for the salvation of Israel.—And as, according to my commission, I have fully declared to them whatever was proper, and have savingly enlightened them in the knowledge of thyself, I will, after my resurrection, by personal visits, and after my ascension by the effusion of my Spirit, more clearly and fully acquaint them with thy glorious perfections and will, that the infinite love with which thou hast from eternity loved me may extend to and manifest itself in men, and that I may dwell in their hearts by faith till they arrive at that perfection of eternal blessedness which, in thy distinguishing love, thou hast prepared for all and for all who receive me by faith.

Ver. 1. It is recorded of our Lord that he continued all night in prayer, but this is the longest of his prayers of which the Spirit has left any verbal record. *C.*

Ver. 3. *The only true God.* This, like ch. 14. 28, has been a special stronghold of all who deny the supreme deity of the Son of God; yet requires merely the application of one Scripture rule, the 'comparing of spiritual things with spiritual,' 1 Co. 2. 3, to show itself in perfect accordance with that essential doctrine. (1) Then, be it remembered, that our Lord teaches us to say, 'Our Father who art in heaven.' (2) That the gods of the nations are idols—false gods—always on earth—never in heaven. (3) That 'THE WORD was God,' Jn. 1. 1, 'and dwelt among us.' (4) That, as such, he is called 'the true God,' 1 Jn. 5. 20. Wherefore, the Father is called 'the only true God'—God in heaven—not in opposition to Jesus Christ, who is 'the true God'—'God manifest in the flesh,' dwelling among us on earth; but the Father is so called in opposition to idols, which are vanity and a lie. *C.*

Ver. 4. *I have finished the work.* The work of instruction, of miracles, of witness-bearing—the work of contending with Satan and his auxiliaries—and now I am about to enter upon the sufferings I have been appointed to underlie. *C.*

Ver. 9. *I pray not for the world.* When Christ prays he is certainly heard, Jn. 11. 42. But he prays not at this time, for the impenitent world, his whole mind at this time was upon his disciples. *C.*

Ver. 12. *None of them is lost,* &c. None that were given are lost; but 'the son of perdition' is lost, 'that the scripture might be fulfilled.' Not as if Judas were lost that the prophecy might become true, but the prophecy is verified in the fact of his treason. *C.*

Ver. 13. *My joy.* The joy derivable from me.—*Fulfilled.* By the presence of the Holy Spirit—one form of whose precious fruit is joy in the birth, doctrine, death, resurrection, kingdom, and victories of Christ, Lu. 2. 10; Ga. 5. 22; Re. 12. 12. *C.*

hour is come; glorify thy Son, that thy Son also may glorify thee:[1]

2 As[d] thou hast given him power over all flesh, that he should [e]give eternal life to as many as thou hast given him.

3 And[g] this is life eternal, [h]that they might know thee [i]the only true God, and Jesus Christ, whom[j] thou hast sent.

4 I[k] have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, [l]glorify thou me, with thine own self, with the glory which [m]I had with thee before the world was.[2]

6 ¶ I[o] have manifested thy name unto [p]the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they[q] have kept thy word.

7 Now[r] they have known that all things whatsoever thou hast given me are of thee.

8 For [s]I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I[t] pray for them: [u]I pray not for the world, but for them which thou hast given me; for they are thine.

10 And[v] all mine are thine, and thine are mine; [w]and I am glorified in them.

11 And[y] now I am no more in the world, but these are in [x]the world, and I come to thee. Holy Father, [a]keep through thine own name those whom thou hast given me, [b]that they may be one, as we *are*.

12 While I was with them in the world, [c]I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the[d] son of perdition; that the scripture might be fulfilled.

13 And[e] now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I[g] have given them thy word; and [h]the world hath hated them, because they are not of the world, even as I am not of the world.

A.M. cir. 4037.
A.D. cir. 33.

1 These are Christ's very words, reported by the evangelist with infallible accuracy under the guidance of the divine inspiring Spirit. The first word is remarkable:—*Father:* not *my Father*. It shows the closeness of relationship. —*P.*

d Da. 7. 13, 14. Mat. 11.27; 28.18. ch. 3.31, 35; 5.22, 27. He. 1. 2; 2.8, 9. Ep. 1. 20–23. Phi. 2. 9–11. 1 Co. 15.25. Ps. 110. 1.

e ver. 24; ch. 4. 14; 6. 27, 54–57; 10. 28; 11. 25, 26; 14. 6. 1 Jn. 1. 2; 5. 11, 20. Ac. 5. 31. Is. 53. 10–12. Col. 3. 3.

g 1 Jn. 5. 11.

h Is. 53. 11. Je. 9. 23, 24. 1 Jn. 5. 20. 1 Co. 2. 2. Phi. 3. 7–11.

i De. 6. 4. ch. 10. 30; 14. 9, 10. 1 Co. 8. 6. 1 Ti. 2. 5, 6. 1 Th. 1. 9.

j Is. 48. 16; 61. 1. Mar. 9. 37. Lu. 4. 18, 43; 9. 48; ch. 3. 16, 34; 5. 36; 6. 27, 29, 57; 7. 29; 8. 42; 10. 36; 11. 42; ver. 8, 18. Ro. 8. 3. Ga. 4. 4. 1 Jn. 4. 10.

k Mat. 9. 8; 15. 31. Mar. 2. 12. Lu. 5. 26; 18. 43. ch. 4. 34; 13. 32; 19. 30; 5. 36; 9. 3; 11. 4, 40; 12. 28; 14. 11, 13; 8. 29; 15. 10. Is. 42. 21. Mat. 3. 15. 2 Ti. 4. 7.

l ver. 24. Phi. 2. 9–11. Ps. 110. 1. ch. 13. 32. Ep. 1. 20–23. 1 Pe. 3. 22. Re. 3. 21; 5. 9, 12. Pr. 6. 31.

m ch. 1. 1, 2. Phi. 2. 6. He. 1. 3, 10. 1 Pe. 1. 20. Re. 13. 8. Mat. 25. 34.

[2] See note * below.

o ver. 7, 14, 26; ch. 1. 18. Ps. 22. 22. He. 2. 12. Is. 61. 1.

p ver. 2, 9–12, 14, 16, 24; ch. 10. 27, 29; 15. 19; 18. 9, 6. 37. 2 Ti. 2. 19. Ro. 8. 30; 11. 2. Ac. 13. 48.

q He. 3. 6. Ps 119. 11. Pr. 23. 23. 2 Ti. 1. 13. Jude 3. Re. 2. 13; 3. 3, 8, 10.

r ch. 15. 15; 16. 27, 28; 8. 28; 12. 49; 14. 10. See ch. 16. 27. 30.

s See ver. 6, 7, 13, 15; ch. 6. 68; 14. 10.

t ver. 11–24. He. 7. 25, 26; 9. 24. Ro. 8. 30, 33, 34.

u 1 Jn. 5. 19.

v ch. 16. 15; 10. 10, 11. Ac. 13. 48. Ro. 8. 30.

w Ga. 1. 24. 1 Pe. 2. 9.

y See ch. 16. 28. Ac. 1. 9.

x Ga. 1. 4. Ja. 4. 4. 1 Jn. 2. 16. Ro. 12. 2.

a Ps. 16. 1; 121. 3–8. Is. 27. 3; 49. 16. 1 Pe. 1. 5. Jude 1, 24. Pr. 18. 10.

b ver. 21–23. Ep. 4. 4, 5, 13. Ro. 12. 16; 15. 5, 6. 1 Co. 1. 10. 2 Co. 13. 11. Phi. 2. 2.

c He. 2. 13. ch. 10. 28; 18. 9; 6. 39, 70, 71; 13. 18. Jude 1.

d ch. 6. 70; 13. 18. 1 Jn. 2. 19. 2 Th. 2. 3. Ps. 109. 8. Ac. 1. 20.

e ver. 6–8, 11, 12; ch. 15. 11; 16. 4, 33; xiv.–xvi. 1 Jn. 1. 4. Phi. 4. 4. Ps. 1. 2.

g See ver. 8, 12.

h ver. 16; ch. 15. 18–21. 1 Jn. 3. 13. ch. 8. 23. Mat. 10. 24, 25. Ge. 3. 15. Pr. 29. 27. He. 11. 13. 1 Pe. 4. 4. 1 Co. 15. 49.

* Our Lord here most distinctly refers to *three estates* of existence as realized in his person: (1) The state of eternal pre-existence with the Father in heaven. (2) The state of humiliation on earth when he assumed manhood, and put off for a time the external glory of deity. (3) The state of resurrection glory, when he assumed in his twofold nature, God-man, the same glory which he had as God with the Father from eternity. John here brings out in the very words of Christ the deepest mysteries of our faith. —*P.*

i See ver. 11. Mat. 6. 13. 1 Jn. 2. 16; 5. 18, 19, 20. Th. 3. 2. Ga. 1. 4. 2 Ti. 3. 1–5, 12, 13.

k *From the Evil One*—from the power, the wiles, the evil influence, the fear of Satan. He is the great adversary of Christ's people as he was of Christ himself.—*P.*

j See ver. 14.

k ch. 15. 3. Ac. 15. 9. Ep. 5. 26. 2 Th. 2. 13. 1 Pe. 1. 22. ver. 19. 2 Co. 3. 18. ch. 8. 31, 32, 51. Ps. 119. 5, 6, 9, 11, 104, 151.

l Is. 61. 1–3. ch. 10. 36; 20, 21–23. 2 Co. 5. 20. Ep. 3. 8; 6. 20.

m He. 1. 3; 2. 9; 7. 14; 10. 7, 9, 10. Ep. 5. 25, 26. 1 Pe. 1. 18, 19; 2. 24; 3. 18. 1 Co. 1. 2, 30. 1 Th. 4. 7.

[4] Or, *truly sanctified.*

o ver. 6–11. Ac. 1. 13; ii.–xix. Ep. 4. 11. 1 Co. 12. 28.

p Ac. 2. 41; 4. 4, &c.

q ver. 11, 22, 23. Ac. 2. 46; 4. 32. Ro. 12. 5. Ep. 4. 3–6. 1 Co. 1. 10.

r ch. 1. 18; 5. 19, 23; 10. 30, 38; 14. 9, 10, 22; ver. 11, 12. Phi. 2. 6. 1 Jn. 5. 7.

[5] In one body, and under one head, Ep. 1. 22.—*C.*

s ch. 13. 35; 14. 10. Mat. 5. 16. Ac. 4. 13. 1 Co. 14. 24, 25.

t ch. 1. 16; 16. 14; 14. 10, 12; 20. 21–23. Mar. 6. 7; 16. 17, 18. 2 Co. 3. 18. Ro. 6. 4, 6.

u ch. 14. 23. 1 Jn. 4. 12–16. Ga. 2. 20. Ro. 8. 11. Col. 2. 9, 10. ch. 14. 10, 20; 6. 57. Is. 42. 1.

v ver. 21. He. 11. 40; 12. 23. Col. 2. 2. Phi. 3. 15. Ep. 4. 12, 13, 16.

x 1 Jn. 3. 1; 4. 19. Je. 31. 3. Ep. 1. 6, with ver. 24. Col. 1. 13. Mat. 3. 17.

y ch. 12. 26; 14. 3. Phi. 1. 23. Re. 3. 21. 1 Th. 4. 17.

z 1 Jn. 3. 2. 2 Co. 3. 18. 1 Co. 13. 12.

a ch. 8. 19, 55; 15. 21; 16. 3. Mat. 11. 25, 26.

b ch. 1. 18; 7. 29; 8. 55; 10. 15; 5. 19, 20. Mat. 11. 27.

c ch. 16. 27; ver. 8, 21; ch. 6. 69. Mat. 16. 16.

d ch. 25. 15; ver. 6, 8, 14. Ps. 22. 22. He. 2. 12.

e 1 Jn. 4. 16. Ro. 5. 5. Ep. 1. 6. ch. 15. 9.

g Col. 1. 27. Ep. 3. 17. Ga. 2. 20. Col. 3. 3. See ver. 23.

CHAP. XVIII.

a Mat. 26. 36. Mar. 14. 32. Lu. 22. 39.

b 2 Sa. 15. 23. 2 Ch. 15. 16. 2 Ki. 23. 11.

15 ¶ I pray not that thou shouldest take them out of the world, but that thou shouldest [i]keep them from the evil.[3]

16 They[j] are not of the world, even as I am not of the world.

17 ¶ Sanctify[k] them through thy truth: thy word is truth.

18 As[l] thou hast sent me into the world, even so have I also sent them into the world.

19 And[n] for their sakes I sanctify myself, that they also might be sanctified through the [4]truth.

20 ¶ Neither pray I for [o]these alone, but for [p]them also which shall believe on me through their word;

21 That they all [q]may be one; [r]as thou, Father, *art* in me, and I in thee, that they also may be one[5] in us: [s]that the world may believe that thou hast sent me.

22 And[t] the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I[u] in them, and thou in me, that they may be made [v]perfect in one; and that the world may know that thou hast sent me, and [w]hast loved them, as thou hast loved me.

24 Father, I will that they also whom thou hast given me [y]be with me where I am; [z]that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world [a]hath not known thee: [b]but I have known thee, and [c]these have known that thou hast sent me.

26 And[d] I have declared unto them thy name, and will declare *it:* that the love wherewith thou hast loved me [e]may be in them, and I [g]in them.

CHAPTER XVIII.

1 *Judas betrayeth Jesus.* 6 *The officers fall to the ground.* 10 *Peter smiteth off Malchus' ear.* 12 *Jesus is taken, and led unto Annas and Caiaphas.* 15 *Peter's denial.* 19 *Jesus examined before Caiaphas.* 28 *His arraignment before Pilate.* 36 *His kingdom.* 40 *The Jews ask Barabbas to be let loose.*

WHEN Jesus had spoken these words, [a]he went forth with his disciples over [b]the brook Cedron, where was a garden, into the which he entered, and his disciples.

Ver. 19. *Sanctify myself.* Separate myself from the world, and dedicate myself utterly to the service of my Father. *C.*

Ver. 21. How is it that 'the world,' out of which the disciples were taken (ver. 6), for whom Christ Jesus did not pray (ver. 9), that hated his disciples (ver. 14), and with which our Lord and his apostles had nothing spiritually in common (ver. 16), is here said to 'believe' that the Father had sent him? Some solve the difficulty by taking the word 'world' in two senses, viz. the one an unbelieving, and the other a believing world. But how strange must it appear if the same word be taken thrice in one sense, and immediately after twice in a sense the very opposite! Surely there is no necessity for this arbitrary and violent transmutation! Believing, when alone, is no mark of a change of heart, Ja. 2. 17. The 'devils believe and tremble,' Ja. 2. 19. Even so the time is coming when 'the world' that hated both Christ and his disciples shall both believe and know that the Father sent the Son (ver. 23), even as multitudes of Mahometans and professing Christians both 'believe and know' that he was sent; yet the one part prefer to him the 'false prophet,' and the other 'hold the truth in unrighteousness.' *C.*

REFLECTIONS.—It is necessary to conclude important advices, and prepare for impending temptations, by fervent and solemn prayer, and with heart and eyes lifted up unto God. In what a dignified manner Jesus intercedes for all men, particularly his ministers, upon the footing of his own finished righteousness, and his Father's perfections manifested and promises ratified thereby! It is impossible for those to fall short of grace or glory who are interested in such prayers, which so closely connect the glory of God and the good of men.—Marvellous is his exaltation and his saving power! And thrice happy are they who have the saving knowledge of him as the only Mediator, and of his Father in him. His glorification of his Father's perfections, by fulfilling all righteousness in our stead, wonderfully secures eternal glories to himself, and conversion, deliverance, and everlasting happiness to all faithful members. And by our holding fast his doctrine, by our holiness in heart and life, and giving him the glory of all that we are and do, he marks our relation to him as his true children.—Great is the mercy that all our spiritual knowledge, faith, holiness, and eternal happiness are secured in and by him; and that though he be no more in this world, his Word and Spirit are left to supply his room. This polluting and insnaring world is the greatest enemy to his saints. But while multitudes of professors, and even noted preachers, are eternally ruined by its influence, Christ's prayers, the directions of his Word, and the influences of his Spirit, will carry all who are faithful safely, and even comfortably and honourably, through it. If we be not carnally disposed, we shall quickly get to heaven, out of the reach of carnal men. For if Jesus devoted himself to sufferings for us, he will advance us to glory with him. Whatever good work he once begins will not fail on his account; and if his ministers need to be eminently holy, steadfast, and faithful, he offers up particular prayers in their behalf; and if he send ministers, he will make their labours powerful for increasing, uniting, and edifying his mystical body the church. Let carnal men deride it now as they will, they shall be made to know that Christ and his people are one in law, spirit, temper, and design. And while the wicked are ruined by their sins, the good shall be admitted into the most immediate vision of and fellowship with him, in his glory and in his Father's love.

CHAPTER XVIII. Ver. 11. It is no time for fighting; nor is my kingdom or cause to be propagated



VALLEY OF JEHOSHAPHAT. [John, xviii:1.]—This is also called the valley of the Kedron, but is generally known as the Valley of Jesoshaphat. The Jews believe that the final judgment will be held here, and for this reason they regard it a great privilege to be buried on the sides of the Mount of Olives, so when they arise from the dead to be judged they will be close to the place of the final accounts. This belief among the orthodox Jews is based on Joel, iii:2-12. The Moslems have also adopted the belief of the Jews, and so they have turned the sides of the valley next to the walls of Jerusalem into a cemetery. In this valley are the tombs of Absalom, Zechariah and St James. The brook Kedron flows through it. When the name "Valley of Jehoshaphat" was first applied to this place is not known. The date is not mentioned in the Bible.

2 And Judas also, which betrayed him, knew the place: for [c]Jesus ofttimes resorted thither with his disciples.[1]

3 Judas[d] then, having received a band *of men* and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

4 Jesus therefore, [e]knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, [g]Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, [h]stood with them.

6 As soon then as he had said unto them, I am *he*, [2]they went backward, and fell to the ground.[3]

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he*: [i]if therefore ye seek me, let these go their way:

9 That the saying might be fulfilled which he spake, [j]Of them which thou gavest me have I lost none.

10 ¶ Then[k] Simon Peter, having a sword,[4] drew it, and smote the high-priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: [l]the cup which my Father hath given me, shall I not drink it?

12 ¶ Then[m] the band and the captain, and officers of the Jews took Jesus, and [o]bound him,

13 And led him away to [p]Annas first; for he was father-in-law to Caiaphas, which was the high-priest that same year.[5]

14 Now[q] Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die[6] for the people.

15 ¶ And[r] Simon Peter followed Jesus, and *so did* another[7] disciple: that disciple was known unto the high-priest, and went in with Jesus into the palace of the high-priest.

16 But[s] Peter stood at the door without. Then went out that other disciple, which was known unto the high-priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.

18 And[t] the servants and officers stood there, who had made a fire of coals;[8] for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

19 ¶ The[u] high-priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, [v]I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21 Why askest thou me? [w]ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by [x]struck Jesus[9] with the palm of his hand,[1] saying, Answerest thou the high-priest so?

23 Jesus answered him, [y]If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?[2]

24 Now[z] Annas had sent him bound unto Caiaphas the high-priest.

25 ¶ And Simon Peter stood and warmed himself. [a]They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not.

26 One[b] of the servants of the high-priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27 Peter[c] then denied again: and immediately the cock crew.[3]

28 ¶ Then[d] led they Jesus from Caiaphas unto the hall of judgment:[4] and it was [e]early; [g]and they themselves went not into the judgment-hall, lest they should be defiled; but that they might eat the [5]passover.[6]

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

A.M. cir. 4037. A.D. cir. 33.

c Lu.21.37;22.39.

1 See note on Mat. 26.36.—*P.*

d Mat. 26. 47. Mar. 14.43. Lu. 22.47. Ac.1. 16. Ps.3.1;22.12,16.

e Mat.16.21;17.22,23; 20.18,19;26.2,21–24,31, 32. ch. 10. 17,18. Ac. 2. 28.

g ch.19.19. Lu.18.37; 1. 26; 2.4,39,51. Mat.2. 23.

h Is.3.9. Je.8.12.

2 Ps. 129. 5; 27. 2; 40. 14. Ec.8.4. This showed that he could easily have killed them.

3 By what specialty in the appearance or manner of our Lord this was effected does not appear. But as the band, which was doubtless of Roman soldiers, must have heard much of the miraculous powers of Jesus, and as they had with them such light as would give full display to his person, it is not improbable that some indescribable heavenliness in his appearance, manner, or voice, produced an effect upon them which, if not directly miraculous, was in every sense supernatural, and amounted to an acknowledgment of his kingly dignity. And perhaps (as Boothroyd supposes) our Lord intended by this power over the soldiers to show to his disciples that he could have escaped if he had pleased.—*C.*

i Mat.26.56;20.28. Is. 53.6. Ep.5.25. 1 Pe.5.7.

j ch. 17. 12; 10. 28. Jude 1.

k Mat. 26. 33. 35. 51. Mar. 14.47. Lu. 22. 49, 50. ver.18,26.

4 Any one who reads the history of Josephus relating to this time will see why Peter had a sword as the means of intimidating the robbers with which Judea was so terribly infested. —*C.*

l Ps.75.8. Mat.20.22, 23;26.39,42,51. Mar.10. 38;14. 36,47. Lu.12.50; 22.42,50. He.12.2.

m Mat. 26. 57. Mar. 14.53. Lu.22. 54. Ac. 2. 23. La.4.20.

o Ge.22.9. Ps.105.18; 118.27. Ju.16.21.

p Lu.3.2. ver.24. Ac. 4.6.

5 *And Annas sent Christ bound unto Caiaphas the high-priest*, ver.24.

q ch.11.49,50.

6 See note on ch.11. 50.—*C.*

r Mat.26.58. Mar.14. 54. Lu.22.54.

7 *Another*. Rather, 'the other disciple,' who appears to have been John himself. —*C.*

s Mat.26.69,70. Mar. 14.54. Lu.22.55–57.

A.M. cir. 4037. A.D. cir. 33.

t Mar.14.54. Lu. 22. 55,56. Ps.1.1. Pr.9.6;13. 20.

8 Of charcoal, as the original signifies. The parties stood in a circle round the fire, which was, most probably, in a sort of portable grate, as the eastern houses have no fireplaces.—*C.*

u Lu.11.53,54;20.20.

v Lu. 2.46; 4. 15, 16. ch. 5. 14–47; 7.14,26,28; 8.2;10.23. Lu.21.37. Ps. 22.22; 40. 9, 10. Ac. 26. 26.

w ch.7. 46. Is.45.19; 48.16. ch.3.21.

x Job 16.10. Je.20.2. Ac.23.2,3. Mi. 5. 1. Is. 50.6.

9 The original signifies any blow which was inflicted—most probably with some staff of office.—*C.*

1 Or, *with a rod*.

y Mat.11.29. 1 Pe. 2. 19–23.

2 A Christian is bound to bear injuries without revengeful retaliation; but is privileged, even by the example of his patient and long-suffering Lord, to impugn and call in question the injustice he may suffer.—*C.*

z Mat.26.57. ver.13. Lu.3.2.

a Mat.26.71,72. Mar. 14.69,70. Lu.22.58.

b Lu.22.59,60. Mar. 14.70,71. Mat.26.73,74.

c Mat.26.74,75. Mar. 14.71,72. Lu.22. 60, 61. ch.13.38. Mar.14.30.

3 See note on Mar. 14.72.—*P.*

d Mat.27.2. Mar.15. 1. Lu.23.1.

4 Or, *Pilate's house*.

e Pr.1.16;4.16. Mi.2. 1. Ps.140.2.

g Ac. 10. 28; 11. 3. Mat.23.23,24.

5 Feast-offering. De. 16.2. 2 Ch.30.17;35.8,9, 13.

6 The phrase *eat the passover* may signify *eat the paschal lamb*; but it may have a wider signification. The context alone can determine the true meaning. If it signify the *paschal lamb*, then our Lord must have been crucified on the 14th of the month, and could not have eaten the paschal supper with his disciples. Yet the other evangelists say he did, Mat.26.17–20, &c. The word *passover*, therefore, must have some other meaning. John employs it to denote the whole festival, ch. 2. 13; 6. 4, &c.; but the word *eat* limits it here to some particular act. We know that it was customary to kill voluntary peace-offerings on the 15th, and these were eaten by the offerer and his friends who were ceremonially clean. To these offerings the term *passover* was applicable; and to these doubtless the evangelist refers in this passage.—*P.*

by force of arms. I am not destitute of almighty power to rescue myself; but from regard to the glory of God, and to manifest my own love in the salvation of sinners, I freely and cheerfully submit to all the tribulation and wrath which he hath appointed me to undergo, and I will allow of no opposition to it. 20, 21. Whatsoever I have taught has been with all openness, plainness, and freedom to all sorts of people, in the most public places, and on the most solemn occasions. Nor did I ever teach aught in private that I did not teach openly.—Let then my hearers, whether friends or foes, be examined as to what they heard me deliver. 36, 37. My kingdom is altogether spiritual and heavenly, consisting in a dominion over men's souls and consciences, and not over their secular affairs.—Nor does it in the least interfere with, or tend to the disturbance of, civil government; if it had, I should have allowed my followers to fight for my protection or rescue.—I freely own myself a king; but, to satisfy you that my kingdom is not of a worldly constitution or design, know that God hath sent me into this world, that, by my preaching and miracles, I might reveal and confirm the truth, and that alone, concerning God and myself, and the way of salvation to sinful men. This is the mean of my conquests and government; and every one that is acquainted with and awakened by the word of truth may believe and embrace my testimony, and become my willing subject.

Ver. 2. This garden may have belonged to some friend of our Lord; or, more probably, have been one of those public gardens which are common around cities both in Asia and Europe.—*Note*, The life of our Lord is strikingly diversified between extreme activity and publicity, and the love of quiet and retirement. There never appears, however, any morbid preference either for publicity or solitude; but the one is diligently employed as the means of doing good to men, the other is thankfully received as an occasion of more private converse with his disciples, or of communion with his Father. *C.*

Ver. 28. *Defiled*. They were defiled with hypocrisy, malice, falsehood, and bloodthirstiness: with all these pollutions within them and upon them they were ready to eat the passover as a work of righteousness; but they would neither enter the prætorium nor come in contact with a Gentile soldier, lest they should be disqualified. They were careful to 'make clean the outside of the cup and of the platter,' to whiten the exterior of the sepulchre, but forgetful or regardless of the death and rottenness within.—*Note*, Let this ceremonial scrupulosity and moral defilement of the Jews furnish to every Christian a special note for self-examination before prayer and the Lord's supper, and every other act of religion! *C.*

REFLECTIONS.—Garden retirements should at once lead our thoughts to Adam's ruining fall, and to the gracious promises and redeeming sufferings of Christ. Amazing was his willingness to die for us who thus went forth to meet his murderers. And after showing his ability to strike them dead, he readily resigned himself into their hands, in obedience to his Father's will. Why then should danger or death ever deter us from faithfully owning his cause! Kindly he proportions his people's trials to their strength, and preserves them by offering himself a sacrifice for them. And his cause is to be maintained by his ministers by weapons not carnal, but mighty through God. Yea, the most hasty in their zeal are seldom the most steadfast in his service. But hardened indeed are men when even awful miracles cannot restrain their wickedness and folly. Dreadful is the nature of sin, that brought God, in our nature, under such sorrow and suffering. And infinite was his kindness and condescension cheerfully to submit to all for our sake. O my soul, let the treachery of Judas, the rage of Jews, the repeated denials of Peter, the cowardly injustice of Pilate, serve me as a glass to view myself, as a warning to watch-

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, [h]Take ye him, and judge him according to your law. The Jews therefore said unto him, [i]It is not lawful for us to put any man to death:

32 That the saying of Jesus might be fulfilled,[7] which he spake, signifying what death he should die.[8]

33 Then[j] Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself,[9] or did others tell it thee of me?

35 Pilate answered, [k]Am I a [1]Jew? [l]Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 Jesus[n] answered, [o]My kingdom is not of this world:[2] if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king.[3] To this end was I born, and for this cause came I into the world, that I should bear[p] witness unto the truth. Every one that is [q]of the truth heareth my voice.

38 Pilate saith unto him, What is truth?[4] And when he had said this, he went out again unto the Jews, and saith unto them, [r]I find in him no fault *at all*.

39 But[s] ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 Then[t] cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

A.M. cir. 4037.
A.D. cir. 33.

h Ac.25.27.ch.7.51.

i With Ge. 49. 10. Eze.21.26,27.ch.19.15.

7 Mat.20.19;26.2.ch. 12.32,33. Lu.18. 32, 33. For the Jews did not crucify any.

8 He had signified that he 'should be lifted up,' ch.3.14; 12. 32, that is, upon the cross. Now this was never a Jewish, but was a Roman mode of punishment; wherefore the Roman governor being compelled to pronounce sentence, the prophecy of our Lord was eventually fulfilled.—*C.*

j Mat.27.11.Mar.15. 2.Lu.23.3.

9 From a personal desire to learn the truth; or, as instigated by others, to involve me in a charge of treason?—*C.*

k Ps.147. 19, 20. Ro. 3. 1, 2, with Ne. 4. 2. Ezr.4.12.

1 *Am I a Jew*—that I should either think or care about asking such a question?—*C.*

l ver. 28; ch. 19. 11. Mat. 27. 2. Mar. 15. 1. Lu.23.1.Ac.3.13.

n Re.1.5; 3.14. 1 Ti. 6.13.

o Ps.45.3,6. Is.9.6,7. Da.7.13,14; 2.44. ch.6. 15;8.15. Zec.9.9. 2 Co. 10.4,5. Lu.12.14;17.20, 21. Ro.14.17. Col.1.13.

2 As if he had said, 'I am, indeed, a king; but my kingdom is "righteousness, and peace, and joy in the Holy Ghost" — principles not of this world; and my servants are taught to pray and suffer, rather than to contend and fight. Wherefore, as my kingdom is spiritual, and interferes not with temp ral governments, there is no just reason to accuse me of any seditious purposes or acts.'—*C.*

p i.e. Yes. Mat. 26. 64, with Mar.14.62.

q 1 Ti.6.13. Re.1.5;3. 14. Is.55.4.

r 1 Pe.1.23. Ge.4.28. ch.17.17; 8.32,47; 7. 17 1 Jn.4.6;3.19.

4 *What is truth?* As if he had said, 'Why, as to truth, who can tell what it is? A suitable subject for metaphysical disputation; but a useless inquiry for a soldier and a governor.'—*C.*

s Mat.27.24. Lu.23. 4,14,15.ch.19.4,6.

t Mat.27.15-17.Mar. 15.6.Lu.23.17.

t Ac.3.14. Lu.23.18, 19.Mar.15.7-12.

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CHAP. XIX.

a Is.50.6; 53.5. Mat. 20.19;27.26. Mar.10.34; 15.15. Lu.18.33.

b Mat.27.29,30. Mar. 15. 16-19. Is. 50. 6. Ps. 22.6.

1 See note on Mat. 27.29.—*C.*

2 *Hail!*—equivalent to 'health!' 'success!' 'prosperity!'—*C.*

c See ver. 6. 2 Co. 5. 21. 1 Pe.2.22;3.18. 1 Jn. 3.5. He.7.26. 1 Pe.1.19.

3 This is now the second time (see ch. 18. 38) that Pilate, as a Gentile judge, has borne witness to the innocence of our Lord.—*C.*

4 *Behold the man!* From this example, as well as in ch. 18. 38, it is apparent that Pilate was a sententious and laconic speaker, nor is it easy in either case precisely to pronounce upon his meaning. The Scriptures have left us not a single trace of the personal appearance of our Lord; yet it is not improbable that Pilate saw in the countenance of our Lord such evident marks of sincerity, guileless simplicity, and innocence, that he makes this appeal to the compassion of the Jews—as if he had said, 'Behold the man you have accused, and let his meek, subdued, patient, and innocent aspect, excite your pity, while I pronounce his release!'—*Note*, While such was, probably, the secret thought of Pilate, Providence overrules it to make him still further a witness for, and, as it were, a preacher of Jesus.—*C.*

d ver.15.Ac.3.13,14; 2.22,23; 13.27,28.

e Le. 24. 16. De. 18. 20, with ch.1.50; 5. 18; 10.30,33,38. Mat.26.65.

5 Either the law against false prophets, De. 18. 20, or that against blasphemy, Le.24.16.—*C.*

6 His previous fear does not seem to have arisen from the danger of condemning an innocent man, for of that he afterwards showed himself perfectly capable; but he must have heard of Jesus as a worker of miracles, and stood in awe of his power; or, being convinced that he was king of the Jews, he may have dreaded some tumult of his partisans, in the event of his crucifixion.—*C.*

CHAPTER XIX.

1 *Christ is scourged, crowned with thorns, and beaten.* 4 *Pilate is desirous to release him, but being overcome with the outrage of the Jews, he delivereth him to be crucified.* 23 *They cast lots for his garments.* 26 *He commendeth his mother to John.* 28 *He dieth.* 31 *His side is pierced.* 38 *He is buried by Joseph and Nicodemus.*

THEN Pilate[a] therefore took Jesus, and scourged *him*.

2 And the soldiers platted [b]a crown of [1]thorns, and put *it* on his head, and they put on him a purple robe,

3 And said, Hail,[2] King of the Jews! and they smote him with their hands.

4 ¶ Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that [c]I find no fault in him.[3]

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man![4]

6 When[d] the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him*: for I find no fault in him.

7 The Jews answered him, [e]We have a [5]law, and by our law he ought to die, because he made himself the Son of God.

8 ¶ When Pilate therefore heard that saying, he was the more afraid;[6]

9 And went again into the judgment-hall, and saith unto Jesus, Whence art thou? [f]But Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? [h]knowest thou not that I have power to crucify thee, and have power to release thee

11 Jesus answered, [i]Thou couldest have no

g ch.18.38; ver.4. Lu.22.67. Ps.38.13. Is.53.7. Mat.27.12,14. Ac.8.32. Phi.1.28. Da.3.14,15. *h* ch.7.30. Ac.2.23;4.27,28. Ps.39.9. Ro.8.32. Lu.22.53. *i* ch.18.39.

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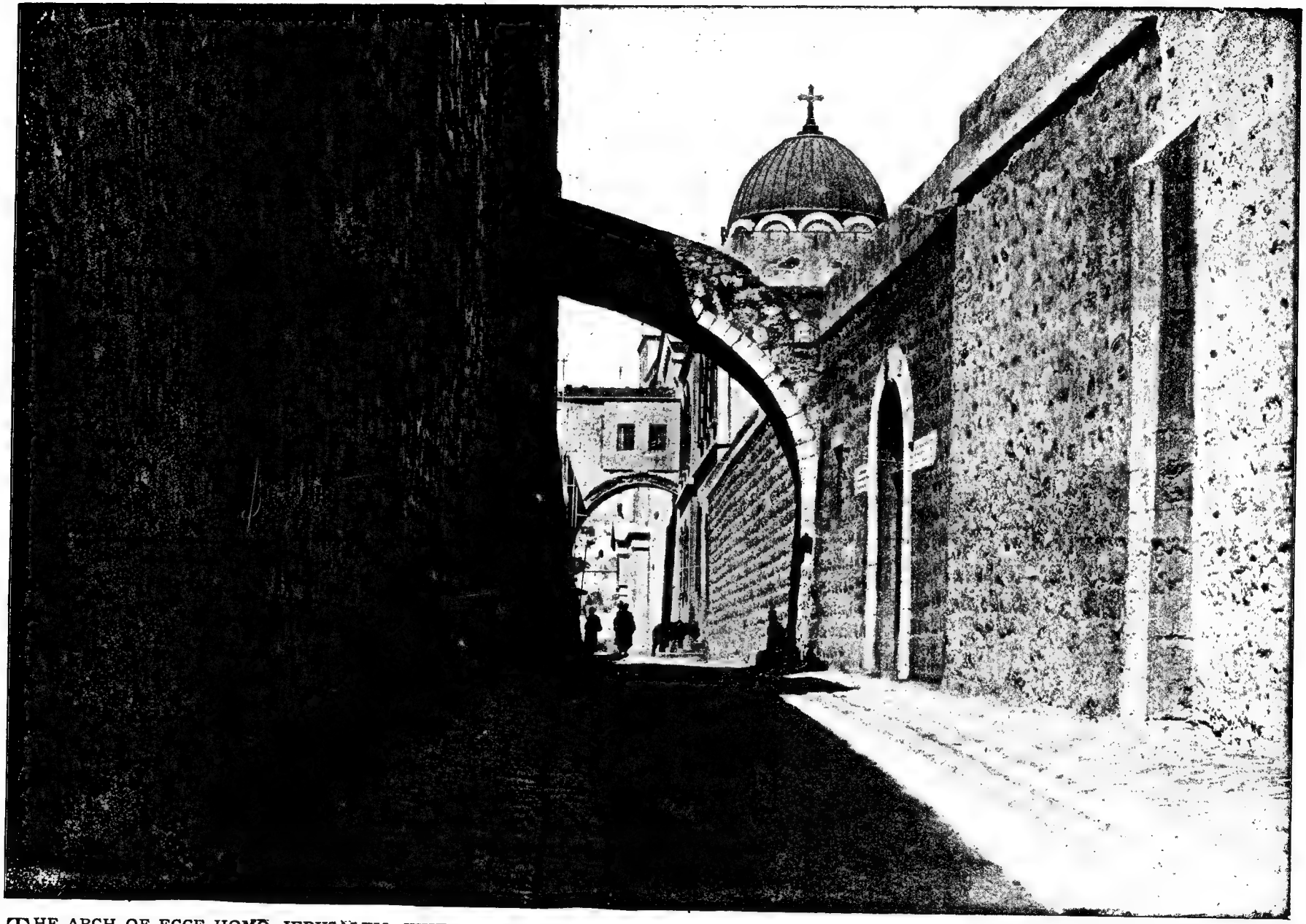
fulness, and to avoid fellowship with sinners! And let the wisdom, meekness, and boldness of Christ be my pattern. Let me adore that wonderful providence which overruled all for the fulfilment of scripture, the glory of God, and salvation of men. And never let me condemn persons or things because they are run down by the multitude.

CHAPTER XIX. Ver. 11. *Therefore*, &c. To discover the grounds of this conclusion has greatly perplexed commentators. Might we venture to suggest one additional solution, it would be this:—Take the words 'Thou couldst have no power at all against me except it were given thee from above' as parenthetical, and consider the words 'Therefore he that delivered me unto thee hath the greater sin' as a reply to Pilate's assertion of despotic authority, 'I have power to crucify thee, and I have power to release thee,' and the reply is most applicable—'Therefore he that delivered me' (to a judge determined to assert and act upon power, and not upon justice and mercy) 'has the greater sin—his own sin aggravated by that of the judge his accomplice.' *C.*

Ver. 14. Mark says 'it was the third hour, and they crucified him,' ch. 15. 25; John says 'it was about the sixth hour,' even before he was delivered to his enemies. The most common method of reconciliation is that of Eusebius, who states that the Hebrew numeral for 'the third' was mistaken by the early transcribers for the Greek numeral for 'the sixth.' In this reading seven of the best MSS. concur; it is also supported by several of the early fathers, and adopted by the most learned modern commentators. But, in opposition to all these authorities, the early versions of this Gospel have all 'the sixth hour'—an evidence of authenticity scarcely to be overborne. Perhaps a better solution of the difficulty may be found in the difference between the Jewish and Roman modes of commencing the numeration of hours. The Jewish numeration commenced at sunrise, the Roman at midnight; so that, 'about the' Roman 'sixth hour' corresponded with the time about the Jewish first hour—most probably half-past the Jewish one o'clock A.M., at which time, according to John, Jesus was 'delivered to be crucified,' ver. 16. Now, as it is evident from Mat. 20. 12 that the Jews counted their hours from their commencement, and not from their conclusion, this would leave barely an hour and a half till the Jewish 'third hour.' And considering the slowness with which the mass of spectators could emerge from the hall and advance through the crowded streets; and allowing a sufficient time for the procession to Calvary, which lay without, though near to the city (He. 13. 12; Jn. 19. 20; and Robinson's *Geography*, pp. 64–80); and adding the time necessary for completing the cruel preparations for the crucifixion—it will be easy to perceive how this hour and half would be occupied, and the accounts of Mark and John perfectly harmonized. *C.*

REFLECTIONS.—What struggles are there in the breasts of carnal men between the convictions of their conscience and their care of their secular interests—between the terrors of God and the fears of men! But indulged lusts dreadfully bear down all religion, truth, and equity.—How shocking is it to behold the men of Israel persecute their divine King with outrage, indignity, and barbarity! Yet more amazing to behold the God of heaven giving up his only begotten Son into the hands of such vile and savage miscreants! But, lo! even the marks of disgrace proclaim his character and spread his renown! Astonishing is his meekness, patience, and holy fortitude, under all his sufferings. Remarkable his filial regard to his mother, and his dying trust in his heavenly Father. And while his hypocritical persecutors pretend ceremonious scruples of conscience amidst their obstinate violation of important precepts, the blood and water streaming from his heart verify the scripture, mark him really dead, and figure out our justification by his blood, and sanctification by his Spirit. And to magnify the grace of God, fulfil the predictions of the prophets, and honour the crucified Redeemer, disciples who had long been timorous and afraid to own him are emboldened at such an important crisis to give him an honourable interment.—Now, my soul, behold the God-man who was falsely accused that I might be honourably acquitted—was wounded and scourged, that by his stripes I might be healed—was clothed with a robe of derision, that I might be clothed with robes of righteousness and garments of salvation—was crowned with thorns, that I might wear a diadem of glory—had his royalty insulted, that I might be made a king unto God—was condemned, that I might be justified—bore his own cross, and was crucified on it, that he might bear my sins and carry my sorrows—was numbered with transgressors, that I might have a cup of salvation, joy, and praise—and finished transgression and suffering, that I might be saved in the Lord with an everlasting salvation!

CHAPTER XX. Ver. 17. Do not stay now to express your affection to me in this manner, as you will have repeated opportunities of seeing me before I ascend to my heavenly Father; but run quickly to my poor disconsolate disciples, whom, notwithstanding their late defection, I still love as much as ever, and esteem as my *brethren*, and heirs of the same glory with myself, and tell them that I am risen to an immortal life, and not to set up a temporal kingdom among them on earth; and am, after some time, to



THE ARCH OF ECCE HOMO, JERUSALEM—WHERE THE CROSS WAS LAID UPON CHRIST. [John, xix:16.]—The way along which our Savior was led from the Judgment Hall to the place of crucifixion is called the Via Dolorosa, or the Way of Sorrow. The Arch of Ecce Homo is the second station in the Way of Sorrow, for it is said that here the cross was laid upon Christ. There is something very pathetic about this gloomy street. As one walks along and sees the people kiss the various stations, thereby evidencing their deep love for the Man of Sorrows, it is sufficient to call forth tears from the hardest heart. Beginning with the palace of Pilate and ending with Calvary, the Via Dolorosa is the most loved street in the world, and it is the only street in history made famous by one single person walking over it one time.

power *at all* against me, except it were given thee from above: therefore [j]he that delivered me unto thee hath the [k]greater sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, [l]If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar.

13 When[m] Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha.[7]

14 And it was [o]the preparation of the passover,[8] and about the [p]sixth hour:[1] and he saith unto the Jews, Behold your King!

15 But[p] they cried out, Away with *him*, away with *him*, crucify him! Pilate saith unto them, Shall I crucify your King? The chief priests answered, [q]We have no king but Cæsar.

16 Then[r] delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.

17 ¶ And he bearing his cross went [s]forth into a place called *the place* of a skull, which is called in the Hebrew, Golgotha:

18 Where[t] they crucified him, and two other with him, on either side one, and Jesus in the midst.

19 ¶ And[u] Pilate wrote a title,[2] and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.[3]

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin.[4]

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

23 ¶ Then[v] the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam,[5] woven[6] from the top throughout.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, [w]They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 ¶ Now[y] there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas,[7] and Mary Magdalene.

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j ch.18.3.Mar.14.44. Mat.20.:4:27.1.2.
k Lu. 12. 47, 48. ch. 15.22,24. He.10.4-8. Ja. 4.17.
l Lu 23.2.5. Ac.17.7, with ch 18. 30; 0. 15. Lu..0.25.
m Pr.29.25. Ac.4.19.
[7] i.e. *raised pavement.*
o Le.23.5 8. Nu. 28. 16,17. Mar.15.42. Mat. 27.62.ver. 31,42. Lu.23. 54.
[8] *The preparation of the passover* means here *the Friday of the paschal week*, which was the 15th of the month:—the preparation day for the paschal Sabbath. Taken in this sense an apparent discrepancy between John and the other evangelists regarding the date of the crucifixion is removed.—*P.*
p Noon-tide. Mar. 15.25,33.
[1] According to this statement it was *the sixth hour* when Jesus stood before Pilate in the Hall of Judgment; but Mark (ch.15.25 says he was crucified—*i.e.* nailed on the cross at *the third hour*; and the three first evangelists agree in the statement that Christ being upon the cross '*from the sixth hour there was darkness over all the land unto the ninth hour*,' Mat.27.45. Mar.15.33. Lu.23.44. The solution of this difficulty may be either that by a mistake of an early copyist the numeral letter for *six* may have been inserted instead of *three*; or John may have here reckoned by Roman time, which was the same as ours; while the other evangelists reckoned by eastern time, which counted from six o'clock in the morning.—*P.*
p Mat.27.22-25 Mar. 15.11-15. Lu.23.21-0. Ac.3.13,14; 13.28. ver. 6.
q ch.18.31.Ge.49.10. Eze.21.26,27.
r Mat. 27. 26, 31, 33. Mar.15. 15, 20, 22. Lu. 23.24-26.
s Le. 24. 14. Nu. 15. 35,36. 1 Ki.21.13. Ac.7. 58. He.13.11,12.
t Ga. 3. 13. Is. 53. 12. Mat.27.35,38,44. Mar. 15.25-28,32. Lu. 23.32, 33,39.
u Mat. 27. 37. Mar. 15.26.Lu.23.38.
[2] See note [3] below.
[3] A public notification of his Messiahship, instead of a charge against him.
[4] 1 Jn. 4. 14. Mar.16. 15. Re. 5. 9. This presaged his being preached through all the world in the different languages of mankind.
v Mat. 27. 35. Mar. 15.24. Lu.23.34. Ps.22. 18.
[5] A robe called 'abba,' of which the most valuable kinds are without seam, still continues to be worn by the Arabs in Palestine. See Clarke's *Travels*, vol. ii. p. 425.—*C.*
[6] Or, *wrought*, Ex. 39.22.
w Ps.22.18.
y Mat.27.55,56.Mar. 15. 40, 41. Lu. 2. 35; 23. 49.
[7] Or, *Alpheus*, Lu. 24.18; 6.15. Mar. 3. 18. Mat.10.3.
[8] Each evangelist gives, as it were, a different edition of this superscription. Are they, therefore, contradictory? No. There were, at least, three inscriptions, in three different languages, and each evangelist copied that which the Spirit directed. But how shall we account for

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the fourth, as given by Mark? Simply by observing, that it is a part of the first, as given by Matthew, and therefore, though incomplete, as his description, is yet perfectly true, as it is the superscription of his accusation.—*C.*
[9] *i.e.* John, ch.13.23; 21.7,20,24, with 1.4.
z Ps.68.5;146.9. 1 Ti. 5.2,3.Ge.47.12.
a ch.16.32.
b Lu.24.27,44 Ge.3. 15.Ps. 2.1-3;22.1-21;69. 1-21.Is.50.0;52.13; liii.
[9] *All things were accomplished.* Satan had now tempted Judas to sell, the council to purchase, the people to demand, Pilate to concede, and the soldiers to execute.—'All things' conducting our Lord to that final act of 'obedience unto death, even the death of the cross,' whereby he became at once a sacrifice and a Saviour.—*C.*
c Ps.69.21.
d Ps. 69. 21. Mat.27. 48. Mar.15.36.
[1] Matthew (ch. 27. 48) and Mark (ch. 15. 36) say 'a reed;' wherefore it follows that what they call 'a reed' was the stem of the hyssop, most probably a species of the *Phytolacca*.—*C.*
e ch.17.4. Mat 3.15. Da.9.24. Is.42.21. Ro. 10.4. He.9.11,12; 10.1-14.Ec.12.7.
[2] *It is finished.* Not redemption, as it stands in a ransom price (1 Co. 6. 20. 1 Pe. 1.19), for that was not paid while he yet lived; but as it stood in the work of active obedience (ch 17. 4), whereby he 'magnified the law and made it honourable,' Is. 42. 21.—*C.*
g Mat. 27. 50. Mar. 15.37. Lu.23.46. ch.10. 11,15,17,18. 1 Th. 5.10. Is. 53. 10, 12. He. 2. 14, 15.
h ver.42.
[3] See note on ch.19. 14.—*P.*
i De.21.22,23.
j Ex.20.8; 12.18. Nu. 28.17,18.Is.1.13.Le.23. 7,8.
[4] It was a *high day* because it was a *triple* festival. 1. It was the weekly sabbath. 2. It was the paschal-sabbath; *i.e.* the sabbath which occurred during the paschal week, and which was regarded with special veneration. 3. Being the day after the first day of the passover; *i.e.* being the 16th of Nisan, it was the day when the first-fruits were solemnly presented to the Lord in the temple. Thus the words of John are strikingly illustrated. —*P.*
k He.9.22,23. 1 Jn.5. 6,8. 1 Pe. 3. 21. 1 Co.1. 30.Is.45.24.
[5] The flowing of the 'water' was a proof that all the blood had previously been expelled through the extremity of torture; an evidence, perhaps, necessary to prove that, as life (the shedding of the blood, Le. 17. 11) was necessary to the remission of sins (He.9. 22), the blood of our Lord had all been shed, and his life most certainly offered as a sacrifice for all. —*C.*
l ch.21.24.1 Jn.1.1-3. Ac.10.39-41.
m ch.17.21,23; 20.31. Ro.15.4.
o Ex.12.46. Nu.9.12. Ps.34.20.
p Zec. 12. 10. Ps. 22. 16.Ac 2.30.Re.1.7.
q Mat. 27. 57 - 60. Mar. 15 42-46. Lu. 23. 50-54.

26 When Jesus therefore saw his mother, and the disciple[8] standing by whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, [z]Behold thy mother! And from that hour that disciple took her unto his [a]own *home*.

28 ¶ After this, Jesus, knowing [b]that all things were now accomplished,[9] that[c] the scripture might be fulfilled, saith, I thirst.

29 Now[d] there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop,[1] and put *it* to his mouth.

30 When Jesus therefore had received the vinegar, he said, [e]It is finished:[2] and [g]he bowed his head, and gave up the ghost.

31 ¶ The Jews therefore, because it was the [h]preparation,[3] that[i] the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an [j]high day,[4]) besought Pilate that their legs might be broken, and *that* they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side, and forthwith came there out [k]blood and water.[5]

35 And[l] he that saw *it* bare record, and his record is true; and he knoweth that he saith true, [m]that ye might believe.

36 For these things were done, [o]that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, [p]They shall look on him whom they pierced.

38 ¶ And[q] after this, Joseph of Arimathea, being a disciple of Jesus, but [r]secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus.

39 And there came also Nicodemus, (which at the first came to Jesus [s]by night,) and brought [t]a mixture of myrrh and aloes, about an hundred pound *weight*.

40 Then took they the body of Jesus, and wound it in [u]linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a [v]garden; and in the garden [x]a new sepulchre, wherein was never man yet laid.

r ch.3.2;12.42;19.22.Pr.29.25. *s* ch.3.1,2;7.50. *t* 2Ch.16.14. Ju.23.56 *u* Ac 5.6.ch.20.6 *v* ch.18.1.Ge.3.1-23. *x* Is.53.9.Lu.23.53.Mat.27.60 Mar.15 46.

ascend to the right hand of God, who is my Father by nature, and theirs by repentance and faith, and who is my God as their Mediator, and their God as they are my members. 21–23. I now effectually confer my promised peace upon you; and as my Father hath sent me into the world to discharge the office of Mediator, so I, as the Head of the New Testament church, appoint you, as my apostles, to preach the gospel to both Jews and Gentiles, and to confirm it with miraculous signs wherever you go. And receive ye now the gifts and graces of the Holy Ghost, which I can as easily convey as I thus breathe upon you, to enlighten your minds, and strengthen your faith in me as a risen Saviour, and as an earnest of that plentiful effusion which ye shall in a short time receive for your spiritual illumination, sanctification, and consolation, and for your assistance and success in the ministerial work which I commit to you. And this shall be attended



MODERN MOUNT CALVARY—ONE OF THE TWO PLACES AGREED UPON AS THE PLACE OF CRUCIFIXION. [John, xix:17.]—This is here called modern Mount Calvary, because another place contends for the honor of being the spot where our Lord was crucified. The other place is inside the walls of Jerusalem and covered by the Church of the Holy Sepulcher. This is outside of the walls, and many of the best authorities claim that the evidences are in favor of its being the real place where Christ was crucified. It is to the north of the city, just across the Damascus road from the wall. To the right of the picture, near the margin, we see the dome of the Church of the Holy Sepulcher. So from this place we really have a view of both of the places where different authorities represent Christ as being crucified.

42 There[y] laid they Jesus therefore, because of the Jews' preparation *day;* for the sepulchre was nigh at hand.

CHAPTER XX.

1 *Mary cometh to the sepulchre:* 3 *so do Peter and John, ignorant of the resurrection.* 11 *Jesus appeareth to Mary Magdalene,* 19 *and to his disciples.* 24 *The incredulity and confession of Thomas.* 30 *The scripture is sufficient to salvation.*

THE first[a] *day* of the week cometh Mary[1] Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the [b]other disciple whom Jesus loved, and saith unto them, [c]They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter[d] therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did [e]outrun Peter, and came first to the sepulchre.

5 And he, stooping down, *and looking in,* saw[g] the linen clothes lying; yet went he not in.

6 Then[h] cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,[2]

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple which came first to the sepulchre, and he saw, and believed.

9 For[i] as yet they knew not the scripture, that he must rise again from the dead.

10 Then[j] the disciples went away again unto their own home.

11 ¶ But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked* into the sepulchre,

12 And seeth two angels in white sitting,[3] the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw [k]Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, [l]and I will take him away.

16 Jesus saith unto her, [m]Mary. [o]She turned herself, and saith unto him, Rabboni; which is to say, [p]Master.

17 Jesus saith unto her, [q]Touch me not; for I am not yet ascended to my Father: but go to [r]my brethren, and say unto them, [s]I ascend unto my Father, [t]and your Father; and *to* my God, and [u]your God.

18 Mary[v] Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

19 ¶ Then[x] the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, [y]Peace *be* unto you.

20 And when he had so said, [z]he showed unto them *his* hands and his side. [a]Then were the disciples glad when they saw the Lord.

21 Then said Jesus to them again, [b]Peace *be* unto you: [c]as *my* Father hath sent me, even so send I you.

22 And when he had said this, he breathed on *them,* and saith unto them, [d]Receive ye the Holy Ghost:

23 Whose[e] soever sins ye remit,[4] they are remitted unto them; *and* whose soever *sins* ye retain,[5] they are retained.

24 ¶ But[g] Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, [h]We have seen the Lord. But he said unto them, [i]Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand[6] into his side, I will not believe.

26 ¶ And after eight days, again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, [j]Peace *be* unto you.

27 Then saith he to Thomas, [k]Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: [l]and be not faithless, but believing.

28 And Thomas answered and said unto him, [m]My Lord and my God.[7]

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: [o]blessed *are* they that have not seen, and *yet* have believed.

30 ¶ And[p] many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

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y ver.31. Ac.13.29. 1 Co.15.4. Mat.12.40. Ps. 22.15.

CHAP. XX.

a Mat. 28. 1, 2. Mar. 16.1–4. Lu.24.1,10.
1 See note * below.
b ch.13.23; 19.26; 21. 7,20,24.
c ver.9,13,15. Lu.24. 10.
d Lu.24.12. ver.6,10, 11.
e Lu.13.30.
g Lu. 24.12. ver.6,7; ch.19.40; 11.44.
h ch.18. 15–27; 21. 7. Mat.16.15,16. ch.6.67–69.
2 He left his grave-clothes, as he never more would need them, ch.11.44.
i Lu.9. 44; 24.25,26. ch.12.16. Ps.16.10. Ac. 2.25–31; 13.34,35. Mat. 16.21.
j Mar.16.13. Lu.24.9.
3 Lu.24.4. Mat.28.3, 5. Mar. 16. 5, 6. This seems to have been a second appearance of angels distinct from that in Mark and Luke.
k ver.15,16. Mar.16. 9. Mat. 28. 9. Ca.3.3,4, with ch.21.4. Mar. 16. 12. Lu.24.16,31.
l Ca.3.2.
* The diversities in the four narratives of our Lord's resurrection present no contradictions; and while they testify that there was no private concert between the evangelists to produce a 'cunningly devised fable,' their textual difficulties may all be removed by the following principle, legitimately deducible from a combined view of the whole:—1. There were *two* companies of women—one of which immediately after the interment, on Friday, returned to the city to prepare (purchase) spices. Lu. 23. 55,56; 24.1.—A second, consisting of the two Marys and Salome, who still lingered in deep sorrow near the sepulchre (Mat. 27. 59–61), and did not buy their share of the spices till the Sabbath (Saturday) was past. Mar. 16.1.—*Note,* Though Mary Magdalene is mentioned here alone, because she alone ran to tell Peter and John, yet it is evident from Mar.16. 1 that she had come in as one of a company. 2. That there were *two* visions of angels, and *two* separate addresses to two separate parties. 3. That Simon went a first time to the tomb, and returned unbelieving (Jn.20.9); and a second time, and returned 'wondering in himself,' yet unbelieving (Lu. 24. 12); when Jesus appeared to him (Mar. 16. 13. 1 Co. 15. 5), yet left him still in unbelief (Mar. 16. 14); and finally yielded credence to the reality of the resurrection when sense and prophecy and the Spirit of God rendered further resistance impossible. See for a more detailed solution of the difficulties in the narrative of the resurrection, either Grotius, West, Doddridge, Pilkington, Townson, Cranfield, or Townsend, &c. West is said to have been an infidel, and being determined to write against Christ's resurrection, sat down to study the Gospel narratives. But as he read the Spirit of God enlightened his eyes; and, like Paul, who

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preached him whom once he persecuted, so he produced an unanswerable defence of that resurrection which, in his blindness, he had purposed to overturn.—*Note,* The apparent contradictions between Mar. 16. 13, 14 and Lu. 24. 34 may easily be reconciled, by rendering the passage in Luke thus: 'Is then the Lord risen indeed, and hath he (really) appeared unto Simon?' An exclamation of wonder, or question of doubt, not an assertion of belief.—*C.*
n ch.10.3. Is.43.1.
o ch.10.4. Ca.2.8;3.4.
p Mat.23.8,10. ch.11. 28;13.13.
q Lu.10.4. 2 Co.5.16, with Mat.28.9.
r Ps.22.22. Ro.8.29. He.2.11,12. Mat.28.10.
s ch.13.3; 14.2; 16.5, 7,16, 28; 17. 5, 11, 13. 1 Pe.1.3. Ep.1.3, 17. Ps. 89.26.
t Ro.8.14,15. 2 Co.6. 18. Ga.3.26;4.6,7.
u Ge.17.7,8. Ps.43.4, 5;48.14. Is.41.10. Je.31. 33. Eze.36.28. Zec.13. 9. He.11.16. Re.21.3.
v Mat. 28. 10. Mar. 16.10,14.
x Mar.16.14. Lu.24. 36–48. 1 Co.15.5.
y ch.14.27;16.33.
z ver. 27. 1 Jn. 1. 1. Lu.24.37–40.
a ch.16.22. Lu.24.41 –43. 1 Jn.1.1,2.
b ch.14.27.
c ch.10.36; 17.18. Is. 61. 1–3; 11. 2–4, with Mar.16.15–18. Mat.28. 18–20. Lu.24.49. 2 Ti.2. 2. He.3.1.
d Ac.2.4,38;4.8.
e Mat. 18. 18; 16. 19. Lu. 24. 47. Ac.2. 38. 1 Co.5.4,5. 2 Co.2.6. 1 Ti. 1.20.
4 *Remit.* To whomsoever ye shall preach redemption through my blood, Ep.1.7, they, on believing your testimony, shall receive that forgiveness which you promise, Mar.16.16. Ac.2.38.—*C.*
5 *Retain.*—And whomsoever ye shall, in my name, and upon my authority, and by my Spirit, pronounce guilty, they shall be held guilty. But these three conditions are essential both to the remitting and retaining of sin; and without them, every human pretension to either power is blasphemy and usurpation.—*C.*
g ch.11.16;14.5;21.2. Mat.10.3.
h ch.1.41,45; ver.2, 13,18; ch.21.7.
i Ps.78.8–41. Lu.24. 39. ver. 20. Job 9. 16. Lu.24.25.
6 The idea conveyed in the translation seems rather revolting, and was certainly unnecessary to conviction. Should not the passage, therefore, rather be translated, 'Unless I put my finger upon the print of the nails, and lay my hand upon his (wounded) side?'—*C.*
j ver.19. Mi.5.5. Is.9. 7;26.12. Col.1.20. ch.14. 27;16.33.
7 This cannot be an exclamation, for then it would have been a breach of the third commandment, which Jesus must have reproved (Mat. 5. 19), instead of which (ver. 29) he interprets it as an evidence of faith, and furnishes thereby one of the plainest and most irresistible testimonies to the union of the divine and human natures in the person of Christ.—*C.*

k Ps.103.13,14. 1 Jn. 1.1,2. ver.25. 18.1–3. Phi.3.8. 1 Ti.1.17; 3.16. Lu.1.46,47.
l 1 Ti.1.14.
m ch.5.23. Ps.118.28; 91.*a*; 73.25,26; *o* 2 Co.5.7. He.11.1,27. 1 Pe.1.8.
p ch.21.25.

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with such divine authority, that whomsoever ye, according to the gospel, declare pardoned as a believer, or absolved from church censure as a penitent, he may take the comfort of forgiveness and absolution, as ratified by my authority; and whomsoever ye declare unpardoned on account of his unbelief, or keep under church censure as impenitent, his condemnation and continued censure shall stand ratified by my authority, and even the last judgment shall be passed in agreement thereto.

Ver. 17. *Touch me not.* 'Embrace not my feet.' 'Detain me not, as if through any fear I should not be seen again.'—*I am not yet ascended.* 'I am not (immediately) going to ascend.'—*I ascend.* 'I am (shortly) going to ascend,' &c. (*Bloomfield, Valpy*). *C.*

Ver. 19. The statement that 'the doors were shut' is no doubt intended to declare the miraculous nature of our Lord's appearance. And while no man may pronounce with certainty on the manner of effecting his entrance, the simplest seems that exemplified, Ac. 5. 19, 23; 12. 4, 6, 7, 10—the instant obedience of nature to the will of its Lord. *C.*

REFLECTIONS.—Strong and many are the evidences of our Saviour's resurrection, that fundamental article of our Christian faith. An open grave, his grave-clothes orderly placed, the testimony of angels, and



GROTTO OF JEREMIAH—THE PLACE WHERE CHRIST WAS BURIED. [John, xx:1.]—The Grotto of Jeremiah is under the height we have already given under the name of modern Mount Calvary. Those who look upon what we call modern Mount Calvary as the place where Christ was crucified take the position that the tomb of Joseph, in which Christ was buried, is what is now known as the Grotto of Jeremiah. This Joseph of Arimathea, a city of the Jews, asked Pilate for the body of Jesus, and then took it down from the cross, wrapped it in new linen and laid it in a sepulcher that was hewn in stone wherein man never before was laid. Joseph of Arimathea was said to be a native of Ramleh, on the road from Jerusalem to Joppa. His connection with the burial of Christ brings his name to our day.

31 But[q] these are written, that ye might believe[r] that Jesus is the Christ, the Son of God; and that, [s]believing, ye might have life through his name.

CHAPTER XXI.

1 Christ appearing again to his disciples was known of them by the great draught of fishes. 12 He dineth with them: 15 earnestly commandeth Peter to feed his lambs and sheep: 18 foretelleth him of his death: 22 rebuketh his curiosity touching John. 25 The conclusion.

AFTER these[a] things[1] Jesus showed himself again to the disciples at the sea of Tiberias; and on this wise showed he *himself.*

2 There[b] were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night [c]they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: [d]but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, Children,[2] have[e] ye any meat? They answered him, No.

6 And he said unto them, [g]Cast the net on the right side[3] of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore [h]that disciple whom Jesus loved saith unto Peter, It is [i]the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him,* (for he was naked,[4]) and [j]did cast himself into the sea.

8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,[5]) dragging the net with fishes.

9 As soon then as they were come to land, they saw [k]a fire of coals there, and fish laid thereon, and bread.[6]

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three:[7] and for all there were so many, yet was not the net broken.

A.M cir. 4037.
A.D. cir. 34.

q Ro.15.4. Lu.1.4.
r Mat.16.16.ch.6.69; 9.35,38. Ac.8.37.
s ch.3.15,16,18,36; 5.24; 10.10. 1 Pe.1.9. 1 Jn. 5.10-13.

CHAP. XXI.

a Mat.26.32; 28.7. ch. 6.1.

1 Some commentators have ventured to call in question the authority of this chapter, not because it is wanting in any MS., but merely because they think it contains matter of too little consequence. Such a principle of criticism is not to be tolerated, even were the matter of the narrative of little importance; still less, when it is just the best possible for the purpose—a narrative of witnesses engaged in their customary employments, discovering their risen Lord, conversing, and eating with him.—*C.*

b ch.1.45; 11.16. Mat.4.21; 10.2,3
c Lu.5.5. 1 Co.15.10. 2 Co.3.5.
d Lu.24.16. ch.20.14.
2 Or, *Sirs.*
e Lu.24.41.
g Lu.5.4-7. Ps.37.3; 128.2.

3 A symbolical admonition to all who are, by office, 'fishers of men,' not merely to labour, but to follow Christ in seeking 'the right side of the ship.'—*C.*

h ch.13.23; 20.2; 19.26; ver.20,24.
i Ac.2.30; 10.36. ch. 20.2,13,20,25,28; 11.21, 27.,8.

4 Not altogether naked, but having laid aside his upper garment.—*C.*

j Ca.8.7. 2 Co. 5.14. Ps.42.1; 84.2. Mat. 14. 28,29.

5 120 yards.

k 1 Ki.19.6.

6 This preparation was miraculous on land, as the draught of fishes had been on the sea—both intended to show the disciples, when their efforts had failed, and their means been reduced to nothing, how easily and certainly their Lord could supply all their wants.—*C.*

7 This presaged their being instrumental in converting multitudes to Christ.

* *More than these.* —Not more than these boats, nets, and fishes; for it were possible to love Jesus 'more than these,' and still love him very little; but 'more than these' thy fellow-disciples love, according to thy promise, Mat.26.33, in which thou didst promise love and fidelity, though all men should forsake me.—*Feed.* The original signifies to provide with pasture.—*C.*

† The question was put to Peter apparently to remind him of his former bold profession, 'Though *all* shall be offended because of thee, *yet will I never be offended,*' and of the sad fall which followed, when he denied his Master. The words administer a reproof, but it is accompanied with a renewed token of confidence and love.—*P.*

8 *Dine.* — Rather, 'breakfast.' See ver. 3.4.—*C.*

l Ac.1.4; 10.41. Lu. 24.35,42,43.
m Ch.20.19,26.
o Mat.16.17. ch.1.42.
p With Mat. 26. 33, 35; ver.7.

9 See note * in first column.

q Ps.139.1-4; 17.3. 2 Sa.7.20. 2 Ki.20.3.
r Is. 40. 11. Je. 3. 15. Eze 34.2 10. He.13.20. ch.10.11,14. 1 Ti.4. 16. 1 Pe.2.25; 5.2-4. Ac.20. 28. Ep.4.11-13. 2 Ti.4. 2.

1 See note † in first column.

Feed. The original here signifies tend, watch over, guard, as a shepherd.—*C.*

3 With ch.13. 38; 18. 17,25,27. Peter having thrice denied his Master, Christ puts his love to him thrice to the trial, and thrice repeats his commission to be a faithful and diligent apostle.

s La. 3. 33. Mat. 26. 75. Mar.14.72. Lu. 22. 61,62.
t ch.2.24,25; 16.30; 18. 4. Mat. 9. 4. He. 4. 13. Re.2.23. Je.17.10.
u ver.15,16. Is.40.11. He.13.20. ch.10.11,14. 1 Pe.2.25; 5.2-4. Ac.20. 28. Mat.28.20. Mar.16. 15.

4 *Feed.* — Provide with pasture.—*C.*

w Ac. 12.3,4. 2 Pe. 1. 14. ch.13.36,37. Ac. 21. 11,13.

5 Peter's last days were spent in prison, and he died a martyr. It is this our Lord here alludes to; John adds the explanation in the following verse, which was probably written after Peter's death.—*P.*

x 1 Pe.4.11. 2 Pe.1.14. Phi.1.20.
y ch.12.26. Nu.14.24. 1 Sa.12.20. Mat. 10.38; 16.24; 19.28.
z ch.13.23; 19.26; 20. 2; ver.7,24.

6 *Till I come.* Not till I come to the final judgment of the world—for that would be a forced and unnatural meaning—but till I come in those predicted judgments by which Jerusalem shall be trodden down, and the Jewish power dissolved—events which all history testifies that John alone of all the apostles survived.—*C.*

7 John outlived all the apostles and disciples of Christ. He is generally supposed to have lived in Judea till the death of the Virgin. Then he went to Ephesus, and after the death of all his brethren he battled nobly for Christian truth in the churches of Asia Minor. He was banished to Patmos in the reign of Domitian, and returning to Ephesus again, died about the close of the first century.—*P.*

12 ¶ Jesus saith unto them, Come *and* [8]dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus[l] then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the [m]third time that Jesus showed himself to his disciples after that he was risen from the dead.

15 ¶ So when they had dined, Jesus saith to Simon Peter, [o]Simon, *son* of Jonas, lovest thou me [p]more than these?[9] He saith unto him, Yea, Lord; [q]thou knowest that I love thee. He saith unto him, [r]Feed my lambs.[1]

16 He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed[2] my sheep.

17 He saith unto him the third time,[3] Simon, *son* of Jonas, lovest thou me? Peter was [s]grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, [t]thou knowest all things; thou knowest that I love thee. Jesus saith unto him, [u]Feed[4] my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt [v]stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.[5]

19 This spake he, signifying [x]by what death he should glorify God. And when he had spoken this, he saith unto him, [y]Follow me.

20 Then Peter, turning about, seeth the disciple [z]whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter, seeing him, saith to Jesus, Lord, and [a]what *shall* this man *do?*

22 Jesus saith unto him, If I will that he tarry [b]till I come,[6] what[c] *is that* to thee? Follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?[7]

a Mat.24.3. ch.14.22. Ac.1.6. De.29.29. Job 33.13. Da.4.35. *b* Mat.16.28. 26.64; 25.31. 2 Th.1.7,8. Re.1.7; 22.20. *c* Da.12.9,13. De.29.29. Lu.10.42,42.ver.19. Mat.10.24.

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his own repeated appearances, and even the jealousies of disciples, concur to render it unquestionable. But marvellous was his condescension and kindness to such as had forsaken him in his extremity—to Peter, who had denied him, and to Thomas, who had so perversely indulged the most obstinate unbelief. He gives them his peace, owns them for brethren, and qualifies and appoints them to preach his gospel. Great is the mercy that we have all this recorded by eye-witnesses directed by the Holy Spirit, that we may believe it, to the eternal salvation of our soul; and that we have the weekly Sabbath as a stated season of intercourse with our Saviour. If we love him much, eagerly and early, through darkness and danger, we shall push our way into his presence. For to a tender-hearted Christian the felt absence of his Lord is the most distressing and insupportable But often that is mourned over which is a great ground of rejoicing. And Jesus and his consolations are frequently at hand when we know not where to find him. He takes delight to recognize his relation and hasten to our help. And neither shut doors, slavish fears, nor unbelieving hearts, can hinder his gracious visits. Yea, the stoutest hearts ought to melt in confident believing under the transcendent intimations of his love.

CHAPTER XXI. Ver. 25. *Contain.* This is no hyperbole, a figure totally incompatible with the derivation of the Scriptures from 'the Spirit of truth.' To 'contain' a book is not to afford it room as an article of furniture, but to retain it in the memory and digest it in the judgment. In this sense, a minute and complete narrative of 'all that Jesus began to do and to teach,' Ac. 1. 1, with all the immediate bearings and effects of every word and action, would, instead of a portable volume suited to every man's time and capacity, have formed a library too voluminous for the leisure and study even of the most learned.—*Written.* These words form an incontrovertible evidence that the Scriptures (and not unwritten tradition or the church) are the true and infallible rule of faith. *C.*

REFLECTIONS.—Often repeated, miraculous, and manifest are the proofs of Christ's resurrection. And it is highly criminal to doubt of it after so many satisfactory documents. With what wonders of divine power, condescension, and kindness he shows himself to his people! He is often near them while they know it not, and is better to them than they expect; or even visits them before they look for him. The sight of him powerfully draws out the heart of penitent beholders. And neither danger nor death can restrain their running to him. He delightfully prospers the labours, notices the circumstances, and supplies the wants of all people. But if they have been ashamed of or in any way departed from him, their love to him must be thoroughly tried. Happy are they who can prove it by their superlative esteem of and faithful appeals to himself. And if we know that he first loved us, let our former falls lie heavy on our heart; and let



SEA OF GALILEE—SHOWING VIEWS OF CAPERNAUM. [John, xxi:11.]—"Simon Peter went up and drew the net to land full of great fishes, an hundred and fifty and three, and for all there were so many, yet was not the net broken." This incident took place on the Sea of Galilee after the resurrection. It is probable that it also occurred at Capernaum, where our Savior made his home after being rejected by His own people at Nazareth. The picture above is a representation of Capernaum as it appears to-day. Broken marble, Corinthian and Doric capitals, weeds, desolation, and the ever-moving and ever-changing Galilean Sea, is all that we see now. The proud Capernaum, that was exalted to heaven, is now left utterly in ruins. Here, in the midst of His old home, the Lord appeared to the disciples after the resurrection.

24 ¶ This is the disciple which testifieth of these things, and wrote these things: and [d]we know that his testimony is true.

25 And[e] there are also many other things which Jesus did, the which, if they should be written every one, [g]I suppose that even the world itself could not contain[8] the books that should be written. Amen.

A.M. cir. 4037. A.D. cir. 33.

[d] ch.19.35. 1 Jn. 1.1-3;5.6,3 Jn.12.

[e] ch.20.30,31. Job 26. 14. Ps.40.5; 71.15. Ac. 10.38; 20.35. Mat.11.5. He.11.32.

A.M. cir. 4037. A.D. cir. 33.

[g] See Nu.13.33. De. 1.28. Da.4.11. Am.7.10. Mat.19.24.

8 Or peruse and digest.

us, without indulging vain curiosity, follow him through sufferings and death.—Without his direction ministers spend themselves in vain in fishing for souls; but under his guidance and influence multitudes are brought to him; nor can their gospel altogether fail. The weakest souls must be equally taken care of as the strongest. Nor can ministers ever truly manifest their love to Jesus without earnest care and labour to feed his lambs and sheep with his gospel provision. And blessed be the Lord that his own oracles have no uncertainties and need no human supplements. On their contents we may safely rest the eternal salvation of our souls.

CONCLUDING REMARKS ON THE BOOK OF JOHN.

The young student of the Greek language who attempts, in any degree, to become his own teacher, soon discovers some surprising difference between the style of John and that of the preceding evangelists. He can read his Gospel with comparative ease, while he finds the difficulties of the others nearly insuperable. This simplicity of construction forms a beautiful example of the teaching Spirit 'becoming all things to all men, that he might (instruct) some;' furnishing 'milk to babes,' while abounding in 'strong meat' for them who 'are able to bear it.' *C.*

The training of St. John under our Lord, his mental characteristics, and the circumstances under which he wrote this Gospel, have been sketched in the introduction. From the moment when, turning from the Baptist, he joined Jesus, he seems never to have left his side. He delighted in the contemplation of that nature which was all love and mercy. He hung with devoted attention on every word which fell from his lips. He endeavoured to fathom every truth set forth in those matchless discourses. In the intimacy of companionship he doubtless asked and prayed until the full light of divine truth flashed upon his mind. From Mary, too, after our Lord on the cross had committed her to his care, John doubtless derived much information. She who had watched her son with mingled affection and wonder from infancy could no doubt communicate to the beloved disciple many of those displays of wisdom, love, and power which she alone had witnessed. John was also impressed more deeply than any of his brethren with the promise of the Holy Spirit given during one of our Lord's last interviews with his disciples:—'But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have done unto you. . . . When he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear that shall he speak, and he will show you things to come.' And John appears to have realized, in some respects at least, more remarkably than any of his brethren, the fulfilment of this promise, in the way in which he was able to record Christ's long discourses.

John's subsequent career is prophetically sketched in the close of the Gospel, ch. 21. 20–24. After the ascension John seldom appears in the great events of the church's history until near the close of his life. He was a man of contemplation rather than of action. His mind was in all probability absorbed in the study of the deep mysteries of gospel doctrine. He saw others better adapted for the external work of the church, and he was content, while aiding occasionally by his counsel, Acts 3. 1, 11; 4. 19–23; 8. 14–17. Paul speaks of him as one of the pillars of the church at Jerusalem, Ga. 2. 9. His subsequent career is only dimly shadowed in early church history. He is said to have remained in Judaea till the death of Mary relieved him from his sacred trust. Afterwards he seems to have gone to Ephesus, and to have settled there after the close of Paul's work. When he alone was left of all Christ's disciples, and when the trials of the infant church needed his aid, he came boldly forward as a champion of the truth. False doctrines began to spring up. The humanity of Christ was denied by some; the reality of his divine mission by others. A partial conformity to Judaism was advocated on the one hand; and an unholy alliance with idolatrous worship was tolerated on the other. With all these, and probably other forms of error, the aged apostle had now to battle. His profound knowledge of divine truth was now of advantage, and was set forth with equal clearness and simplicity in his Gospel. An age of controversy is apt to be an age of angry feeling. Theological disputes are generally productive of more bitterness than other disputes. But while John met error boldly, and refuted it fearlessly and effectively, he displayed and inculcated a love and gentleness such as could only be drawn from the heart of Jesus himself. He gave to the church and the world in his writings a divine exemplar of Christian controversy.

While John breathed the very spirit of love—while he affirmed that 'God is love'—that the substance of both Law and Gospel is love, the religion which he defended and developed was yet no mere sentiment. The love which John inculcated and exemplified was a love displayed in obedience to divine law, and in the full reception of divine truth. The character of John has been often greatly misrepresented. Christian art has in some degree contributed to this. 'The youthful feminine form which art has assigned to St. John, has served to remove from our minds the stronger features of his nature. Yet these may not be forgotten, for even in this aspect the eagle is his true symbol. His love was no soft feeling, but a living principle, an absolute devotion to truth, as he had seen and known it in the person of his Lord. He stands forth as the ideal of a thoughtful Christian, relentless against evil, and yet patient with the doubting. He tarried till the Lord came, and left his Gospel as the witness and seal of the accomplishment of the apostolic work.'

John was a close follower, and an ardent and enthusiastic imitator of Jesus. Christ's life, Christ's character, Christ's words, formed the constant subjects of contemplation and study. To him Christ was all in all. He sought wisdom from its highest source; he drew his love from the heart of his loving Master. In John we see the noblest powers employed in the noblest work; we see the highest genius consecrated to God; we see, too, his life-work crowned with the noblest reward. *P.*

THE

ACTS OF THE APOSTLES.

The Gospel by Luke and the Acts of the Apostles are both dedicated to Theophilus; and as the author of 'The Acts' calls the Gospel his 'former treatise,' there is, therefore, internal evidence, with which all antiquity agrees, that the book of 'Acts' was written by Luke. As it continues to the second year of Paul's imprisonment, it could not have been finished earlier than A.D. 64 or 65. The object of the writer was, evidently, not a complete history of the Christian church during the period which his narrative embraces; for he passes over all the affairs of the church at Jerusalem subsequent to the conversion of Paul; furnishes few records of the labours of any other apostle; while some he never mentions at all. Nor was it his object to write a complete history even of Paul, his companion; for he passes over in silence some of the most remarkable events of his life, such as his journey into Arabia, three of his shipwrecks, and his exposure and perils among the robber hordes of the deserts. His objects were higher than these, however gratifying they might appear to a pious curiosity, and however instructive as examples of devotedness and zeal. The object of Luke was mainly to record the wonderful effusion of the Holy Ghost on the day of Pentecost, thus teaching the church that, without the Spirit of God, all other qualifications are impotent; to furnish a few specimens of apostolic preaching; to record some of the principal miracles by which the gospel testimony was confirmed; and to bear witness to the admission of the Gentiles into the Christian community.

This being the last historical book of the Scriptures, it is worthy of remark, that not one of the sacred biographers, from Moses to Luke, ever attempts to produce 'a hero'—a man superior to all his contemporaries—the idol of historic worship! The Bible alone tells truth! Paul is introduced as a guilty murderer! and subsequently to his conversion—though the writer passes no opinion—he faithfully records the fact, and leaves us to judge for ourselves, whether Paul or Barnabas was in error in that 'sharp contention' that separated them in the work of the mission, ch. 15. 39. Yet the Bible produces really great characters! Men devoid of every ambition but to do good! Men capable of sacrificing every hour of ease, every prospect of emolument, and hope of honour; of undergoing every toil, of enduring every persecution, of repaying kindness for every injury, of rejoicing in tribulation, of hoping against hope, of enduring to the end; neither depressed by failure, nor rendered vain by success.—Self nothing—Jesus all! Such was Moses—such the prophets—such the apostles; and such, in some measure, must be every one who, 'through faith and patience, would inherit the promises.' *C.*

CHAPTER I.

1 *Christ, preparing his apostles to the beholding of his ascension, gathereth them together into the mount Olivet, commandeth them to expect in Jerusalem the sending down of the Holy Ghost, promiseth after few days to send it: by virtue whereof they should be witnesses unto him, even to the utmost parts of the earth.* 10 *After his ascension they are warned by two angels to depart, and to set their minds upon his second coming.* 12 *They accordingly return, and, giving themselves to prayer, choose Matthias apostle in the place of Judas.*

THE former[a] treatise have I made, O Theophilus, [b]of all that Jesus began both to do and teach,

2 Until the day in which he [c]was taken up, after that he [d]through the Holy Ghost [e]had given commandments unto the apostles whom he had chosen:[1]

3 To[g] whom also he showed himself alive after his passion by many infallible proofs, being seen of them [h]forty days, and speaking of the things pertaining to the [i]kingdom of God:

4 And, being assembled together with *them*,[2] commanded them that they should not depart from Jerusalem, but wait for [j]the promise of the Father, which, *saith he*, ye have heard of me.

5 For[k] John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence.

6 When they therefore were come together[3] they asked of him, saying, Lord, wilt thou at this time [l]restore again the kingdom to Israel?

A.M. cir. 4037.
A.D. cir. 33.

CHAP. I.

[a] Gospel of Luke, Lu. 1. 3.
[b] Lu. 1.–xxiv. Ro. 15. 8. ch. 10. 38.
[c] Mar. 16. 19. Lu. 24. 51. ver. 9. He. 1. 3. 1 Ti. 3. 16.
[d] Jn. 3. 34. Mat. 3. 16. Is. 11. 2–4. 61. 1–3.
[e] Mat. 28. 19, 20. Mar. 16. 15–18. Lu. 24. 45–49. Jn. 20. 21–23; 21. 15–17. ch. 10. 41, 42.

1 Luke here states the scope and purpose of his Gospel in a few words—Christ's life, acts, and teachings, in so far as these were designed to develop Christianity, and to set an example to the church in every age. He began with the advent, and closed with the ascension. Now he takes up the narrative in order to show the subsequent results. —*P.*

[g] Mat. xxviii. Mar. xvi. Lu. xxiv. Jn. xx. xxi. ch. 10. 40–42. 1 Co. 15. 5–8.
[h] De. 9. 9, 18. 1 Ki. 19. 8. Mat. 4. 2.
[i] Mat. 3. 2; 4. 17; 13. 24, 31, 33, 41–49.

2 Or, *eating together with them.*

[j] Lu. 24. 49. Jn. 14. 16, 26; 15. 26; 16. 7; 20. 22. ch. 2. 4, 33; 4. 8.
[k] Mat. 3. 11. ch. 2. 4; 11. 15, 16; 19. 4.

3 At Bethany. See Lu. 24. 50.—*C.*

[l] Da. 7. 27. Am. 9. 11. Mat. 18. 1; 20. 21. Lu. 17. 20; 22. 30.

* This verse is in antithesis to the preceding. Knowledge of the future, which might gratify curiosity, but would be of no practical advantage, is denied to the disciples: but, on the other hand, power is promised to them which would enable them to accomplish God's great work on earth. The extent of their field of labour is here indicated. It is no longer limited to the Jews. They are no longer prohibited from entering the territory of the Samaritans. Even the Gentiles are now embraced in the apostles' grand commission.—*P.*

A.M. cir. 4037.
A.D. cir. 33.

[n] De. 29. 29. Mat. 24. 36; 13. 32. Lu. 17. 20. See Jn. 21. 21. 1 Th. 5. 1.
[o] ch. 2. 1–4, 33. Lu. 24. 49; 3. 16. Joel 2. 28.

4 Or, *the power of the Holy Ghost coming upon you*

[p] Lu. 24. 47, 48. Mar. 16. 15. Mat. 28. 19. ver. 22; ch. 2. 32; 3. 15; 4. 33; 10. 39, 41. Jn. 15. 27. Ro. 10. 18; 15. 19. ch. ii.–xiii.

5 See note * in first column.

[q] Mar. 16. 19. Lu. 24. 50, 51. Jn. 6. 62. Mat. 17. 5.
[r] Mat. 17. 2; 28. 3. Lu. 24. 4. Jn. 20. 12.
[s] ch. 2. 7; 13. 31.
[t] Mat. 20. 6. Lu. 24. 5.
[u] Jn. 14. 3. Da. 7. 13. Ps. 47. 5, with Mat. 25. 31. 1 Th. 4. 16. 2 Th. 1. 7, 8, 10. 1 Th. 3, 10. Re. 1. 7.

6 That is, visibly, and in clouds, Da. 7. 13. Mat. 24. 30.—*C.*

[v] Mat. 24. 3; 26. 30. Zec. 14. 4. Lu. 21. 37; 24. 50.

7 About a mile, or perhaps more, Lu. 24. 50. Jn. 11. 18.

[w] The sabbath-day's journey, as determined, not by the Mosaic law, but by the rabbins, from a calculation of the greatest distance of any part of the camp from the tabernacle, was 2000 cubits.—*C.*

[x] ch. 20. 8; 9. 37, 39. Lu. 22. 12; 24. 53. Jn. 20. 19, 26.
[y] Mat. 10. 2–4. Mar. 6. 16–19. Lu. 6. 13–16. Jude 1.

7 And he said unto them, [m]It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 But[o] ye shall receive power after that the Holy Ghost is come upon you:[4] and ye shall be [p]witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.[5]

9 And[q] when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10 ¶ And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in [r]white apparel;

11 Which also said, Ye [s]men of Galilee, [t]why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, [u]shall so come in like manner[6] as ye have seen him go into heaven.

12 ¶ Then returned they unto Jerusalem from [v]the mount called Olivet, which is from Jerusalem a [w]sabbath-day's journey.[8]

13 And when they were come in, they went up into an [x]upper room, where abode both [y]Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alpheus, and Simon Zelotes, and Judas *the brother* of James.

CHAPTER I. Ver. 6. *Restore the kingdom.* Not merely by breaking the Roman yoke, but by overturning the Pharisaic or Sadducean oligarchy, and re-establishing the constitutional monarchy of David. This idea of an immediate temporal kingdom still haunted the disciples; and, in prospect, is still the hope of the Jewish nation, unless where, alas! they have become totally infidel The answer of our Lord (ver. 7) seems clearly to intimate that a national restoration is one of the purposes of Providence, though the date of its accomplishment has not been revealed. *C.*

Ver. 7, 8. *Power.* The word translated *power* in ver. 7 is ἐξουσία. The passage there may be rendered thus: 'which the Father hath reserved in his own disposal,' as things unrevealed.—The word here translated *power* is δύναμις, signifying miraculous power communicated from God. *C.*

Ver. 13. *Upper room.* Some have supposed this 'room' to have been in the temple; no opinion can seem more unnatural. If, in the absence of certainty, conjecture may be indulged, might not our thoughts turn to 'the large upper room furnished' in which our Lord and his disciples partook of the last supper? Lu. 22. 12. *C.*

Ver. 25. *His own place.* The place suited to him, 'prepared' for him, Mat. 25. 41; the place that, in the face of all warning, he had literally chosen, by choosing covetousness and lies, Col. 3. 5; 1 Co. 6. 9, 10; Mat. 26. 48; Re. 21. 8. *C.*

14 These[z] all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

15 ¶ And in those days [a]Peter stood up in the midst of the disciples, and said, (the number of the names[9] together were about an hundred and twenty,)[1]

16 Men *and* brethren, [b]this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17 For he was [c]numbered with us, and had obtained part of this [d]ministry.

18 Now[e] this man purchased[2] a field with the reward of iniquity; and [g]falling headlong, he burst asunder in the midst, and all his bowels gushed out.[3]

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

20 For it is written in the book of Psalms, Let[h] his habitation be desolate, and let no man dwell therein: and, His bishopric[4] let another take.

21 Wherefore of these men which have companied with us [i]all the time that the Lord Jesus went in and out among us,

22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained[5] to be a [j]witness with us of his resurrection.

23 And they appointed two, Joseph called Barsabas,[k] who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou, Lord, which[l] knowest the hearts of all *men*, show whether of these two thou hast chosen,[6]

25 That he may take part of [m]this ministry and apostleship, from which [o]Judas by transgression fell, that he might go to his own place.

26 And[p] they gave forth their lots, and the lot fell upon Matthias; and he was numbered with the eleven apostles.

A.M. cir. 4037.
A.D. cir. 33

z Lu.5 33;24. 10, 33. 23.49,55. Jn.20. 2,Mat 13.55; 27. 55. 56. ch. 2.1, 4-40.

a Jn.18.27;21.15-17.

9 Persons, Re. 3. 4. 11.13.

1 Not the whole number of disciples, but the number usually assembling in that particular place. See 1 Co.15.6.—*C.*

b Ps. 41. 9. 55. 12-14. Jn.13.18; 18.2-12, with ch. 2. 23; 4.27,28; 13.27. Mat.26.47.

c Jn 6.70,71. Mat.10. 4. Lu.6.16. ver.25.

d ch.12.25; 20.24; 21. 19.

e Mat.27.5-10;26.15. 2 Pe.2.15.

2 Though the priests bought it for a stranger's cemetery, it appears from this statement that they only paid for a purchase that Judas had previously made.—*C.*

g Mat.27.5. Ps.55 15, 23.

3 Matthew states that Judas, when he saw that Jesus was condemned, *'went and hanged himself.'* Here Luke says, *'falling headlong, he burst asunder in the midst.'* There is no real discrepancy. Matthew shows that he attempted suicide; Luke is more particular, and shows that during the suicidal attempt a catastrophe of some kind occurred; he fell, and in the fall was fearfully mutilated. He was thus in reality guilty of the crime of self-murder; while at the same time the vengeance of Heaven reached him in a direct and terrible form. The diversity of narrative indicates very clearly the entire independence of the historians.—*P.*

h Ps.69.25;109 8-15.

4 Or, *office* or *charge* of overseeing, ch.20.28.1 Pe.5.2.

i Mat. iii.-xxviii. Mar. i.-xvi. Lu. ii.-xxiv. Jn.i.-xxi.

5 The original has no word for 'ordained,' but would run thus:—'must one *be* or *become* a witness with us,' &c.—*C.*

j ver.8;ch.2.32;10.39, 41;13.31. He.2.3.

k ch.15.22.

l De.31.27.1 Sa.16.7. Ps. 7.9; 44. 21; 94.9-11. Pr. 15.11. Je. 11.20; 17. 10;20.12. ch. 15.8. He.4. 13. Re.2.23. Jn.2.24,25.

6 The scope of this verse, especially the last clause, appears to indicate that this prayer was addressed to Jesus. It was he who chose the apostles, and to him their risen and glorified Lord it is natural for them now to appeal when a successor to Judas is to be appointed.—*P.*

m ver. 17,20. Ps.109. 8.

o ver.16-21. Mat.26. 14-16,24;27.3-5.

p Pr.16.33.1 Ch.24.5. Le.16.8.

A.M. cir. 4037.
A.D. cir. 33

CHAP. II.

a De. 16. 19. Le. 23. 15,20. Nu.28.26.

b ch.1.13-15; ver.46. Zep. 3.9. Lu.24.53. Ne. 4.9.0.2.

c ch.4.31; 1.8. Lu.24. 49. Jn.3.5. Eze.37.9.

d ver.4,6,8; ch.10.46; 15.8.

e Mat.3.11. Je.23.29.

1 The Greek and Hebrew words for *spirit* are derived from roots which signify *to breathe*. When Christ conferred the Spirit upon the apostles *he breathed upon them*. So here the chosen vehicle by which the divine Spirit, when descending on the disciples, was manifested to their sense of hearing, was *'a sound as of a rushing mighty wind.'* But as if to afford additional testimony of the reality of the Spirit's advent, there was *a visible* manifestation also in the *'cloven tongues, like as of fire.'*—*P.*

g Joel 2.28. Is. 44. 3-5. ch.1.5; 11.15. Jn.14. 16,26; 15.26; 16.7;20.22. Mar. 16. 17. Ps. 8. 2. 2 Pe. 1. 21. Ch. 10. 45, 46; 19.6.1 Co.xii.xiv.

2 The gift of tongues was not permanent. The power of speaking strange languages was not conferred to enable them without study to preach the gospel to the different nations of the world. It was a miraculous power, temporary in its duration, intended to serve as a convincing proof to all who were then assembled at Jerusalem, of the divine commission of the apostles.—*P.*

h Ex.23.16,17;34.23. Le.23.15-21.1 Pe.1.11.

3 Jews by birth (comp. ver. 10), who were not merely occasional visitants, but, as the original implies, having a fixed residence, that they might be near the temple service.—*C.*

4 Gr. *when this voice was made.*

5 Or, *troubled in mind*. ver.7. Mat.2.3.

i ver. 12; ch. 3. 10; 4. 13;1.10,11.

j Mat.4.18-22. Mar. 2.13,14. Jn. 1. 43-46; 7. 52. Lu.13.1,2.ch.1.11.

k ver.7. Lu.1.34.

l Is.21.2. Da.5.28.

m ch.7.2. Ju.3.8.

o 1 Pe.1.1.

p ch.16.6. Re.1.11.

6 *Asia* seems here to signify Ionia and Æolis, within which lay the seven churches to which John was commissioned to write.—*C.*

q ch.16.6;13.13.

r Ex.1.1. Eze. 38. 5. Mar. 15.21. ch. 6. 9.

s ch.18.2;23.11.

t Ex.12.47-49. Is.56. 6,8.

u ch.27.7. Tit.1.5,12.

v Gal.4.25;1.17.

x 1 Co.12.10,28.

y ch.10.38-48; 1.1-3, 22;3.13; ver.22-24.

z ver.6,7. Lu.5.9,26.

a ch.17.20.

b 1 Sa. 1. 14. Mat.11. 19.1 Co.2.14.

CHAPTER II.

1 *The apostles, filled with the Holy Ghost, and speaking divers languages, are admired by some, and derided by others.* 14 *Whom Peter disproving, and showing that the apostles spake by the power of the Holy Ghost, that Jesus was risen from the dead, ascended into heaven, had poured down the same Holy Ghost, and was the Messias, a man known to them to be approved of God by his miracles, wonders, and signs, and not crucified without his determinate counsel and foreknowledge:* 37 *he baptizeth a great number that were converted.* 41 *Who afterwards devoutly and charitably converse together: the apostles working many miracles, and God daily increasing his church.*

AND when[a] the day of Pentecost was fully come, [b]they were all with one accord in one place.

2 And[c] suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them [d]cloven tongues, like as of [e]fire, and it sat upon each of them:[1]

4 And[g] they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.[2]

5 And[h] there were dwelling[3] at Jerusalem, Jews, devout men, out of every nation under heaven.

6 Now when this was noised abroad,[4] the multitude came together, and were [5]confounded, because that every man heard them speak in his own language.

7 And they were all [i]amazed, and marvelled, saying one to another, Behold, are not all these which speak [j]Galileans?

8 And [k]how hear we every man in our own tongue, wherein we were born?

9 Parthians, and [l]Medes, and Elamites, and the dwellers in [m]Mesopotamia, and in Judea, and [o]Cappadocia, in Pontus, and [p]Asia,[6]

10 Phrygia,[q] and Pamphylia, in [r]Egypt, and in the parts of Libya about Cyrene, and strangers of [s]Rome, [t]Jews and proselytes,

11 Cretes[u] and [v]Arabians, we do hear them speak in our [x]tongues the [y]wonderful works of God.

12 And[z] they were all amazed, and were in doubt, saying one to another, [a]What meaneth this?

13 Others[b] mocking said, These men are full of new wine.

REFLECTIONS.—The most glorious and uncontrollable evidence is given us of the resurrection and exaltation of our once crucified Redeemer, that through him our faith and hope might be in God. Great numbers of disciples had frequent opportunities of seeing and conversing with him after his death, and could not possibly mistake him for any other; yea, saw him ascend, in our nature, to heaven, and heard the angel's attestation concerning him. Most gladdening truth! He has carried our nature to the right hand of God, and will in due time return, for our salvation, to judge the quick and the dead. And infinite is the mercy that in his absence he has, by promise and fulfilment, secured for us the presence and influence of the Holy Ghost to supply his room, and to own, assist, and comfort us in his work. Let us then, in a humble dependence on and patient waiting for him, avoid all carnal views of his kingdom, or curious prying into God's secrets. For there is need of great activity in his honourable work, and of preparation for his second coming, at which we must give our account. While the world rages in wickedness, let united devotions be the delight of our souls! The joint effectual fervent prayers of righteous men avail much. But O the inexpressibly terrible end of treacherous ministers! Their honour or wealth avail them but little in the day of God's wrath. Happy is it when God, even by terrible things in righteousness, degrades and punishes them for the confirmation of his truths, and supplies their room with such as are qualified and faithful. And great care ought to be taken that none but such be admitted. But if God testify his call and approbation, all ought to receive and regard them as his ambassadors. Ever solicitous for the welfare of the church, we ought to commit all her matters to Jesus, as her kind head and gracious Lord of all things. And never let us, by lot, appeal to God in matters ludicrous or trifling, but only in cases of great importance which cannot be otherwise decided, and that with solemn prayer for his direction and a ready submission to his decision.

CHAPTER II. Ver. 1. *Pentecost.* One of the three great festivals in which all the males were required to appear at Jerusalem. It was called Pentecost (the fiftieth) because celebrated on the fiftieth, counting from the second day of the passover; that is, seven weeks after the 16th Nisan. Comp. Le. 23. 15, &c.; De. 16. 9, &c.; and see Josephus' *Antig.* iii. x. 6. It was also called the feast of weeks, De. 16. 10, and was considered a thanksgiving for the harvest, De. 16. 9, &c. *C.*

Ver. 5. Can this assertion be true, seeing the continent of America and Pacific Islands had not been discovered? Observe, the narrative does not say 'out of every country,' but 'out of every nation under heaven;' that is, men who were acquainted with every generic language—a statement which requires no figure for its defence, but which was simply and literally true. *C.*

Ver. 13. *Others.* Not other foreign Jews, for they would have recognized the speech of their several countries, but Jews of Jerusalem, to whom the foreign tongues would appear as the ravings of drunken men; or who, out of malice against the followers of Jesus, would willingly invent and propagate any plausible accusation that might discredit them with the people. *C.*

Ver. 23. *By wicked hands.* If Jesus was delivered by 'the determinate counsel and foreknowledge of God,' 'why doth he yet find fault? for who hath resisted his will?' God hath said it, and 'who art thou, O man, that replest against God,' Ro. 9. 19. But, still it is questioned, if God 'determined' that the event should come to pass, how could those who fulfilled his will be 'wicked?' or, if God 'determined' the act, is he not thereby represented as the author of sin? This, if really a question, is fair and reasonable; but if a cavil, most worthless and foolish. God cannot be the author of sin; for God is love, Ja. 1. 13; 1 Jn.

14 ¶ But [c]Peter, standing up with the eleven, lifted[d] up his voice, and said unto them, Ye men of Judea, and all *ye* that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing[e] it is *but* the third hour of the day.[7]

16 But this is that which was spoken by the prophet Joel:

17 And[g] it shall come to pass in the last days,[8] saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants and on my handmaidens I will pour out, in those days, of my Spirit; and they shall prophesy:

19 And[h] I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

20 The[i] sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:[9]

21 And[j] it shall come to pass, *that* whosoever shall call on the name of the Lord, shall be saved.[1]

22 Ye men of Israel, hear these words; Jesus[k] of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

23 Him,[l] being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

24 Whom[m] God hath raised up, having loosed the pains of death: because it was not [o]possible[2] that he should be holden of it.

25 For David speaketh concerning him, [p]I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved:

26 Therefore[q] did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer [r]thine Holy One to see corruption.

28 Thou[s] hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29 Men *and* brethren, let me[3] freely speak unto you [t]of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore[u] being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh he would raise up Christ to sit on his throne;

31 He,[v] seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 This[x] Jesus hath God raised up, whereof [y]we all are witnesses.

33 Therefore, [z]being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascended[4] into the heavens: but he saith himself, [a]The LORD said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the [b]house of Israel [c]know assuredly, that [d]God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

37 ¶ Now when they heard *this*, [e]they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?[5]

38 Then Peter said unto them, [g]Repent, and be baptized every one of you in the name of Jesus Christ, for the remission[6] of sins, and [h]ye shall receive the gift of the Holy Ghost.[7]

39 For 'the promise is unto you, and to your children, and to all that are afar off,[8] *even* as many as the Lord our God shall call.

40 And with many other words did he [i]testify and exhort, saying, Save yourselves from this untoward generation.

41 ¶ Then[k] they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

42 And[l] they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread,[9] and in prayers.

43 And[n] fear came upon every soul: and [o]many wonders and signs were done by the apostles.

44 And[p] all that believed were together, and had all things common;

45 And[q] sold their possessions and goods, and parted them to all *men*, as every man had need.

46 And[r] they, continuing daily with one accord in the temple, and breaking bread[1] from house to house,[2] did eat their meat with gladness and singleness of heart,

47 Praising[s] God, and having favour with all the people.[3] And[t] the Lord added to the church daily such as should be saved.[4]

A.M. cir. 4037. A.D. cir. 33.

c Jn. 18. 27. ch. 1. 15; ver. 38; 3. 12. 4. 8.
d Is. 58. 1. Ho. 8. 1.
e 1 Th. 5. 7.
7 Nine o'clock forenoon.
f Is. 44. 3-5. Joel 2. 28-32. Ps. 72. 6. Eze. 11. 19; 36. 27. Zec. 12. 10. Jn. 7. 38. ch. 10. 45; 21. 4, 9, 10; 11. 28; 16. 9. 1 Co. 12. 10. 1 Ti. 4. 1. 2 Ti. 3. 1-6. 2 Pe. 3. 3. 2 Co. 12. 1.
8 *The last days*—the days of Messiah. —*All flesh*—persons of all ranks and of all nations. The passage is quoted from Joel 2. 28-32, with some slight differences, partly by inversion of clauses, partly by supplying from the context an expository portion, and partly by exchanging one phrase for another; but, in all, the sense of the original is never changed, but merely rendered more obvious.—*C.*
h Joel 2. 30, 31. Mat. 24. 29. Lu. 21. 25. Mal. 4. 1, 5, 6. Zep. 1. 14-17.
i Mar. 13. 24. 2 Pe. 3. 7, 10.
9 See note on Mat. 24. 30, and the expository passages of Isaiah.—*C.*
j Joel 2. 32. Ps. 86. 5. Ro. 10. 13. 1 Co. 1. 2. He. 4. 16. ch. 9. 14, 15; 13. 46-48. Mat. 24. 14; 20. 13; 28. 19.
1 *Shall be saved* from the common ruin that shall overwhelm the unbelieving Jews (see note on Mat. 24. 16), which temporal event was a type of judgment to come.—*C.*
k Mat. 11. 4, 5. Lu. 7. 16; 24. 19-21. Jn. 3. 2; 5. 19, 36, 36. He. 2. 4. Jn. 10. 25, 38; 14. 10, 11; 15. 22-24. ch. 10. 38.
l Mat. 26. 24, 54. Lu. 22. 22, 53; 24. 44. Jn. 7. 30; 8. 20; 18. 11; 19. 11. ch. 4. 27, 28; 3. 13-15, 18; 5. 30. Ro. 4. 25; 8. 32. 1 Pe. 1. 20. Mat. 20. 19; 26. 45, 47; 27. 1.
m ver. 32; ch. 3. 15; 4. 10; 10. 40; 13. 30, 34; 17. 31. Lu. 24. 1. Ro. 4. 24, 25; 8. 11. 1 Co. 6. 14; 15. 15. He. 13. 20. 2 Co. 4. 14. Ep. 1. 20. Col. 2. 12. 1 Pe. 1. 21. 1 Th. 1. 10.
n Jn. 10. 18.
2 It was not 'possible' that death could hold captive eternal life. It was not 'possible,' because there was in him no sin whereby the violated law could detain him as a culprit.—*C.*
o Ps. 16. 8-11; 109. 31; 121. 5.
p Ps. 16. 9, 10. Ro. 8. 31.
q Da. 9. 24. Lu. 1. 35.
r Ps. 16. 11; 17. 15; 21. 4-6.
3 Or, *I may.*
s ch. 13. 36. 1 Ki. 2. 10.
u 2 Sa. 7. 12, 13; 23. 2. 1 Ch. 22. 10. Ps. 132. 11. Is. 9. 7. Lu. 1. 32, 33. Jn. 18. 36, 37. Ro. 1. 3, 4; 9. 5. 1 Ti. 1. 17. He. 6. 17. Re. 17. 14; 19. 16.

* The sense of their tremendous guilt as a nation, and as individuals, in having rejected and crucified the Messiah, now comes in full force upon their minds. They are overwhelmed with fear and remorse. They know not what to do. They can scarcely hope for pardon. Their bitter—almost hopeless cry was, '*Men, brethren, what shall we do?*'—*P.*

† 'Such as should be saved' is an unfortunate rendering. It would seem to point to the final purpose of God regarding them. This is not the meaning of the Greek, which ought to be translated '*those who were being saved*,' i.e. those who, attending upon and hearing the word, engaging in the exercise of prayer, looking to the one glorified Saviour, were thus in the use of the means of grace, and therefore in the way of salvation.—*P.*

A.M. cir. 4037. A.D. cir. 33.

v Ps. 16. 10. ch. 13. 31; ver. 27. 1 Pe. 1. 11, 12.
x See ver. 24, 27; ch. 3. 15, 26. Mat. xxviii. Mar. xvi. Lu. xxiv. Jn. xx. xxi.
y See ch. 1. 8, 22; 3. 15; 5. 32; 10. 39, 41.
z Mar. 16. 19. Lu. 24. 49. Jn. 14. 16, 26; 15. 26; 16. 7-13. ch. 1. 4, 8; 10. 45; 5. 31. Ep. 4. 8. Phi. 2. 9.
4 *David is not ascended.* This does not say that the spirit of David was not then, or is not now, in heaven (see 2 Co. 5. 6, 8); but that his body was still in the grave (ver. 29), resting in hope of that blessed resurrection of which Jesus had now become the first-fruits and head.—*C.*
a Ps. 110. 1; 8. 1. Mat. 22. 44. He. 1. 3, 13. 1 Co. 15. 25. Re. 3. 21. Ep. 1. 20.
b Zec. 12. 1.
c Jn. 17. 3; 6. 69.
d Mat. 28. 18. Ep. 1. 20-23. Phi. 2. 9-11. ch. 5. 31; 10. 36. Jn. 3. 35. Ps. 2. 2, 6-8.
e Eze. 7. 16. Zec. 12. 10. Lu. 3. 10. Je. 6. 16. ch. 9. 6; 16. 30. Jn. 16. 8-11. Ro. 7. 9.
5 See note * in first column.
g Mat. 3. 6, 8. Mar. 1. 4, 15. ch. 3. 19; 22. 16. 1 Jn. 1. 7. Tit. 3. 5. Is. 1. 18; 55. 7. Lu. 24. 47.
6 *For the remission.* Rather, 'unto the remission of sins'—which remission is not in baptism, but in that blood of Jesus to which baptism, the sign and seal of faith, conducts. Ep. 1. 7. 1 Jn. 1. 7.—*C.*
h ver. 16-18; ch. 8. 15-17; 10. 44, 45; 19. 6.
7 The result of the baptism which Peter here enjoins, and which he represents as *preceded by repentance, and accompanied by faith*, is 1st, remission of sin; and 2d, the gift of the Holy Ghost.—*P.*
i Gal. 3. 16. Ro. 9. 8. Ge. 17. 7. Joel 2. 28. Je. 31. 34. Zec. 13. 1. ch. 3. 25, 26; 9. 15; 10. 34, 44; 11. 1, 18; 13. 31, 46-48; xiv.-xix.; 22. 21; 28. 28. Ep. 3. 3-8; 2. 13, 17.
8 The Jews scattered abroad, and the Gentiles who were 'aliens to the commonwealth, and strangers to the covenants of promise,' ch. 10. 45; 11. 15-18; 14. 27; 15. 3. Ep. 2. 12.—*C.*
j ch. 20. 21. 2 Co. 6. 17. Mat. 15. 14. Lu. 21. 36.
k Ps. 110. 3. Mat. 13. 23. ch. 1. 15; 4. 4; 5. 14. Ps. 72. 16, 17. Mat. 16. 18.
l ch. 1. 14; 4. 32; 5. 12; 6. 4; 20. 7; ver. 46. Ro. 12. 12. Ep. 6. 18. Col. 4. 2. 1 Co. 11. 2. He. 10. 25. Jude 19.
9 As intermediate between 'doctrine' and 'prayers,' the 'breaking of bread' seems to point to the Lord's supper.—*C.*
n Es. 8. 17. ch. 5. 5, 11. Lu. 7. 16. Mar. 7. 37.
o Jn. 14. 12. ch. 3. 6; 4. 30; 5. 12, 15; 8. 7, 13; 9. 34, 40; 13. 11; 14. 10; 16. 18; 19. 11, 12; 28. 8. Mar. 16. 17.
p Phi. 2. 2, 4. ch. 4. 32, 34; 5. 4 ver. 45.
q ch. 4. 34, 37; 5. 1, 2. Is. 58. 7, 10. 2 Co. 9. 1, 9. 1 Jn. 3. 17. Mat. 19. 21; 6. 19, 20. Lu. 12. 33; 16. 9. 1 Ti. 6. 19.
1 *Bread*, from what follows, seems here to signify ordinary food.—*C.*
2 Or, *at home.*
3 *Favour with all the people.* Perhaps better,—'having charity towards all the people.'—*C.*
4 See note † in first column.
r Lu. 24. 53. ch. 1. 14; 3. 1; 16. 4; 5. 42; 20. 7. *s* Lu. 2. 52. ch. 4. 21, 33. Ro. 14. 8. *t* ch. 5. 14; 11. 24; 13. 48. Ro. 8. 30. Is. 43. 6; 49. 12; 56. 8.

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4. 8. God therefore does not, cannot, 'determine' that men should sin; that is, should become 'wicked.' But God 'foreknows' that men, of their own rebellious hearts, will sin, will be 'wicked;' and God, as a judge, can only give them up to their own hearts' lusts, and to walk in their own 'counsels,' Ps. 81. 12; Ro. 1. 24, 28. So that while men act freely, the event is 'determined,' because the judgment 'allowing freedom' is fixed and certain. *C.*

REFLECTIONS.—It was impossible that Jesus, who by obedience unto death had honored his Father's law and justice, should be held a prisoner in the grave. And glorious are the fruits of his resurrection and exaltation to his Father's right hand. Yea, astonishing is the effusion of the Holy Ghost thereby to qualify his preachers and to awaken hearers.—Quickly he comes to them who, with united hearts, wait and cry for his

CHAPTER III.

1 Peter preaching to the people that came to see a lame man restored to his feet, 12 professeth the cure not to have been wrought by his or John's own power, or holiness, but by God, and his Son Jesus, and through faith in his name: 13 withal reprehending them for crucifying Jesus. 17 Which because they did it through ignorance, and that thereby were fulfilled God's determinate counsel, and the scriptures: 19 he exhorteth them by repentance and faith to seek remission of their sins, and salvation in the same Jesus.

NOW Peter[a] and John went up together into the temple at the hour of prayer, *being* the ninth *hour*.[1]

2 And a certain man, [b]lame from his mother's womb, was carried, whom they laid daily at the gate of the temple which is called Beautiful,[2] to ask[c] alms of them that entered into the temple;

3 Who, seeing Peter and John about to go into the temple, asked an alms.

4 And [d]Peter, fastening his eyes upon him, with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, [e]Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk.[3]

7 And he took him by the right hand, and lifted *him* up: and [g]immediately his feet and ankle bones received strength.

8 And [h]he, leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 And[i] all the people saw him walking and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and [j]they were filled with wonder and amazement at that which had happened unto him.

11 And, as the lame man which was healed held Peter and John, all the people ran together unto them, in [k]the porch that is called Solomon's, greatly wondering.

12 ¶ And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as[l] though by our own power or holiness we had made this man to walk?

13 The[m] God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath [o]glorified his Son Jesus; whom [p]ye delivered up, and denied him in the presence of Pilate,[4] when he was determined to let *him* go.

14 But[q] ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

15 And killed the Prince[5] of life, [r]whom God hath raised from the dead; whereof we are witnesses.

16 And his name,[6] through [s]faith in his name, hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that [t]through ignorance[7] ye did *it*, as *did* also your rulers.

18 But[u] those things, which God before had showed by the mouth of all his prophets,[8] that Christ should suffer, he hath so fulfilled.

19 Repent[v] ye therefore, and be [x]converted, that your sins may be blotted out, when [y]the times of refreshing shall come from the presence of the Lord;

20 And he shall [z]send Jesus Christ, which [a]before was preached unto you:

21 Whom[b] the heaven must receive until the times of [c]restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

22 For Moses truly said unto the fathers, [d]A Prophet shall the Lord your God [e]raise up unto you of your brethren, [g]like unto me; him shall ye [h]hear in all things whatsoever he shall say unto you.

23 And it shall come to pass, [i]*that* every soul, which will not hear that Prophet, shall be destroyed from among the people.

24 Yea,[j] and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days.[9]

25 Ye[k] are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, [l]And in thy seed shall all the kindreds of the earth be blessed.

26 Unto[n] you first God, having raised up his Son Jesus, sent him to [o]bless you, in [p]turning away every one of you from his iniquities.[1]

A.M. cir. 4037. A.D. cir. 33.

CHAP. III.

a Lu.24.53. ch.5.21, 25.

1 It was customary for the Jews to pray three times a day, Ps. 55.17. Da.6.10. Morning prayer was offered at the Jewish third hour, corresponding to our nine; noon, at the sixth hour, twelve; evening, at the ninth hour, three in the afternoon.—*C.*

b ch.4.22;14.8.

2 This gate was added to the court of the Gentiles by Herod the Great; and was, according to Josephus, thirty cubits high, and fifteen broad.—*C.*

c Jn.9.8.ver.10.

d ch.14.9.

e Mat. 10. 9. 1 Pe. 4. 10, 11. Mat.7.22. Mar. 16.17.ch.4.7,10.

3 'In the name of Jesus'—by the power inherent in that name, the power delegated to me his apostle that I may evidence my apostleship, and the truth of that gospel which I am commissioned by Jesus to preach. This was a wondrous testimony to Christ. It was, when fairly considered, irresistible. —*C.*

g Mat. 8. 3,13, 15; 9. 22;12.13;15.28.

h Is. 35.6. Mar.2.11, 12. Jn.5.8,9.

i ch.4.16,21,22.

j ch.2.7,12;4.13. Mat. 9.33;12.23.

k ch.5.12. Jn.10.23.

l Ps.115.1. Jn.15.5. 2 Co.3.5.

m ch. 5. 30, 31. Mat. 22.32. Ex.3.6,15,16;4.5. Lu.20.37,38.

o Jn.7.39;12.16;13.31, 32;17.1,5. ch.2.36;5.31. Ep.1.20 to Phi.2.8-11. He. 2.9. Re.1.5,18. Ps. cx.

p Mat. 27. 2, 17–25. Mar.15.1, 9. Jn. 18. 40; 19. 15. Lu. 23. 1, 16–23; ch.2.23;4.26–28;5.30.

* How could they be said to have denied Jesus 'through ignorance,' in face of all his miracles? Their eyes were blinded through prejudice in favour of a temporal king and conqueror, and therefore the meek and lowly Jesus they could not acknowledge. Their ignorance was highly criminal, for it was prejudice against evidence—still it was ignorance; and therefore the apostle adduces it, not as an excuse for former sin, but as an argument for present repentance.—*C.*

† Being announced in the first prophecy (Ge.3.15) as the 'seed of the woman,' he was thus under a broken law, and so liable to its penalty—sorrow, labour, and death—before he could accomplish the work of salvation. Subsequently every sacrifice pointed to him as a sufferer, while all the prophets, but especially David, Isaiah, and Daniel, describe him in the plainest terms as sold, scourged, wounded, and crucified.—*C.*

A.M. cir. 4037. A.D. cir. 33.

4 *In the presence of Pilate.* 'Against the face of Pilate'—in opposition to his expressed wishes and reasonings in favour of his innocence.—*C.*

q Ps.16.10. Lu. 1.35. Mat.27.20. Mar.15.11. Lu. 23.18,25. Jn.18.40. ch. 13. 28; 7.52; 22. 14, with Re. 3. 7. He.7.26. Jn.1.41; 15,16, 36; 5.21, 26;6.40;10.10,28; 11.25; 14.6,19;17.2. Col.3.3,4. 2 Ti.1.10.1 Jn.5.11,20.

5 Or, *Author.*

r ch. 1. 3; 2.24,27,31, 32; 10. 39, 40; 13. 30–37; 17.31. Mat.28.2–6. Ep. 1.20. Ro.1.4;4.25;6.4,8. 11.1 Pe.1.21.

6 Power and authority, ver.6;ch.4.7,10.

s ch.14.9. Lu.7.50. 1 Pe.1.21. Mat.15.28.

t Lu.23.34. Jn. 7. 26, 48;16.3.ch.13.27.1 Ti.1. 13.1 Co.2.8.2 Co.3.14.

7 See note * in first column.

u Lu. 24. 44. ch. 26. 22,23. Jn.1.45. Ps. xxii. lxix. Is.l.liii., &c.

8 See note † in first column.

v Mat.3.2; 14.17. Is. 43.25;44.22; 55.7. ch.2. 38. Ne.1.4. Ps.51.1,2,9; 103.14.

x Is.1.16-20. Joel 2.13.

y Je.31.23-25. Zep.3. 14-20. Re.21.4. 2 Ti. 1. 18. Ps.17 15. Lu.16.25. Re.17.14,15. Ro.11.25. 2 Th.1.7,10.

z ch.1.11;17-31. He. 9.28.

a ver. 22, 24; ch. 10. 43.Col.2.17.

b ch.1.11. He.1.3; 4. 14;8.1;10.12,13.

c Mat.17.11. Ro.8.21. 2 Pe. 3. 13, with 1. 21. Lu.1.70.

d De.18.15-19. ch.7. 37.

e Je. 23. 5,6. Ga.4.4. Ro.8.3. He.2.11,12.

g Jn.1.17,18. He.3.2 -5.

h Mat. 17. 5. He.12. 25.

i De.18.19. He.2.2,3; 10.29;12.25. Ex.23.21. 1 Sa.2.25.

j Lu.24.25,27,44. Jn. 1.45. ch.10.43;13.27;26. 22,23; 28.25. Ro.3.21. 1 Pe.1.10–12.

9 *These days* of Messiah, specially characterized by the outpouring of the Spirit foretold by Joel, and the working of the miracles described by Isaiah, Joel 2. 28. Is.29.18.—*C.*

k Ro.9.4;15.8. Ps.50.7; 81.8–10. Ex. 2.39;13.26.

l Ge. 12. 3; 18. 18; 22. 18;26.4; 28.14. Ga. 3. 8, 16. ch.2.39. Ro.15.8–12, 16,19.

† This was the grand object of Christ's death and resurrection. The Jews had the fullest opportunities given them of seeing and testing the evidences of our Lord's divine mission both before and after his death. To the Jews the apostles were first sent; and among the Jews the palpable proofs of the Holy Spirit's advent, and the wondrous results of his work in the minds of the apostles, and on the hearts of the people were manifested. The object of all being to turn them from their sin of unbelief, and to lead them to faith in God.—*P.*

m Ps.72.17. Ep.1.3. Ga. 3.9,13,14,22.

o Is. 59.20. Da.9.24. Mal.3.1–3. Mat.1.21. Tit.2.11–14. 1 Jn.3.5,8. ver.19.

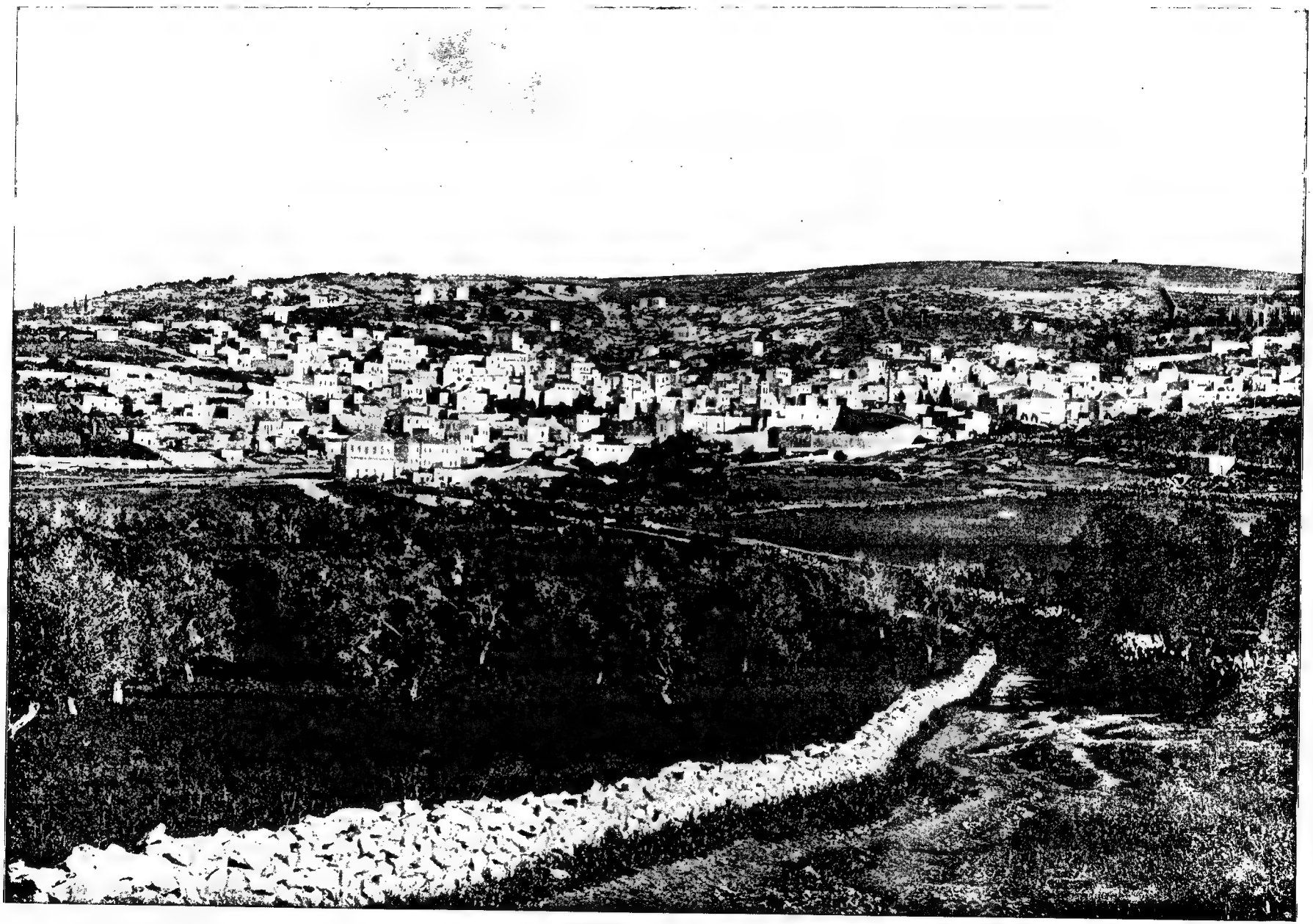
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presence. And he can suddenly effect a great spreading and understanding of the gospel, and fulfilment of ancient predictions. What bold resolution he gives his lately so timorous disciples! How open their avowal of Jesus' messiahship, divinity, and resurrection from the dead, where he had been lately crucified as a notorious malefactor! Great is the wisdom and power of God in thus overruling the wickedness of men for his own glory, for the honour of Christ, and the salvation of men. But his purpose, or overruling providence, in no respect excuses or extenuates our guilt. Alas! how perversely men will continue opposing and reviling the most evident manifestations of God's power and goodness till the Holy Ghost begins to work in their heart! But then the most wonderful effects will follow—the deepest impressions of divine truths; a thorough conviction and self-debasement; earnest inquiries after salvation: the most unfeigned faith and sincere repentance; dedication of men's riches and their children to the Lord; faithful subjection to Christ and to his gospel; joining in religious fellowship with his people; an observation of his commandments; delightful and reverential regard to his ordinances; grateful praise for his kindness, and zeal for his glory; heavenly-mindedness, contempt of this world, and compassionate love to poor fellow-saints; and a daily addition of members to the church.

CHAPTER III. Ver. 19. *Repent.* Change your minds.—*Be converted.* Change your conduct—doing both, not in order to believing, but as the necessary consequences of believing the evidence now furnished to your eyes and your understandings. *C.*

Ver. 21. *The times of restitution.* The times when all prophecy shall have been accomplished in the restoration of the Jews and the conversion of the Gentiles;—when Christ shall be truly acknowledged as King in Zion, and head over all things to the church.—Even so, come, Lord Jesus—come quickly! *C.*

REFLECTIONS.—Thrice happy are they, whose hearts are so fitted for devotion, that the returning seasons of it, in public or private, are always welcome! And if men heartily love prayer, they will never think morning and evening too frequent for it. Many, rich in faith, are poor and destitute in this world: but the blessings of grace do more than balance their wants. It is good to attend God's ordinances in expectation of his favours. If he apprehend us by his Spirit, we shall lay hold on him by faith. And if we obtain his deliverances, we ought to triumph in his praise, and even dearly to regard the honoured instruments of our deliverance. But the more God honours ministers, the more should they lay out themselves for his honour, and take every opportunity of doing good to souls.—How glorious is our exalted Saviour! And safely may we believe his apostles' testimony concerning him. In him ancient predictions are fulfilled. And through believing dependence on his power and authority the



NAZARETH FROM THE EAST. [Acts, iii:22.]—We are permitted here to look upon the beautiful little mountain city where lived the prophet the Lord raised up, like unto Moses, but greater than Moses, for He who was prophet was at the same time priest and king. In the valley are the olive trees, whose very names call up Palestine and the East. Rising gradually up the sides of the hill are the white two-story houses, built of stone, and furnishing all that is necessary to make a striking and attractive picture. No one can ever tire of Nazareth. Valleys, mountains, transparent atmosphere, and deep, overbending skies unite with the beautiful stone houses to make a picture worthy the brush of Raphael. The Savior, who grew up here, and who spent so many of the years of His manhood here, is gone, but His spirit lends enchantment to the place.

CHAPTER IV.

1 *The rulers of the Jews offended with Peter's sermon,* 4 *(though thousands of the people were converted that heard the word), imprison him and John.* 5 *After, upon examination, Peter boldly avouching the lame man to be healed by the name of Jesus, and that by the same Jesus only we must be eternally saved,* 13 *then command him and John to preach no more in that name, adding also threatening;* 23 *whereupon the church fleeth to prayer.* 31 *And God, by moving the place where they were assembled, testified that he heard their prayer, confirming the church with the gift of the Holy Ghost, and with mutual love and charity.*

AND as they spake unto the people, [a]the priests, and the [1]captain[2] of the temple, and the Sadducees,[b] came upon them,

2 Being[c] grieved that they taught the people, and preached [d]through Jesus the resurrection from the dead.

3 And they laid hands on them, and [e]put *them* in hold unto the next day: for it was now eventide.

4 Howbeit [f]many of them which heard the word believed; and the number of the men was about five thousand.[3]

5 ¶ And it came to pass on the morrow, that their[h] rulers, and elders, and scribes,

6 And Annas[4] the high-priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high-priest, were gathered together at Jerusalem.

7 And when they had [i]set them in the midst, they asked, [j]By what power,[5] or by what name, have ye done this?

8 Then Peter, [k]filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the [l]good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that by the name[6] of Jesus Christ of Nazareth, [m]whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole.

11 This[o] is the stone which was set at nought of you builders, which is become the head of the corner.

12 Neither[p] is there salvation[7] in any other: for there is none other name under heaven given among men, whereby we must be saved.

13 ¶ Now when they saw the boldness of Peter and John, and perceived that they were [q]unlearned[8] and ignorant men, they marvelled;[9] and[r] they took knowledge[1] of them, that they had been with Jesus.

14 And[s] beholding the man which was healed standing with them, they could say nothing against it.

A.M. cir. 4037.
A.D. cir. 33.

CHAP. IV.

a ch. 5. 17. Ho. 6. 9. Lu. 3. 52. Jn. 18. 3.

1 Or, *ruler.*

2 *Captain* of the military guards and watches for preserving order and peace in the temple.—*C.*

b Mat. 22. 23. ch. 23. 8.

c ch 5. 17, 24. 34. 13. 45. Ge. 3. 15. Nu. 2. 10. Job 5. 2. Ec. 4. 4.

d 1 Co. 15. 20. ch. 3. 13—21. 26; 23. 8 Mat. 22. 23.

e Mat. 10. 17—22; 24. 9. Lu. 21. 12—18. Jn. 10. 24. ch. 5. 18; 16. 23, 24.

f See ch. 2. 37, 41, 47; 28. 24. Ge. 49. 10. Is. 45. 24; 49. 24, 25. Jn. 12. 24; 14. 1. Ro 10. 17.

3 Rather, 'The number of the men became five thousand,' by means of the additional converts that now were added to the church.—*C.*

h Mat. 26. 3, 57; 27. 1. Lu. 3. 2. Jn. 11. 47, 49; 18. 13, 14. Ps. 2. 1, 2, 3. 1.

4 Annas was not at this time actually high priest, but had filled that office eleven years, and bore the title all his life afterward. Caiaphas, his son-in-law, was now the high-priest.

i Mat. 10. 17; 24. 9. ch. 5. 27. Mar. 13. 9.

j Ex. 2. 14. Mat. 21. 23. Jn. 2. 18. ch. 7. 27.

5 See note 1 below.

k ver. 31; ch. 7. 55. Mat. 10. 19. Lu. 12. 11, 12. Je. 8. 9, 18, 19.

l ch. 3. 7.

6 Or, *power* or *authority*, ver. 7; ch. 3. 6, 16.

m ch. 2. 23, 24; 3. 13—15; 13. 27—30 Mat. 20. 18, 19; xxvi.—xxviii. Mar. xiv.—xvi. Lu. xxii.—xxiv. Jn. xviii.—xx.

n Ps. 118. 22. Mat. 21. 42. Is. 28. 16; 49. 7; 53. 3. Ro. 9. 33. 1 Pe. 2. 7, 8.

o Jn. 14. 6; 3. 18, 36. Mat. 1. 21. ch. 10. 43. Ro. 3. 24. 1 Ti. 2. 5, 6. Ps. 45. 17.

7 *Salvation* originally signifies either the healing of disease or deliverance from enemies. In this example a bodily infirmity is taken as a visible and impressive emblem of sin, and healing, of spiritual salvation by Jesus Christ.—*C.*

p ch. 2. 7, 12. Mat. 4. 18—22; 11. 25. 1 Co. 1. 27.

8 *Unlearned.* Without more than the ordinary education of a Jew familiar with the Scriptures. — *Ignorant.* Rather, 'plebeians,' men of no rank or influence.—*C.*

9 The exact meaning of this verse is rather obscured by the English version. Its meaning may be stated thus:—'*And seeing the boldness of Peter and John, and having had previous knowledge that they were unlettered* (i.e. men not regularly instructed in the schools of rabbinical learning) *and untrained* (i.e. men who had not received a professional training, such as, in the opinion of Jewish rulers, would fit them for speaking and judging on matters of faith), they wondered,' &c.—*P.*

q Mat. 10. 1—4. ch. 1. 2, 13; 2. 21; 10. 39.

1 *Took knowledge.* Recognized them as companions of Jesus.—*C.*

s ver. 10, 16; ch. 3. 8—12; 19. 36.

By what power? Not meaning to ask 'by what gift of the power of God;' but 'by what satanic power have you done this?' thus implying the same accusation they had framed against the Lord.—*By what name!* 'What spirit do you invoke, which demon-god do you call to your aid?' Thus assuming them guilty of some forbidden intercourse with evil spirits, which, if they had confessed, they might legally be put to death.—*C.*

t ver. 1, 5, 6.

u Jn. 11. 47, 48; 12. 18, 19. ch. 3. 9; ver. 14.

w ch. 5. 28, 40. 1 Th. 2. 16. Ps. 2. 1. 3. Jn. 15. 18—21. Mat. 10. 22.

x Ex. 1. 17. ch. 5. 29. Ga. 1. 10.

y Je. 20. 9. Mat. 10. 27. Mar. 16. 15. ch. 1. 8, 22; 2. 32; 3. 15; 10. 39, 41; 22. 15; 5. 32; 13. 31. 1 Jn. 1. 1—3. 2 Pe. 1. 16.

2 This was a noble answer. It shows that the Holy Spirit had not descended upon them in vain. It proves that Christ's promise was now fulfilled as recorded in Mar. 13. 11. Their conduct before the rulers at this time contrasts nobly with that which they exhibited when their Master was seized in Gethsemane.—*P.*

z ver. 17, 18; ch. 5. 28, 40.

a Ps. 31. 15. Lu. 21. 18.

b ch. 5. 26. Mat. 14. 5; 21. 26. Lu. 20. 6, 19; 22. 2.

c ch. 3. 6—11; 5. 13; ver. 16.

d ch. 3. 2. Jn. 5. 5. Lu. 13. 10. Mat. 9. 20.

e Ps. 119. 63; 15. 4; 16. 3. Pr. 13. 20. ch. 1. 13; 2. 44—46; 12. 12.

f Ps. 103. 1, 2; 107. 1, 2, &c.

h 2 Ki. 19. 15. Ge. 1. ii. Ex. 20. 11. Je. 32. 17.

i Ps. 2. 1—3, with ver. 27—29 Mat. 16. 18.

j He. 7. 26. Lu. 1. 35, 15. 61. 1. Jn. 10. 36. ch. 3. 14; 2. 36. Ps. 2. 6.

k Lu. xxii. xxiii. Mat. xxvi. xxvii. Mar. xiv. xv. Jn. xviii. xix. ch. 2. 23.

l Mat. 26. 24, 53. Lu. 22. 22; 24. 25—27, 41. ch. 2. 23; 3. 18; 13. 27—29. Pr. 21. 30 Is. 46. 10, 53. 10.

3 See note on ch. 2. 23. It is the counsel and purpose of God to save sinners —Jesus Christ comes to fulfil that purpose, saying, 'Lo, I come to do thy will.' That will must needs be fulfilled by the death of the Redeemer. He. 9. 16, and God 'determines' two things in his 'counsel,' and fulfils them by his 'hand;' first, to give up his Son to die for sinners; secondly, to give up sinners to their own will, so that, while rebels to his law, they shall yet most assuredly accomplish his work.—*C.*

n ver. 13, 31; ch. 9. 27; 13. 46; 14. 3; 19. 8; 26. 26; 28. 31. Ep. 6. 19, 20. Eze. 2. 6. Is. 58. 1. 2 Th. 3. 1.

o ch. 2. 22, 43; 3. 6—12, 16; 5. 12, 15; 9. 34, 40; 19. 12.

4 The humility of the apostles was equal to their boldness. They acknowledged that the strength they were enabled to exhibit was not their own. It was divine. They prayed for more, not merely that they might be kept firm; but that by their firmness, and by the miracles which they, as instruments of God, might perform, the kingdom of Christ might be extended and souls saved.—*P.*

p ch. 16. 26. 2 Co. 10. 4, 5. Joel 2. 28. ch. 2. 2, 4.

15 But when they had commanded them to go aside out of the council, [t]they conferred among themselves,

16 Saying, [u]What shall we do to these men? for that indeed a notable miracle hath been done by them *is* manifest to all them that dwell in Jerusalem; and we cannot deny *it.*

17 But that it spread no further among the people, let us [w]straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

19 But Peter and John answered and said unto them, [z]Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

20 For[y] we cannot but speak the things which we have seen and heard.[2]

21 So when they had further [a]threatened them, they [c]let them go, finding nothing how they might punish them, [b]because of the people: for all *men* glorified God for [c]that which was done.

22 For the man was above [d]forty years old on whom this miracle of healing was showed.

23 ¶ And being let go, they went [e]to their own company, and reported all that the chief priests and elders had said unto them.

24 And when they heard [g]that, they lifted up their voice to God with one accord, and said, Lord, [h]thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is;

25 Who by the mouth of thy servant David hast said, [i]Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth, against thy [j]holy child Jesus, whom thou hast anointed, [k]both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28 For[l] to do whatsoever thy hand and thy counsel determined[3] before to be done.

29 And now, Lord, behold their threatenings: and grant unto thy servants, that with [n]all boldness they may speak thy word,

30 By[o] stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.[4]

31 ¶ And[p] when they had prayed, the place was shaken where they were assembled together;

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most amazing miracles have been wrought. Marvellous is the wisdom and power of God in making even the most daring wickedness of men the great means of bringing about our salvation! And extensive is the instruction, ample the pardons, gracious the reformation, and abundant the blessings which Jesus Christ bestows on the chief of sinners. What delightful encouragement is this to faith and repentance, that, in his seasons of mercy, we may find rest and refreshment to our souls! What excitement to rejoice in his exaltation, and to wait for his return to judgment!

CHAPTER IV. REFLECTIONS.—Men who heartily hate one another, often cordially unite in opposition to Christ, his gospel, and his servants. But it is delightful when fierce persecution animates to a prudent zeal for Christ's honour, and when he balances it by the conversion of multitudes of hardened sinners. For if ministers preach Christ faithfully and successfully, they must expect trouble for it. Rich, full, and free is that salvation for sinful men which is in him alone. It is necessary always to believe and receive it, and in our stations to exhibit and declare it. Excellent is the cause of the gospel; and nothing but absurd rage and overbearing violence can ever oppose it. But in the most violent opposition Jesus can inspire his most cowardly servants with wisdom and courage to make

and they were all filled with the Holy Ghost, and [q]they spake the word of God with boldness.

32 And[r] the multitude of them that believed were of one heart, and of one soul: neither said any *of them* that ought of the things which he possessed was his own; but they had all things common.[5]

33 And[s] with great power gave the apostles witness of the resurrection of the Lord Jesus: and [t]great grace was upon them all.

34 Neither[u] was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And laid *them* down at the apostles' feet: and distribution was made unto every man according as he had need.

36 And [v]Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite,[6] *and* of the country of Cyprus,

37 Having land, [w]sold *it*, and brought the money, and laid *it* at the apostles' feet.

CHAPTER V.

5 After that Ananias and Sapphira his wife, for their hypocrisy, at Peter's rebuke had fallen down dead, 12 and that the rest of the apostles had wrought many miracles, 14 to the increase of the faith, 17 the apostles are again imprisoned, 19 but delivered by an angel, bidding them to preach openly to all: 21 when, after their teaching accordingly in the temple, 29 and before the council, 33 they are in danger to be killed; through the advice of Gamaliel, a great counsellor among the Jews, they be kept alive, 40 and are but beaten: for which they glorify God, and cease no day from preaching.

BUT a[a] certain man named Ananias, with Sapphira his wife, sold a possession,

2 And[b] kept back[1] *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid *it* at the apostles' feet.[2]

3 But Peter said, Ananias, why [c]hath Satan filled thine heart to lie[3] to the Holy Ghost, and to [d]keep back *part* of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto[e] God.[4]

5 And Ananias, hearing these words, [f]fell down, and gave up the ghost: and [h]great fear came on all them that heard these things.

6 And the young men arose, [i]wound him up, and carried *him* out, and buried *him*.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have [j]agreed together to [k]tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

10 Then[l] fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

11 And [m]great fear[5] came upon all the church, and upon as many as heard these things.

12 ¶ And[o] by the hands of the apostles were many signs and wonders wrought among the people; (and [p]they were all with one accord in Solomon's porch.

13 And[q] of the rest durst no man join himself to them: but the people magnified them.

14 And[r] believers were the more added to the Lord, multitudes both of men and women.)

15 Insomuch that they brought forth the sick into the streets,[6] and laid *them* on beds and couches, that at the least [s]the shadow of Peter passing by might overshadow some of them.[7]

16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were [t]healed every one.

17 ¶ Then[u] the high-priest rose up, and all they that were with him, (which is the sect of the [v]Sadducees,) and were filled with indignation,[8]

18 And[w] laid their hands on the apostles, and put them in the common prison.

A.M. cir. 4037. A.D. cir. 33.

q ver.29.

r ch.2.44-46.Eze.11.19.1 Co.1.10.Ep.4.3-6. ver.34-37.1 Pe.3.8.Ro.15.5,6. 2 Co.13.11. Phi.2.2.

5 They had the necessary use, not the possession of all things 'in common.'—*C.*

s Ro. 15. 19. Mat. 7. 29. 1 Th.1.5. 1 Co.2. 4. ch. 1. 8, 22; 2. 22; 5. 29. Lu.11.48,49.

t Jn. 1. 16. Lu. 2. 52. ch.2.47.1 Co.15.10.

u ver.32,37;ch.2.45; 5.1-3; 6.1. Mar. 10. 21. Ja.1.27. 1 Jn.3.17. Lu. 12.33;16.9.1 Ti.6.19.

v Not Mat. 13. 55. Mar.15.40.

6 *A Levite* could legally inherit no land, Nu. 18. 20; but he might have purchased, for a fixed period, in any of the tribes—might have received it as a gift or legacy from a relative,—or it might have been situated in Cyprus, where he might buy or sell on whatever terms the local laws permitted. —*C.*

x Mat.19.29. Lu.12. 33;16.9. 1 Ti. 6.19. Pr. 11.24,25;3.9.Ec.11.1,2.

CHAP. V.

a 2Ti.2.20. Jn. 6. 70. Phi.3.19.

b ch.4.34,37.Jos.7.1. Mal.3.8, 9. Ro.2. 22. 1 Ti.6.10.2 Ki.5.20.

1 *Kept back.* 'Fraudulently secreted'—pretending, through ostentation of generosity, to have given the whole.—*C.*

2 By the sale of their field, and the bringing in of the money, they in fact professed to give the *whole price* as a gift of brotherly love to the common stock; but their aim was to get for themselves the credit of holy love and zeal for *one portion* of the price, whereas they had selfishly kept back the other portion for themselves. They wished to serve *two* masters, but to appear to serve only *one*' (*Meyer*).—*P.*

c Jn.13.2,27;8.44.Lu. 22.3.

3 Or, *to deceive*, Ps. 94.7. Is. 29. 15. Ho. 11. 12.

d Nu.30.2.De.23.21. Ec.5.4.Ps.50.14.Pr.20. 25. ver.2,4,9. Ro.2.21, 22.

e Ps.139.4.

f 2Co. 10. 6. Nu. 14. 36,38.ver.10.

4 Since, in ver. 3, they are accused of lying to the 'Holy Ghost,' and here of lying to 'God,' it follows, without question, either that the apostles spoke in a most unguarded manner, or that the Holy Ghost is God. But

A.M. cir. 4037. A.D. cir. 33.

in an unguarded manner they could not speak, for they spoke by the Holy Ghost himself; therefore, he must be God, and in this case is represented as searching and communicating the secrets of men's hearts — manifesting his Godhead by the attribute of omniscience. See ver.9.—*C.*

h ch.2.43;ver.11.Ps. 64.9;119.120.

i Jn.19.40.

j ver.2.Ps.50.18.Ge. 3.6.

k Ex.17.2.Nu.14.22. Ps. 78. 18, 56; 95. 8, 9. 1 Co.10.9,ver.3,4.

l ver.5.

m ch.2.43.

5 There came upon the true members of the church a great dread of falling into the sin of hypocrisy; and upon others a fear of joining them for the sake of their alms and benefactions, seeing their lives might be endangered by insincere and selfish profession.—*Note*, This awful judgment seems to have been intended: (1) As a protection to the church against selfish and idle impostors, attracted by their liberality, but neither believers in their doctrine, nor partakers of their spirit. (2) As a lesson to all church rulers, never to purchase proselytes to themselves, while they should merely look for converts to Christ. See ver. 13. —*C.*

o Mar. 16. 17, 18. Jn. 14.12. ch.2.22,43;3.6,7; 4.30;9.33,40;13.11;14.3, 8; 16.16; 19.6,11,12; 20. 9;28.8. Ro.15.19. 2 Co. 12.12. He.2.4.

p ch.2.46; 3.11; 4.32. Jn.10.23.

q Jn.9.22; 12. 42; 19. 38. or 1 Ki. 17. 18. Lu. 5.8.2 Sa.6.9. 1 Sa.6.19, 20. Is.33.14.ch.2.41,47; 4.21,33.

r ch.2.41,47;4.4;6.7. Is.45.24. Ga. 3. 28. ch. 10.34.

6 Or, *in every street.*

s ch.19.12. Jn.14.12. Mat.9.21;14.36.

7 The miracles and the fame of the apostles appear now, by the power of the Holy Spirit conferred upon them, to have equalled, if they did not even surpass, those of Christ himself. His promise was here again remarkably fulfilled. Comp. Jn. 14. 12.—*P.*

t Mar.16.17,18; 6.56; 7.37. Mat.12.15; 14.14. Jn.14.12.Ja.5.16.

u ch.4.1.

v ch.4.1,2.

8 Or, *envy*, Job 5.2. Pr.27.4.Ec.4.4.

w ch.4.3;12.5-7;16.23 -27. Mat.10.17-22; 24. 9.Jn.16.2,3.

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an open and bold confession of himself and his truths; and by them he can confound their most potent and learned opposers, and even convince their consciences of the inconceivable advantage of fellowship with him. Easily he restrains the wrath of men, and makes the remainder of it to praise him. And it is manifest that, however despised by men in authority, he is the head and Lord of his church. In every case it is much better to obey God than men. He is the almighty JEHOVAH, the Maker and Governor of all things. He rules the world in the interests of righteousness. All events are a fulfilment of his inspired oracles, and expression of his laws. In every time of need let us therefore address him by solemn prayer. Often he hears and answers in mercy while his people are yet speaking. And if he be with us, we need neither fear nor anxiously care who is against us. He knows every plot and every threatening of our enemies; and his presence and blessing are sufficient to encourage our perseverance in much tribulation. Heavenly is the delight and comfort that his Spirit can produce in our hearts. Yea, he can even make us rejoice in persecution for his sake. And glorious is the church when ministers are remarkably faithful and useful, and Christians so knit together as to be ready to give all they have for the relief of their indigent brethren.

CHAPTER V. Ver. 31. *To give repentance*, by giving time for consideration between the warning and the judgment, as God gave to the world between the preaching of Noah and the coming of the flood, and by presenting and applying, through the Spirit, the only sufficient arguments for repentance, the love, mercy, and free grace of God in Christ Jesus. *C.*

Ver. 36. Josephus places an insurrection under Theudas in the fourth year of the reign of Claudius. But this may be true without any impeachment of the accuracy of Luke, for Theudas was a common name among the Jews; and as there were several insurrections, two may have occurred under a leader of the same name. *C.*

REFLECTIONS.—It is impossible to find a church on earth without tares, or much Christianity without some hypocrisy. Satan's temptations and men's own corruptions, particularly covetousness, easily lead them into lying and falsehood. But most heinous is this in dealing with God, as it is a direct contempt of his all-seeing Spirit. And yet, if Satan fill our heart, he will delude us into it; and even our nearest relations will encourage us in it. Seriously then should we guard against prevarication with that God who can strike liars and dissemblers dead for the honour of his gospel and church. And happy is it when such events deter hypocrites from joining her.—Well would it be if men showed as much care for their souls as most do for the health of their bodies! But, alas! with what blind fury do many, under pretence of religion, set themselves against Christ's eminent ministers, and fight against God; and by endeavouring to render them despicable, study to prejudice hearers against them! Yet his counsel and work shall stand, to the defiance and confusion of every opposer. At his pleasure prisons become paradises, or open their doors; marvellous miracles are wrought for the attestation of truth; the fury of the haughtiest rulers is restrained; the multitude is awed, and the church increased, amidst attempts to destroy her. Yea, learned, potent, and even inveterate enemies are made advocates for his cause. If then we endure terrors and reproaches for his sake, we may despise them, or even glory in them. And let us always publish the praises of our once crucified but now risen Redeemer, who is ex-

19 But[x] the angel of the Lord by night opened the prison-doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people [y]all the words of this life.[9]

21 And when they heard *that*, [z]they entered into the temple early in the morning, and taught. [a]But the high-priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned and told,

23 Saying, [b]The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the high-priest[1] and [c]the captain of the temple and the chief priests heard these things, they [d]doubted of them whereunto this would grow.

25 Then[e] came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence:[2] for [g]they feared the people,[3] lest they should have been stoned.

27 And when they had brought them, [h]they set *them* before the council: and the high-priest asked them,

28 Saying, [i]Did not we straitly command you, that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and [j]intend to bring this man's blood upon us.[4]

29 ¶ Then Peter and the *other* apostles answered and said, [k]We ought to obey God rather than men.

30 The[l] God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

31 Him[m] hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

32 And [n]we are his witnesses of these things; and *so is* also [p]the Holy Ghost, whom God hath given to them that obey him.[5]

33 ¶ When they heard *that*, they [q]were cut *to the heart*, and took counsel to slay them.

34 Then stood there up one in the council, a Pharisee, named [r]Gamaliel,[6] a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

35 And said unto them, Ye men of Israel, [s]take heed to yourselves what ye intend to do as touching these men.

36 For [t]before these days rose up Theudas, boasting himself to be somebody; to whom [u]a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed[7] him, were scattered, and brought to nought.

37 After[v] this man, rose up Judas of Galilee, in the days of the taxing, and drew away much people after him: [z]he also perished; and all, *even* as many as obeyed him, were dispersed.

38 And now I say unto you, [y]Refrain from these men, and let them alone: [z]for if this counsel or this work be of men, it will come to nought.

39 But [a]if it be of God, ye cannot [8]overthrow it; lest haply ye be found even to fight against God.

40 And to him they agreed: [b]and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

41 ¶ And they departed from the presence of the council, [c]rejoicing that they were counted worthy to suffer shame for his name.

42 And[d] daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

CHAPTER VI.

1 *The apostles, desirous to have the poor regarded for their bodily sustenance, as also careful themselves to dispense the word of God, the food of the soul, 3 appoint the office of deaconship to seven chosen men. 5 Of whom Stephen, a man full of faith, and of the Holy Ghost, is one. 12 Who is taken of those, whom he confounded in disputing, 13 and afterwards falsely accused of blasphemy against the law and the temple.*

AND in those days, [a]when the number of the disciples was multiplied, there [b]arose a murmuring of the Grecians[1] against the Hebrews, [c]because their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the disciples *unto them*, and said, [d]It is not reason that we should leave the word of God, and serve tables.[2]

3 Wherefore, brethren, [e]look ye out among you[3] seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But[g] we will give ourselves continually to prayer, and to the ministry of the word.

5 ¶ And the saying pleased the whole mul-

A.M. cir. 4037. A.D. cir. 41.

x Ps. 34. 7. ch. 12. 7-10; 16. 25, 26. He. 1. 14.
y Ex. 24. 3. Mar. 16. 15. Ju. 12. 50; 6. 63, 68; 17. 8. 1 Jn. 1. 1-3.
9 *This life.* This spiritual life which is by faith of Jesus Christ.—*C.*
z ch. 21. 13. Jn. 8. 2.
a ch. 4. 1, 5, 6. Jn. 7. 48. Mat. 26. 3; 27. 1, 2. ver. 17, 24.
b ver. 19.
1 Gr. *priests.* 2 Ki. 25. 18.
c ch. 4. 1. Lu. 22. 4, 52. Jn. 18. 3.
d ch. 4. 16, 21. Jn. 11. 47, 48; 12. 18, 19.
e ver. 20, 21.
2 Without binding them, Mat. 27. 2.
f ch. 4. 21. Mat. 14. 5; 21. 26. Lu. 20. 6, 19; 22. 2. Ps. 76. 10. ver. 13.
3 They did not fear the apostles or their converts, but 'the people,' who, seeing the wonderful works of the apostles, were doubtless in expectation of some great deliverance, and prepared for any act of resistance to the opponents of men whom, in the meantime, they counted their best benefactors — so wonderfully did Providence restrain the bad passions of one class of enemies by the bad passions of another.—*C.*
g ch. 4. 7. Mat. 10. 17. Mar. 13. 9.
h ch. 4. 18, 21.
i ch. 2. 23, 36; 3. 13-15; 4. 10; 7. 52. Mat. 27. 25.
4 *And intend to bring this man's blood upon us*—by persuading the people that we were guilty of his murder, and thereby exciting them to put us to death.—*C.*
k ch. 4. 19. Gal. 1. 10. Ex. 1. 17. 1 Th. 2. 5, 6. De. 13. 32, 5-32.
l ch. 3. 13-15; 4. 10; 5. 30; 7. 35, 52. 1 Pe. 2. 24; 1. 21. Ga. 3. 13.
m Ps. 110. 1; 89. 27, 28. He. 2. 8-10. Phi. 2. 9-11. Ep. 1. 20-23. Is. 9. 6. Rad. 1. 21. ch. 2. 23, 30; 3. 15, 20; 11. 18; 13. 38, 39. Lu. 24. 47.
n ch. 1. 8; 2. 32; 10. 39, 41. Lu. 24. 48. Jn. 15. 27.
o Jn. 15. 26; 16. 7, 13, 14; 14. 16, 17, 20. He. 2. 4. 1 Pe. 1. 12. ch. 2. 4.
5 Peter here takes up the very language of our Lord himself, who said to his apostles before his ascension regarding his life, sufferings, death, and resurrection, 'Ye are witnesses of these things' (Lu. 24. 48). They were now fulfilling the very duties to which Christ had appointed them; and the Holy Spirit, by strengthening them, filling them with divine power, imparting to them divine wisdom—was a joint-witness with them.—*P.*
q ch. 7. 54; 13. 45. Pr. 27. 4, 5. Job 5. 2.
r ch. 22. 3, 4. 15; 23. 9.
6 Gamaliel was one of the most celebrated and honoured of the Jewish rabbins. Though a strict Jew he was liberal in his views, and did much to ameliorate the rigour of the Pharisaic traditions. He was grandson of Hillel, and is still better known as the instructor of Paul.—*P.*

* False systems of religion have again and again succeeded in the world, and still continue, either where they have superseded Christianity, or where they have corrupted it. Does not this experience, therefore, contradict the doctrine of Gamaliel? No. Two circumstances, totally wanting in Christianity, have always characterized the false systems that have been successful in the world:—1. Every such system has flattered existing prejudices, adopted existing opinions and practices, or ministered to the baser passions of men. All these Christianity rejected, opposed, or mortified. 2. Every such system has had founders possessing such worldly learning, or employing such worldly means as obtained them influence with worldly men. Christianity had none of these means: its preachers twelve poor unlearned Galilean fishermen: its converts despised: and their only visible means, preaching boldly, bearing patiently, and praying continually. The eventual success of such a system, sustained by such inadequate means, Gamaliel did, therefore, rightly assume as a certain evidence of its divine origin.—*C.*

A.M. Cir. 4037. A.D. cir. 41.

s ch. 4. 17, 21. Ex. 1. 10.
t Ex. 1. 17. 1 Th. 2. 5, 6. De. 13. 32; 18. 20.
u ch. 4. 19. Gal. 1. 10. Ex. 1. 17. 1 Th. 2. 5, 6. De. 13. 32; 18. 20.
v ch. 2. 24, 30; 3. 13-15; 13. 27-37; 10. 38-40. 1 Pe. 2. 24; 1. 21. Ga. 3. 13.
w Ps. 110. 1; 89. 27, 28. He. 2. 8-10. Phi. 2. 9-11. Ep. 1. 20-23. Is. 9. 6. Rad. 1. 21. ch. 2. 23, 30; 3. 15, 20; 11. 18; 13. 38, 39. Lu. 24. 47.
x ch. 1. 8; 2. 32; 10. 39, 41. Lu. 24. 48. Jn. 15. 27.
y Jn. 15. 26; 16. 7, 13, 14; 14. 16, 17, 20. He. 2. 4. 1 Pe. 1. 12. ch. 2. 4.
z ch. 7. 54; 13. 45. Pr. 27. 4, 5. Job 5. 2.
a ch. 22. 3, 4. 15; 23. 9.
b Gamaliel was one of the most celebrated and honoured of the Jewish rabbins. Though a strict Jew he was liberal in his views, and did much to ameliorate the rigour of the Pharisaic traditions. He was grandson of Hillel, and is still better known as the instructor of Paul.—*P.*

CHAP. VI. A.D. cir. 34.

a Ex. 1. 12. Mat. 13. 31, 32. Ps. 72. 16. ch. 2. 41, 45, 47; 4. 4, 32; 5. 14, 28.
b 1 Co. 1. 10. He. 13. 1.
1 Jews who lived among the Greeks, and spoke the Greek tongue, ch. 9. 29; 11. 20. (The *Grecians* were Jews or proselytes from the Greek cities, —the *Hebrews*, the Jews of Palestine or Jerusalem converted to Christianity; and the parties were, most probably, distinguished by speaking different languages—the one, the Greek; the other, the Syriac.—*C.*)
c Ja. 1. 27. 1 Ti. 5. 3-5, 16. ch. 4. 35.
d Ex. 18. 17-26. 1 Co. 9. 16. 2 Ti. 2. 4. ch. 4. 35.
2 It does not signify to serve out food at tables, but to attend to the tables where collections and distributions of money were made.—*C.*
e De. 1. 13. ch. 16. 2; 14. 23; 1. 21. 1 Ti. 3. 7, 8, 10. ver. 8.
3 *Among you.* Either the entire body of believers, or the complaining Hellenists—most probably the latter, as the names are all Greek.—*C.*
g 1 Ti. 4. 13-16. 2 Ti. 4. 2. 1 Co. 9. 10; 4. 2. ch. 2. 42; 20. 31.

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alted as a Prince and a Saviour, freely to give repentance and forgiveness of sins to the most heinous transgressors.

CHAPTER VI. REFLECTIONS.—It is hard to manage much business without much inconvenience, and even some reflections. But it is shameful that money matters should occasion discontents among church-members, who are otherwise of one heart and soul.—And to prevent this, it becomes us to use the strictest impartiality in the management of the money, and all other matters of churches or states. It is a great sin and reproach to many Christian congregations that the office of deacon, so clearly appointed in Scripture, should be so much contemned. And it is necessary that every church-officer be intelligent, pious, and prudent; and that church-members be always required to choose their own officers, small or great. No patrons or presbyteries can pretend more fitness to choose for others than the inspired apostles, who refused it. It is dangerous and awful when ministers give themselves to idle chat, unprofitable reading, unnecessary sleep, or civil business, instead of their important ministrations and fervent prayer. But when gospel ministers are faithful and diligent, God often works by them miracles of grace in the conversion of sinners, even of profane clergymen, whose spiritual

titude: and they chose [h]Stephen, a man full of faith and of the Holy Ghost, and [i]Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and [j]Nicolas a proselyte of Antioch:

6 Whom they set before the apostles: and when[k] they had prayed, they laid *their* hands on them.[4]

7 ¶ And[l] the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient[m] to the faith.

8 ¶ And[o] Stephen, full of faith and power, did great wonders and miracles among the people.

9 Then[p] there arose certain of the synagogue, which is called *the synagogue* of the Libertines,[5] and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

10 And[q] they were not able to resist the wisdom and the spirit by which he spake.

11 Then[r] they suborned men, which said, We have heard him speak blasphemous words[6] against Moses, and *against* God.

12 And[s] they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council,

13 And[t] set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

14 For[u] we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs[7] which Moses delivered us.

15 And all that sat in the council, looking steadfastly on him, [v]saw his face as it had been the face of an angel.[8]

CHAPTER VII.

1 Stephen, permitted to answer to the accusation of blasphemy, 2 showeth that Abraham worshipped God rightly, and how God did choose the fathers, 20 before Moses was born, and before the tabernacle and temple were built: 37 that Moses himself witnessed of Christ: 44 and that all outward ceremonies were ordained according to the heavenly pattern, to last but for a time: 51 reprehending their rebellion, and murdering of Christ, the Just One, whom the prophets foretold should come into the world. 54 Whereupon they stone him to death, who commendeth his soul to Jesus, and humbly prayeth for them.

THEN said the high-priest, [a]Are these things so?

2 And he said, [b]Men, brethren, and fathers, hearken;[1] The[c] God of glory appeared unto our father Abraham, [d]when he was in Mesopotamia,[2] before he dwelt in Charran,

3 And said unto him, [e]Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee.

4 Then[g] came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

5 And[h] he gave him none inheritance[3] in it, no, not *so much as* to set his foot on: [i]yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child.

6 And God spake on this wise, [j]That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat *them* evil four hundred years.[4]

7 And [k]the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and [l]serve me in this place.

8 And[m] he gave him the covenant of circumcision: and so *Abraham* begat Isaac, and circumcised him the eighth day; and Isaac *begat* Jacob; and Jacob *begat* the twelve [5]patriarchs:

9 ¶ And[o] the patriarchs, moved with [6]envy, sold Joseph into Egypt: but God was with him,

10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

11 Now[p] there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.

12 But[q] when Jacob heard that there was corn in Egypt, he sent out our fathers first.

13 And at the second *time* Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

14 Then[r] sent Joseph, and called his father Jacob to *him*, and all his kindred, [7]threescore and fifteen souls.[8]

15 So[s] Jacob went down into Egypt, and died, he, and our fathers,

16 And were carried over into Sychem,[9] and laid in the sepulchre that Abraham[1] bought for a sum of money of the sons of Emmor *the father* of Sychem.

17 ¶ But[t] when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,

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A.M. cir. 4038. A.D. cir. 34.

h ch.vii.:22.20:11. 4. 2 Ti.3.5,20:21.8.
i Ac.8.5,26.15.
j Ac.6.5.
k ch.1.24; 13.3; 8.17; 14.23. 1 Ti.4.14; 5.22. 2 Ti.1.6. Mat.19.13.
4 In token of approbation, and witness of appointment, not for conferring the gift of the Holy Ghost; for to persons already filled with his gifts the electors were confined. *C.*—The laying on of hands was the Jewish symbolical form observed when bestowing a blessing (Ge.48. 14) or designating to office (Nu.27.18). The apostles here, doubtless, by divine authority, followed the Jewish order, which has ever since been observed in the church in the ordination of its office-bearers.—*P.*
l 2 Th.3.1. ch.12.24; 19.20. Is.55.11. Col.1.6. ver.1.
m Ro.1.5; 16.26. 2 Th. 1.8. Ps.132.9,16. Jn.12. 42.
o 1 Co. xii. Ep. 4. 11. ver.3,5,10,15; ch.7.55.
p ch.13.45; 17.18. Ec. 4.4. Pr.18.6,7.
5 *Libertines.* This title may signify persons who had been slaves, and who had obtained the freedom of the city of Rome. But as, without any word of exposition, it is connected with names derived from places, it is most probable that 'the Libertines' had been natives of the city Libertus or Libertina, in Africa, and who now resided, and had a synagogue, at Jerusalem.—*C.*
q Mat.10.19,20. Lu. 21.15. ch.7.51. Ex.4.12. Is.54.17. ver.5,8,15. Je. 1.9,18.
r Mat.26.59,60. 1 Ki. 21.10,13.
6 The blasphemy against Moses would be, the assertion of his inferiority to Christ; the blasphemy against God, the assertion of the coequality of the Son.—*C.*
s ch.13.50; 14.2; 17.5, 13. Mar.15.11.
t 1 Ki. 21.10,13. Ps. 27.12; 35.11. ch.21.21.
u Ps.56.5. Lu.19.43, 44. Da.9.26. ch.7.37,48; 25.8. Mal.1.11. Mat 24. 2; 26.61.
7 Or, *rites.*
v Ex. 34.30,35. Mat 28.3.
8 Beauty, benevolence, composure, and dignity are most probably the chief qualities intended.—*C.*

CHAP. VII.

a ch.6.13,14. Mat.26. 62.
b ch.13.26; 22.1.
c See note * below.
c Ps.29.3; 19.1–5; 24. 7–10.
d Ge. 11. 28, 31. Jos. 24.2. Ne.9.7.
2 *Mesopotamia* signifies 'the country between the rivers,' the Euphrates and Tigris.—*C.*
B.C. cir. 1921.
e Ge. 12. 1; 13.14–17. Ne.9.7. Re. 18. 4. He. 11.8.
* Stephen's speech was an apology (1) for his own conduct, and (2) for his faith. He was charged with breaking the Mosaic law; he shows that he was honouring and fulfilling its

A.M. cir. 4038. A.D. cir. 34.

spirit. He was charged with speaking against the temple; he shows the true object of the temple, and the true character of worship. Along with these things he proves that the Old Testament Scriptures point to Christ; and that the gospel is the real spiritual development of the Mosaic ritual. By his skilful reasoning he shows that his accusers themselves were the men who had really opposed the truth of Scripture, and spoken against and rejected God.—*P.*
g Ge. 11, 31; 12. 4, 5. Jos.24.5. Ne. 9. 7. He. 11.8,9. Is.41.2.
h Ps.105.12. De.2.5.
3 The portions of land that Abraham, Isaac, and Jacob enjoyed in Canaan, were either purchased or rented, and were therefore not reckoned, at that time, as the promised inheritance.—*C.*
i Ge.12. 7; 13. 15, 17; 15.7, 18; 17.8; 26.3; 28.13–15. Ps.105.8–11. Ne.9. 7, 8. Ex.6.4, 8. De.34.4.
j Ge.15.13, 16; 50.24. 1 Pe.2.11. Ex.1.–v.; 12. 40, 41. Ga.3.17.
B.C. cir. 1911.
4 The Israelites were neither 'evil-entreated' nor 'in bondage' during four hundred years. The difficulty, however, is easily removed by a parenthesis, thus:—'That his seed should sojourn in a strange land (and that they should bring them into bondage, and evil-entreat them) four hundred years.' For reconciling the four hundred years quoted by Stephen from Ge. 15. 13, with the four hundred and thirty recorded in Ex. 12. 40, and Ga. 3. 17, see note on Ex. 12.40.—*C.*
k Ge.15.13 Ex. vii.–xiv. Ps. lxxviii. cv. cxxxv. cxxxvi. ch. 13. 17.
l Ex.3.12.
B.C. cir. 1897.
m Ge.17.9–11, 14; 21. 1–4; 25.26; 29.31–35; 30. 5–24; 35.23; xlvi. Ex.1.1 –4. 1 Ch.1.34; 2.1. Mat. 1.2.
5 Fathers of tribes.
o Ge.xxxvii.xxxix.–xli. Ps.105.17–22; 34.19.
6 The envy of his brethren against Joseph their deliverer is evidently intended to prepare the minds of his audience for the similar rejection of Jesus, of whom Joseph was an eminent type.—*C.*
B.C. cir. 1715.
p Ge. 41. 53–57. Ps. 105.16.
q Ge.xlii.–xlv.
B.C. cir. 1706.
r Ps. 105. 15. Ge.45. 9–28.
7 Including his brethren's wives, Ge. 46. 26, 27. De.10.22.
8 For reconciling the enumerations of Moses and Stephen, see on Ge.46.27.—*C.*
s Ge.46.5; 49.33.
9 Ge.23. 6, 20; 47. 30; 49. 29. Ex. 13. 19. Joseph and his brethren were buried there.
1 In Jacob, his grandson, Ge. 33. 19. Jos.24.32. Ma1.2. 18.
t Ge.15.13. Ex.1.7–9, 12, 20. Ps.105.24.

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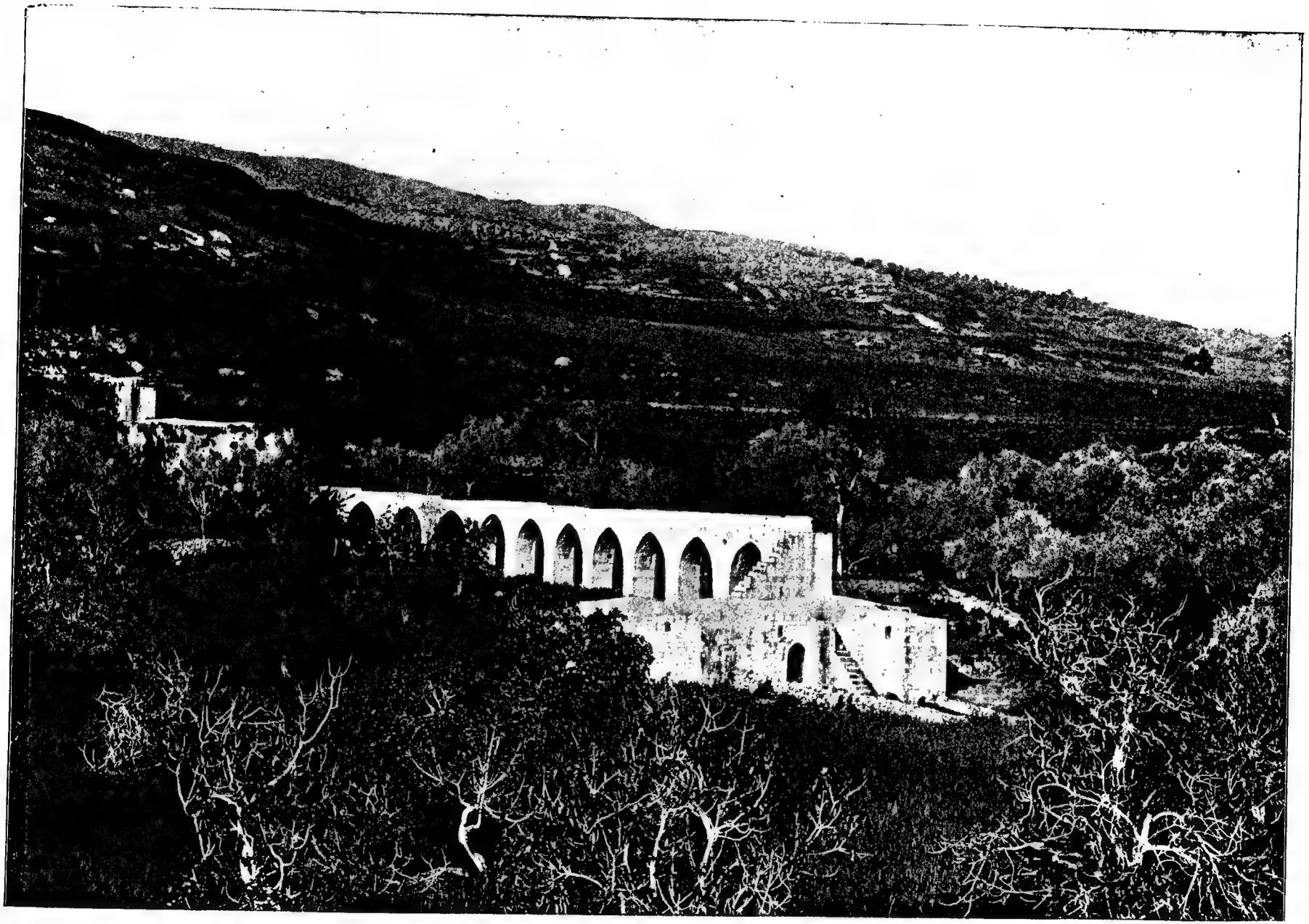
case is peculiarly desperate. But, alas! how maliciously carnal men set themselves against Christ and his gospel, and readily charge its peculiar doctrines with blasphemy! And none are apt to be more inveterate enemies of truth than empty professors. No spirit of wisdom, no miracles, can move those who, instead of Scripture and reason, fly to calumny and violence, and who can falsely witness, or suborn others so to do, against those whom God signally owns and honours.

CHAPTER VII. Ver. 16. Here are two difficulties:—(1) According to Ge. 33. 19 and Jos. 24. 32, the sepulchre of Sychem was bought by Jacob, and not by Abraham. (2) Jacob was buried, not in Sychem, but in Machpelah, before Mamre, Ge. 49. 30; 50. 13. To reconcile the first, it is generally admitted by expositors, that 'Abraham' has, by the oversight of a transcriber, been substituted for 'Jacob;' but while nearly all MSS. have 'Abraham,' and none 'Jacob,' the substitution of 'Jacob' seems totally unauthorized. May not both difficulties be solved by filling up the ellipses thus:—'But Jacob went down into Egypt, and died there, he and our fathers; and they were all carried over (our fathers) to Sychem, and buried (he, Jacob) in the tomb which Abraham had purchased, for a sum of money, and (they the fathers) in the tomb that Jacob had purchased from the sons of Emmor, the father of Sychem.' A similar construction, in which the nouns are all placed in the beginning, and the verbs in the end of the sentences, may still be frequently found in legal documents and in Latin epitaphs. And to the Jews, who were perfectly familiar with the history of their fathers, the statement of Stephen would thus be understood. *C.*

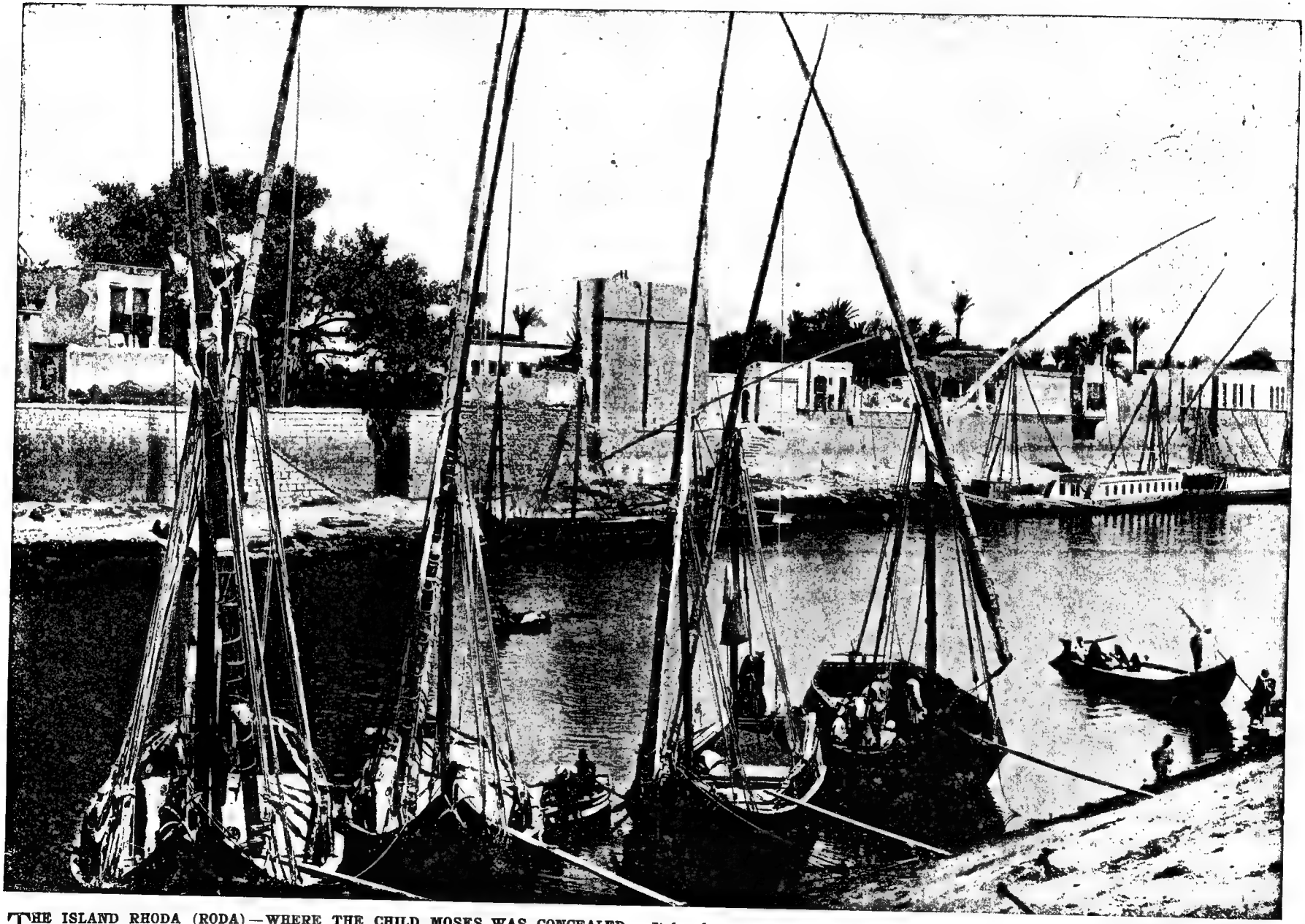
Ver. 35. The object of this statement is to show, that as the refusal of Moses as a ruler and judge was no evidence against his divine legation, so the refusal of Jesus as a Saviour was no evidence against his personal dignity and authority. *C.*

Ver. 59. The word 'God' is not in the original, but is erroneously supplied by the translators. From comparing this passage with Re. 22. 20, it will be evident that the dying prayer of the noble proto-martyr was addressed directly to the Lord Jesus. Which prayer, compared with that of our Lord himself, Lu. 23. 34, furnishes an evidence of the Godhead of Christ which nothing but blinded and hardened prejudice can possibly resist. *C.*

REFLECTIONS.—If we are called to account for our faith and hope in Christ, let the oracles of God be our sole defence: they all relate to him. In them he is represented as the God of glory; as the angel JEHOVAH who appeared to the patriarchs; and as the worker of



THE VALLEY OF SHECHEM. [Acts, vii:16.]—Set in the midst of olive groves, gardens and orchards, and refreshed and made productive by as many as 80 springs, Shechem enjoys advantages of a natural character hardly equaled by any other town in Palestine. It was to this place that Abram came when he first entered Canaan. For we are told in Genesis, xii:6, that he came "unto the place of Sichem." Thus Shechem is the oldest town in Palestine of which we have any authentic history, dating back in the distant past as far as 4,000 years. Here Jacob bought land and took up his abode; here Joseph came in search of his brethren on the occasion when they sold him to the Ishmaelites at Dothan; and here the law was given to Israel. There are about 15,000 inhabitants here today, and it is a prosperous town for the East.



THE ISLAND RHODA (RODA)—WHERE THE CHILD MOSES WAS CONCEALED. [Acts, vii:21.]—"And when he was cast out, Pharoah's daughter took him up, and nourished him for her own son."—Acts, vii:21. We are told that the mother of Moses took an ark of bulrushes and daubed it with slime and with pitch, and put her child into it, and laid the ark with the child in the flags by the brink of the Nile. It has been supposed that this place on the Nile was on the Island of Rhoda. Every tourist who goes to Cairo will have his attention called to this beautiful island in the Nile as the point in the river where Moses was concealed. The boats we see are wheat boats which have come from far into the interior of Egypt, loaded with wheat to sell in Cairo. The island is in the western suburbs of Cairo.

18 Till[u] another king arose, which knew not Joseph.

19 The same dealt subtilly with our kindred, and evil-entreated our fathers, so that they cast out their young children, to the end they might not live.

20 In[v] which time Moses was born, and was exceeding fair,[2] and nourished up in his father's house three months:

21 And[x] when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22 And[y] Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.[3]

23 And [z]when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

24 And seeing one *of them* suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian:

25 For[4] he supposed his brethren would have understood how that God by his hand would deliver them: but [a]they understood not.

26 And[b] the next day he showed himself unto them as they strove, and would have set them at one again, saying, Sirs, [c]ye are brethren; why do ye wrong one to another?

27 But he that did his neighbour wrong thrust him away, saying, [d]Who made thee a ruler and a judge over us?

28 Wilt thou kill me, as thou didst the Egyptian yesterday?

29 Then[e] fled Moses at this saying; and was a stranger in the land of Madian, where he begat two sons.

30 And[g] when forty years were expired, there appeared to him in the wilderness of mount Sina[5] an [h]angel of the Lord[6] in a flame of fire in a bush.

31 When Moses saw *it*, [i]he wondered at the sight: and as he drew near to behold *it*, [j]the voice of the Lord came unto him,

32 *Saying*, I *am* the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. [k]Then Moses trembled, and durst not behold.

33 Then said the Lord to him, [l]Put off thy shoes from thy feet; for the place where thou standest is holy ground.

34 I[n] have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. [o]And now come, I will send thee into Egypt.

A.M. cir. 4038.
A.D. cir. 34.

u Ex.1.8–22. Ps.105.25;129.1–3.Ge.15.13.
B.C. cir. 1574.
v Ex.2.2–10.1 Sa.16.12.He.11.23.
2 Or, *fair to God.*
x Ex.2.7,10. Ge.22.14.De.32.36.Ps.34.19.
y 1 Ki.4.30.Lu.24.19.
3 There is no direct statement to this effect in the Old Testament; but from the fact that Moses was trained at court, and that the Egyptians were at that period the most learned people in the world, it might be safely inferred that Moses received the best training. There was doubtless also an authentic Jewish tradition to the same effect.—*P.*
z Ex.2.11–22.He.11.24–26.
B.C. cir. 1531.
4 Or, *Now.*
a Ps.106.7;94.8.1Co.2.8,14.De.29.4.
b Ex.2.13.
c Ge.13.8. 1 Co. 6. 7. He.13.1.
d ch.4.7. Mat.21.23. Jn.1.19,22,25;2.18.
e Ex.2.14–22; 18.1–6. Nu.12.1.
g Ex.3.1–10,with 19. 1–3.1 Ki.19.8.
5 Moses says Horeb, Ex. 3. 1, but Horeb was the name for the whole mountain range; Sina, for one particular elevation.—*C.*
h Ex.3.2,6. Mal.3.1. Is.63.1,9 Ge.48.16.De. 33.16. Ge.15.13. Ps.66. 12. Is. 43. 2. De. 4. 20. Da.3.27. Jn.1.14. Zec. 13.7. Tit.2.14.
6 *An angel of the Lord.* A manifestation of Jehovah.—*Note*, By examining Ex.3.2,4,6, it will appear that the angel (messenger or manifestation) of the Lord, is JEHOVAH, the God of Abraham; and by comparing that passage with Ac.7.31–33, and with Re.1.9, 11, 13, 17, it will also appear that this 'angel,' or manifestation, was, in the fulness of time, Jesus, 'the Son of man'—'God manifest in the flesh,' as the almighty Saviour of sinners.—*C.*
i Ps.72.18; 111.2. Je. 31.22. Lu.4.26.
j Ge.17.7,8. Ex.3.6. Mat.22.32.He.11.16.
k Ex.3.6. Ge.17.3. 1 Ki.19.13. Is.6.2–5. Lu. 5.8.He.12.21. Da.10.7, 8.Mat.17.7.Re.1.17.
l Jos. 5. 15. Ec. 5. 1. Ex.3.5.Ps.89.7;86.9.
n Ex. 3. 7; 2. 25. Ge. 29.32. 1 Sa.9.16.Ps.106. 44.Mat.9.36.
o ver. 27. Ex. 3. 10. Ps.105.26; 77.20. Mi.6. 4.

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* As a typical Mediator between 'the Angel of the LORD,' 'the God of Abraham,' 'God manifest,' and the rebellious congregation, who disobeyed at once both Moses and the LORD who sent him.—*Note*, 'The Angel that spake with him' Ex. 3. 2) was 'THE LORD,' ver. 4; 'THE GOD of Abraham, Isaac, and Jacob,' ver. 6: the great 'I AM THAT I AM,' ver. 14: 'The LORD GOD of the Hebrews,' ver. 17; than whom the Scriptures reveal no other God. Wherefore they who still deny the Godhead of Christ 'would not believe though one rose from the dead,' seeing they will not believe him 'that came down from heaven.'—*C.*

A.M. cir. 4038.
A.D. cir. 34.

p Ps.75.7;113.7,8.
q Ex. 14. 19. Nu. 20. 16. See ver. 30–32.He. 12.25,26.1 Co.10.9.
r Ex.vii.–xx. Nu.xi. xiv.xvi.xvii.xx. De.iv. viii. ix. xi. Ps. lxxviii. cv. cvi. cxxxvi. Ne.ix. Is.63.7,14.
s De.18.15–19. ch.3. 22.Mat.17.5.
7 Or, *as myself.*
t Jos.5. 14. Ex. 19. 3, 17,20. Is.63.9. Ga.3.17, 19.He.2.2.ver.53.
8 See note * in first column.
u De.5.27,31; 32. 47; 30.19,20;7. 10. Jn.1.17; 6.63;20.31. Ro.3.2; 9.4. Ps.78.5 7.
v 2Ch.36.15,16.Mat. 21.34,35.Ne.9.16,26.
x Ex.14.11,12; 16. 3; 17.3.Nu.11.5;14.1–4.
y Ex. 32. 1–8; 19. 24. De.9.12,16. 2 Ki.17.16. Ne.9.18.Ps.106.19,20.
z Ps. 81. 11,12. Is.66. 4.Ho.4.17. Ro.1.24,26, 28. 2Th. 2. 11,12. 2 Ch. 15.2.Eze.20.26,39.
9 *Then God turned* from leading them in his ways, and judicially 'gave them up.' See Ps.81.12. Ro.1.24, 28.—*C.*
a De.4.19;17.3.2 Ki. 17. 16; 21.3, 6. Je.19.13. Eze.8.16.
b Am.5.25–27.Ps.95. 10.
c 2 Ki.17.10,16,17;16. 3;21.2–6. Je.7.31;32.35. Le.20.2–6. De.xiii.;17. 2–6.
d Am.5.27.2 Ki.17.6; 18.11.
e Ex. xxv. – xxxi. xxxv.–xl.Nu.iii.iv.vii.; 9.15–22;10.17,21; 16.19. Jos.18.1.
1 Or, *who spake.*
g Ex.25.22,40; 26.30. He.8 5.
h Jos. 3. 11–14; 18. 1. Ju.18.31.1 Sa.4.4;7.2. 2 Sa.vi. 1 Ch.xiv.–xvi. 1 Ki.8.1–14.
2 Or, *having received.*
3 *i.e.* Joshua. (Joshua is here, and He. 4. 8, called Jesus, both words signifying a 'Saviour.'—*The possession of the Gentiles*—that is, 'a land possessed by Gentiles.'—*Whom God drave out.* Rather, 'continued to drive out,' as the word signifies, and the history requires.—*C.*]
i Ne.9.24. Ex.34.24. De.4.38; 7.1,22. Ps. 44. 2;78.55. ch.13.19.
j Ps. 78. 70,71; 89.19, 20. 1 Sa.16.1,12,13. ch. 13.22.
k Ps.132.1–5. 2 Sa.7. 1–5.1 Ch.17.1–4;22.7,8.
l 1 Ki.v.–viii.2 Ch.ii. –vii.2 Sa.7.13. 1 Ch.17. 12.
m ch.17.24.1 Ki.8.27, 47.Je.7.4.
4 Stephen's object here is to show that the great principle which lies at the foundation of the gospel is clearly set forth in the Old Testament. It is not a new or strange dogma, therefore. It was enunciated by the prophets; it was divine in its origin. The unity of revelation in spirit and in fundamental dogma is proved in this speech. In the Old Testament the very sane grand truths are developed by symbol, type, and prophecy, which in the New Testament are embodied in historic facts and doctrinal teaching.—*P.*
o Is.66.1,2.Mat.5.34; 23. 22. Ps. 115.2,16. Je. 23.24.1 Ki.8.27.
p Ge.i. Ex.20.11; 31. 17. Ps. 33.6; civ. Je.32. 17.
q Ex.33.3; 32.9; 34.9. De.9.6; 10.16. Ne.9.16, Je. 6. 10; 7. 26; 9.25,26. Ro. 2. 28,29. Eze.44.9. Is. 48. 4. Zec. 7. 11, 12. Le.26.41.

35 This Moses, whom they refused, saying, Who made thee a ruler and a judge? [p]the same did God send *to be* a ruler and a deliverer [q]by the hand of the angel which appeared to him in the bush.

36 He brought them out, after that he had [r]showed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

37 ¶ This is that Moses which said unto the children of Israel, [s]A Prophet shall the Lord your God raise up unto you of your brethren, like unto me;[7] him shall ye hear.

38 This[t] is he that was in the church[8] in the wilderness, with the Angel which spake to him in the mount Sina, and *with* our fathers; who received the [u]lively oracles to give unto us:

39 To[v] whom our fathers would not obey, but thrust *him* from them, and in their hearts [w]turned back again into Egypt,

40 Saying[y] unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then[z] God turned,[9] and gave them up to worship [a]the host of heaven; as it is written in the book of the prophets, [b]O ye house of Israel, have ye offered to me slain beasts, and sacrifices, *by the space of* forty years in the wilderness?

43 Yea, [c]ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made, to worship them: and I [d]will carry you away beyond Babylon.

44 ¶ Our fathers had [e]the tabernacle of witness in the wilderness, as he had appointed, speaking[1] unto Moses, [g]that he should make it according to the fashion that he had seen.

45 Which[h] also our fathers that came [2]after brought in with Jesus[3] into the possession of the Gentiles, [i]whom God drave out before the face of our fathers, unto the days of David;

46 Who [j]found favour before God, [k]and desired to find a tabernacle for the God of Jacob.

47 But[l] Solomon built him an house.

48 Howbeit, [m]the Most High dwelleth not in temples made with hands; as saith the prophet,[4]

49 Heaven[o] *is* my throne, and earth *is* my footstool: what house will ye build me? saith the Lord: or what *is* the place of my rest?

50 Hath[p] not my hand made all these things?

51 ¶ Ye[q] stiff-necked, and uncircumcised in

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wonders for, and giver of laws to, his people. He was prefigured by Moses and Joshua, David and Solomon, their distinguished rulers, and by the tabernacle and temple; and is now exalted to the right hand of God as the object of all religious adoration.—Infinitely faithful is God to his gracious promises· all are fulfilled in their season. But very mixed and mysterious is the conduct of his providence. Great perplexity and distress often usher in the most remarkable deliverances. And God's people are in general tried before they are honoured. It is a distinguishing mercy to be, even in our ancestors, early taken into his love, and to be always under his special direction, government, and care. And thrice happy are they who not only have his ordinances established among them, but are themselves made his meet habitation through the Spirit!—But notwithstanding all his awful or delightful providences towards his church, many hypocritical professors

heart and ears, ye do always [r]resist the Holy Ghost:[5] as[s] your fathers *did*, so *do* ye.

52 Which[t] of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the [u]Just One; of whom ye have been now the betrayers and murderers:

53 Who[v] have received the law by the disposition of angels,[6] and [z]have not kept *it*.

54 ¶ When they heard these things, they were [y]cut to the heart, and they gnashed on him with *their* teeth.

55 But he, being [z]full of the Holy Ghost, looked up steadfastly into heaven, and saw [a]the glory of God, and Jesus [b]standing on the right hand of God,

56 And said, Behold, I see [c]the heavens opened, and the Son of man standing on the right hand of God.[7]

57 Then[d] they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And[e] cast *him* out of the city, and stoned *him:* and the witnesses[8] laid down their clothes at a young man's feet, whose name was Saul.

59 And they stoned Stephen, calling upon *God*, and saying, [g]Lord Jesus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, [h]lay not this sin to their charge. And when he had said this, he fell asleep.[i]

CHAPTER VIII.

1 *By occasion of the persecution in Jerusalem, the church being planted in Samaria, by Philip the deacon, who preached, did miracles, and baptized many, among the rest Simon the sorcerer, a great seducer of the people:* 14 *Peter and John come to confirm and enlarge the church: where, by prayer and imposition of hands giving the Holy Ghost,* 18 *when Simon would have bought the like power of them,* 20 *Peter sharply reproving his hypocrisy and covetousness, and exhorting him to repentance, together with John preaching the word of the Lord, return to Jerusalem.* 26 *But the angel sendeth Philip to teach, and baptize the Ethiopian eunuch.*

AND Saul[a] was consenting unto his death. And at that time there was [b]a great persecution against the church which was at Jerusalem; and they[1] were all scattered abroad throughout the regions of Judea and Samaria, except the apostles.[2]

2 And [c]devout men carried Stephen *to his burial*, and made great lamentation over him.

3 As[d] for Saul, he made havoc of the church, entering into every house, and, haling men and women, committed *them* to prison.

4 Therefore they that were scattered abroad [e]went every where preaching the word.[3]

5 Then [g]Philip[4] went down to [h]the city of Samaria, and preached Christ unto them.

6 And the people with one [i]accord gave heed unto those things which Philip spake, [j]hearing and seeing the miracles which he did.

7 For[k] unclean spirits, crying with loud voice, came out of many that were possessed *with them:* and many taken with palsies, and that were lame, were healed.

8 And[l] there was great joy[5] in that city.

9 ¶ But [n]there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, [o]giving out that himself was some great one:

10 To[p] whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had [q]bewitched them with sorceries.

12 But[r] when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself [s]believed[6] also: and when he was baptized, he continued with Philip, and wondered, beholding the [t]miracles and signs which were done.

14 ¶ Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they [u]sent unto them Peter[7] and John;

15 Who, when they were come down, [v]prayed for them, that they might receive the Holy Ghost:

16 (For[x] as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus.)

17 Then[y] laid they *their* hands on them, and they received the Holy Ghost.

18 ¶ And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he [z]offered them money,

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A.M. cir. 4038. A.D. cir. 34.

r Lu.7.30.ch.6.10.

5 *Ye do always resist the Holy Ghost* —speaking by Moses and the prophets of old, and in these last days by Jesus Christ and his apostles.—*Note,* It is probable some signs of impatience and tumult had commenced in the assembly that drew forth this severe but righteous charge. —*C.*

s ver. 9, 25, 37, 40, 41. Ps.78.8.

t 2 Ch. 36. 16. Ne. 9. 26. Mat. 5. 12; 23. 31, 34, 37; 21. 34–39; 22. 6. 1 Th. 2. 15. ch. 3. 13–15; 4. 10, 27; 5. 30.

u ch. 3. 14. 1 Pe. 3. 18. He. 7. 26. 1 Jn. 2. 1.

v Ex. xix. xx. Ga. 3. 19. He. 2. 2. De. 33. 2. Ps. 68. 17.

6 'By the ministration or promulgation of angels.'—*C.*

x 2 Ki. 17. 8–23. Is. i. v. lix. &c. Eze. xvi. xx. xxii. xxiii.

y ch. 5. 33; 13. 45; 22. 22, 23. Pr. 2. 4, 5.

z ch. 4. 8; 13. 6. 5. 8, 10.

a Is. vi. Eze. i. x. Re. iv. v. Mat. 3. 16. ch. 10. 11. Da. 7. 13. Mar. 16. 19.

b He. 9. 24; 7. 25; 1. 3; 4. 14; 8. 1. Ps. 109. 31; 110. 1, 5.

c Eze. 1. 1. Mat. 3. 16. ch. 10. 11. Da. 7. 13.

7 The name *Son of man* is here employed, 1st, because Stephen's vision of glory is an actual fulfilment of our Lord's prophecy in Mat. 26. 64; and 2d, because it is under this name he is described in Da. 7. 14 as obtaining dominion over the universe.—*P.*

d See ver. 54. Pr. 27. 4. 5. ch. 13. 45; 14. 5; 17. 22, 23. Mat. 27. 22–25.

e Le. 24. 14, 16. De. 13. 9; 17. 5, 7. 1 Ki. 21. 10, 13. Lu. 4. 29. ch. 6. 11, 13; 8. 1, 3; 22. 20. He. 13. 12, 13.

8 The mention of 'witnesses' renders it probable that there was some brief & extemporaneous trial, in show but in mockery of justice.—*C.*

g Ps. 31. 5. Lu. 23. 46.

h Mat. 5. 44. Lu. 6. 28; 23. 34. Is. 53. 12, 6.

i Mat. 9. 24. Jn. 11. 11. 1 Co. 15. 6, 18; 16. 1 Th. 4. 13, 14. Re. 14. 13.

CHAP. VIII.

a ch. 7. 58; 22. 20. 1 Ti. 1. 13.

b ch. 7. 58; 26. 10; 9. 14.

1 *i.e.* the preachers, ver. 4, 14; ch. 11. 19.

c ch. 2. 5, 42, 46. Ge. 50. 10; 23. 8. Jn. 11. 31. 2 Sa. 3. 31.

d ch. 7. 58; 9. 1, 2, 13, 21; 22. 3, 4, 19, 20; 26. 9–12. Ga. 1. 13, 23. 1 Co. 15. 9. Phi. 3. 6. 1 Ti. 1. 13.

2 There is a tradition that the apostles were commanded by our Lord to abide twelve years in Jerusalem: but no value can be attached to it. Much simpler reasons may be assigned for their firmness: —(1) Although they had received the gift of the Holy Ghost, it is probable they expected still something more from the promise of the Father' (ch. 1. 4), and therefore did not judge themselves as yet at liberty to depart. (2) The peculiar courage evinced by Peter and John (ch. 4. 19), and by all the apostles (ch. 5. 29, 41), will fully account for their remaining when others fled. See Ne. 6. 11. (3) Their peculiar duties and sense of responsibility should also be taken into account. —*C.*

A.M. ch. 4038. A.D cir. 34.

e Mat. 10. 23. ch. 11. 19; xiii. xiv. xvi.- xix. Mat. 5. 15, 16. 1 Co. 14. 31. Mar. 16. 15.

3 Persecution was made, by the wisdom and grace of God, instrumental in the spread of the gospel. Every spot in which a refugee found an asylum became the nucleus of a church. —*P.*

g ch. 6. 5; 21. 8, with ver. 1, 14, 15.

4 This 'Philip' was not the apostle (for they all abode at Jerusalem, ver. 1), but Philip the deacon (ch. 6. 5). —*C.*

h Jn. iv. Ge. 49. 10. Is. 11. 10; 42. 1–7, with Mat. 10. 5, 6.

i 2 Ch. 30. 12.

j Jn. 4. 41, 42.

k ch. 9. 33, 34. Mat. 10. 1; 11. 5. Lu. 10. 17. Mar. 2. 3–11; 16. 17, 18. Jn. 14. 12. He. 2. 4. 1 Pe. 1. 12.

l Is. 24. 14–16; 42. 10–12; xxxv. lii. liv. lx. ch. 13. 48. Ro. 15. 9–12. Ps. 19. 8; cxvii

5 One of the chief forms of 'the fruit of the Spirit' is joy (Ga. 5. 22), a joy that may co-exist with much 'heaviness' (1 Pe. 1. 6) arising from temporal or spiritual temptations and afflictions.—*C.*

n ver. 11; ch. 5. 36; 13. 6, 8. Ex. 7. 11. 2 Th. 2. 9, 10. Re. 13. 13–15.

o 2 Ti. 3. 2, 5.

p 2 Co. 11. 19. Re. 13. 3, 13, 14. Ps. 81. 11, 12. Ro. 1. 28.

q Ga. 3. 1. De. 18. 10–12. Is. 8. 19; 2. 6; 47. 9, 12; 44. 25.

r Mat. 28. 19. Mar. 16. 15, 16. ver. 36, 37; ch. 1. 3; 2. 41; 16. 15. 1 Jn. 5. 4.

s ver. 21. Ps. 106. 12, 13; 78. 35–38. Ja. 2. 19.

6 *Simon believed* and acknowledged that Jesus was Messiah, though, as appears from the sequel, he did neither understand nor receive what his own acknowledgment implied.—*C.*

t ch. 2. 22; ver. 7. Mar. 16. 17. Jn. 14. 12; 2. 23; 10. 38.

u 1 Th. 3. 2. ch. 13. 2–4; 11. 22.

7 *They sent unto them Peter.* A decided proof that Peter was no 'prince of apostles:' for the *sent* can never be greater than the *sender.*—*C.*

v Mat. 7. 7, 11. Jn. 14. 13, 14; 16. 23, 24. Lu. 11. 13. ch. 2. 38.

x Mat. 28. 19. ch. 2. 38; 19. 2, 5, 6; 10. 48. 1 Co. 1. 13.

y Mat. 19. 15. ch. 19. 6; 6. 6. 2 Ti. 1. 6. He. 6. 2.

z 1 Sa. 9. 7. 2 Ki. 5. 5. 15, 16: 8. 9. 1 Ti. 6. 5

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are more fond of rites and ceremonies, or of their own idolatrous inventions, than of either his law or his gospel. Obstinately they revolt from him, resist his Spirit, persecute his servants, and reject him and his salvation, to their own everlasting perdition.—Kindly and honourably Jesus stands by his faithful confessors; fills them with the Holy Ghost, and grants them clear and seasonable manifestations of his glory. If enemies cast them out and murder them, he stands ready to embrace, support, comfort, and carry them to heaven. With the greatest confidence of faith may they therefore commit their departing souls to him; and imploring forgiveness to their murderers, with glory and triumph fall asleep in his arms.

CHAPTER VIII. Ver. 20. *Thy money perish with thee*—seems an awful imprecation, scarcely reconcilable with charity; to avoid which appearance, others have represented it as a prediction. A more literal translation will remove both interpretations, and exhibit the address as neither imprecation nor prediction, but a mere warning of the tendency, and, without repentance, of the result of Simon's trust in deceitful riches:—'Let thy money abide with thyself unto loss.' 'You can gain nothing substantial or permanent by it—above all, it cannot purchase the gift of God. Wherefore, repent, and seek for mercy and pardon.' —'If, perhaps,' &c., does not imply any doubt of the fulness of mercy in God, but a question whether Simon was at all sensible of his sin, or likely to look to Jesus for repentance and forgiveness. *C.*

Ver. 26. *Desert,* is not descriptive of the city, whether the old or new, but of the road to it, which, it is probable, the studious Ethiopian had chosen as comparatively unfrequented. *C.*

Ver. 27. *Candace.* This had long been the name of the queens of the African Ethiopia, or Abyssinia, as appears from Pliny, Strabo, and Dio. *C.*

Ver. 35. He preached Jesus, either from this passage alone, by showing how it agreed with no other, but was perfectly fulfilled in Christ; or by collating this with similar passages in the other prophets, and demonstrating how they all united to describe a suffering Messiah, and how the doctrines, miracles, and resurrection of Jesus established his title to that office and dignity. *C.*

Ver. 38. The universal method of entrance into the Church is by the rite of baptism. When Christ came to John the Baptist at the Jordan seeking baptism the forerunner of the Lord was astonished that the Sinless One, who needed no cleansing, should desire baptism. John had seen merely the idea of external cleansing in the ceremony But Christ had deeper insight into the meaning of the rite, and said, "Thus it becometh us to fulfil all righteousness.' To know the right, to do the right, to love the right—that is the spiritual idea in the outward service. Christ comes to baptism as the leader of the race. He is our representative and as such he asks to be baptized, leaving us his example to follow. *L.*

REFLECTIONS.—It seems hard and inexplicable that eminent ministers should be murdered when they begin to be remarkably useful. But the wisdom of God makes the blood of martyrs the seed of the church, and overrules the persecution of his servants for the spread of his gospel. And it is wonderful to see sometimes the most noted ministers protected amidst the fury of outrageous persecution; and that, while hell and earth rage against the gospel, Jesus Christ shall thereby convert multitudes to himself. If we believe his truth, we



PILLARS IN SAMARIA—BUILT BY HEROD. [ACTS, viii:5.]—We read in the I. Kings, xvi:23, 24, that the hill known as Samaria was purchased by King Omri from Shemer. And in this way it doubtless came by its name. Ahab, the son of Omri, lived here with his wife Jezebel, daughter of the king of Sidon. Here Ahab erected a temple on the summit of the hill of Samaria to the Phœnician god Baal.—Kings, xvi:31, 32. This temple was destroyed, we learn from II. Kings, x:17, 28, by Jehu. Elisha the prophet lived here a part of his life, and many of his wonderful actions are associated with this place. The pillars we see in the picture were built, it is supposed, by Herod, for he built a temple here in honor of Augustus, the emperor of Rome. The limestone columns stand now in the midst of the wheat fields.

19 Saying, [a]Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, [b]Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither [c]part nor lot in this matter: for [d]thy heart is not right in the sight of God.[8]

22 Repent therefore of this thy wickedness; and pray God, if [e]perhaps the thought of thine heart may be forgiven thee:

23 For I perceive that thou art in the [g]gall of bitterness,[9] and *in* the bond of iniquity.

24 Then answered Simon, and said, [h]Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 And they, when they had [i]testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

26 ¶ And [j]the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza,[1] which is desert.[2]

27 And he arose and went: and, behold, [k]a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and [l]had come to Jerusalem for to worship,

28 Was returning; and, sitting in his chariot, read[m] Esaias the prophet.

29 Then[o] the Spirit[3] said unto Philip, Go near, and join thyself to this chariot.

30 And Philip [p]ran thither to *him*, and heard him read the prophet Esaias, and said, [q]Understandest thou what thou readest?

31 And he said, [r]How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

32 The place of the scripture which he read was this, [s]He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

A.M. cir. 4038.
A.D. cir. 34.

a ver.9–11.
b ch.10.45; 11.17; 13.10; 20. 33. Mat. 10.8. 1 Th.2 5,6. 2 Ki. 5.15,16, 20,27.
c Jos.22.25.
d Ps. 78. 36–38. Eze. 14. 31. Je.17.9. Ro.8.7, 8. Mat.6.22,23. 2 Ti.3.5.
8 We are not to regard Simon as a thorough hypocrite. He saw Philip's miracles. He was a thoughtful man, and he concluded that Philip must be in league with some supernatural power. He believed that baptism must be the initiatory rite of this new and powerful sect; consequently he confessed his faith in Jesus, and was baptized. He found, however, that baptism alone did not impart the miraculous powers which he sought; he supposed there was a deeper mystery which the apostles kept secret, and he offered to purchase it. He thus plainly mistook the whole character of the gospel.—*P.*
e Da.4.27. Am. 5.15. Joel 2.14. 2 Ti.2.25. Is. 55.7. Je.4.14.
g De.29.18; 32.32. Je. 4.18. He.12.15. Ro.8.7, 8. Ps. 116. 16. Pr. 5.22. Tit.3.3. Is.28.22.
9 Immersed, as it were, 'in the gall of bitterness, and bondage of iniquity,' which judgment Peter drew from finding in him 'the love of money, which is the root of all evil.'—*C.*
h Ex.8.8; 10.17. Nu. 21.7. 1 Ki.13.6. Job 42. 8. Ja. 5.16.
i Ju.15.27. ch.1.8; 20. 21; 28.23,31; 18.5; 26.22, 23.1 Pe.5.12.
j He.1.14. Ps.91.11.
1 On the south-west of Canaan, Jos.15.47; 13.3. Ju.16.1. Zec.9.5.
2 Gaza was the greatest of the five capital cities of Philistia. It stood on the south-western extremity of the plain, on the caravan road to Egypt, and about three miles distant from the coast of the Mediterranean. The road to Jerusalem runs across a dreary parched plain, on the borders of the 'wilderness of wandering,' and may with truth be called '*desert*.'—*P.*
k Ps. 68.31; 87.4. Is. 18.7; 43.6; 56.3–5. Zep. 3.10.
l 2 Ch.6.32,33. Ps.68. 29. 1 Ki.8.41. Ju.12.20. Is.56.6–8.
m De.6.6,7. Col.3.16. Ju.5.39. ch.17.11.
o ch.16.6,7. Pr.3.5,6. Is.65.24. Ho.6.3.
3 *The Spirit* of God, either by an audible voice or intelligible suggestion, leaving no doubt in the mind of the inspired that the thought came from God.—*C.*
p Ec.9.10. Ro.12.11. Ju.4.34. Ps.119.32.
q Mat.15.10,17; 16.9, 11; 13. 23, 51. Ju. 5. 39. Ep.5.17.
r Ps.25.9; 73.22. Pr. 30.2,3. Ro.10.14. Mal. 2.7. Pr.2.2,3,5.
s Is.53.7,8.1 Pe.1.18, 19; 2.21–24; 3.18. Phi.2. 7, 8. He. 2. 9, 10; 5. 8. Mat.xxvi. xxvii. Mar. xiv. xv. Lu. xxii. xxiii. Ju.xviii.xix.

A.M. cir. 4038.
A.D. cir. 34.

t De.17.9. Mat. 2. 4. Mar.4.10. Mal.2.7.
u Lu. 24. 27, 44. ch. 28. 23; 26. 22, 23; 10.43; 18.28. 2 Co.1.20. Col.2. 17.1 Pe.1.12,13. 1 Co.2. 2.
v ch.10.47.
x Mat.28.19. Mar.16. 15,16. Ro. 10. 10. ch.2. 38,39; ver.12.
y 1 Pe. 3. 15. Ro. 10. 10. Mat.16.16. Jn.6.69; 11.27; 9.35–38. ch.9.20. 1 Co. 12.3. 1 Jn.4.15; 5.5.
4 The oldest and best MSS. do not contain this verse. It is not necessary to the narrative; and it was probably added by some later copyist to make the story more complete.—*P.*
z Mat.3.16.
a 1 Ki.18.12. 2 Ki.2. 16. Eze.3.12,14; 8.3; 11. 24.
5 Not through the air, as some imagine, but merely, as it were, 'hurried him away,' by some such voice or suggestion as had brought him at first.—*C.*
6 I believe the removal of Philip was supernatural. A mere inward prompting followed by a hasty, yet natural, withdrawal, would not be so described. Philip was in some way miraculously and invisibly removed. He was conveyed away by divine power to Azotus, or Ashdod, situated about 12 miles northward.—*P.*
b Ps.119.14,111. Ro. 5.2,11. Is.61.10; 45.25.
7 *Was found.* Rather, 'made his appearance,' having left the desert and sought an inhabited district.—*C.*
8 Ashdod, Jos.13.3; 15.46,47. Zec.9.6.
c Mat. 9. 37. Ro. 15. 19. ch.10.1; 21.8; 23. 33; 25.4.
9 Cæsarea on the sea-coast, called for distinction *Cæsarea-Palestina*. It was built by Herod the Great, & was in apostolic times the residence of the Roman procurator, and consequently the seat of government in Palestine.—*P.*

CHAP. IX.

A.D. cir. 35.

a ch.8.3; ver. 13, 21; ch.25.4, 5, 19, 20; 26.9–12. Ga.1.13. Phi.3.6. 1 Ti.1.13. 2 Co.15.9. Ps. 27.12.
b Es.3.12. ch. 26. 12; 22.5; ver.14.
1 The Jewish Sanhedrim had not only power in their own territory, but, through the connivance or authority of the Romans, could claim and bring back their own countrymen to abide their trial, in religious matters, at Jerusalem. A similar *imperium in imperio* the Jewish rabbis still exercise in several Asiatic countries, whereby they are able greatly to impede the progress of the gospel.—*C.*
2 A question which declares in terms stronger than any direct intimation, that Jesus so sympathizes with his persecuted members, that, in their sufferings, he suffers.—*C.*

34 And the eunuch answered Philip, and said, I pray thee, [t]of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and [u]began at the same scripture, and preached unto him Jesus.

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; [v]what doth hinder me to be baptized?

37 And Philip said, [x]If thou believest with all thine heart, thou mayest. And he answered and said, [y]I believe that Jesus Christ is the Son of God.[4]

38 And he commanded the chariot to stand still: and they [z]went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord [a]caught [5]away Philip, that the eunuch saw him no more:[6] and he went on his way [b]rejoicing.

40 But Philip was found[7] at Azotus:[8] and passing through, he preached [c]in all the cities, till he came to Cesarea.[9]

CHAPTER IX.

1 *Saul, going towards Damascus,* 4 *is stricken down to the earth,* 10 *is called to the apostleship,* 18 *and is baptized by Ananias.* 20 *He preacheth Christ boldly.* 23 *The Jews lay wait to kill him:* 29 *so do the Grecians, but he escapeth both.* 31 *The church having rest, Peter healeth Eneas of the palsy,* 36 *and restoreth Tabitha to life.*

AND Saul,[a] yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high-priest,

2 And desired of him [b]letters to [1]Damascus to the synagogues, that, if he found any of [c]this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And[d] as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou [e]me?[2]

5 And he said, [g]Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: [h]*it is* hard for thee to kick against the pricks.

c ch.19.9,23; 28.22.
d Eze.16.6. ch.22.6–16; 26.13–20; ver.17.1 Co.15.8. 2 Co.12.2.
e Is.63.9. Mat.25.40,45. 1 Co.12.12. Ep.5.30.
g 1 Sa.3.10.1 Ti.1.13.
h Job 9.4; 40.2. Is.45.9.1 Co.10.22. Lu.20.8. ch.5.39.

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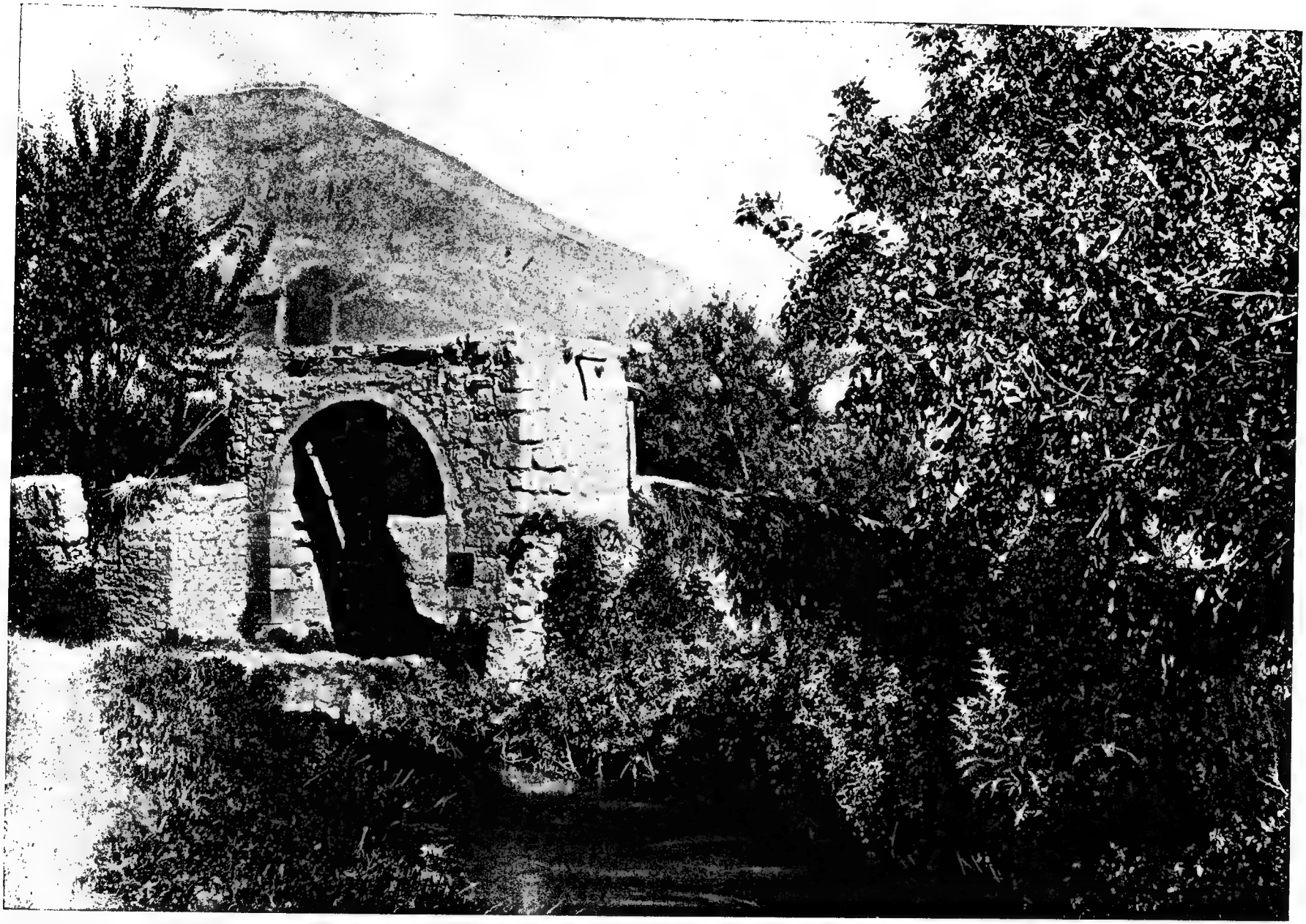
ought speedily and solemnly to devote ourselves to him and his service. But, alas! through ambition, covetousness, or other vicious inclinations, many profane the seals of his covenant, and publicly pretend to be his when they are not; and from mercenary views, many are too readily admitted as members or officers in the church. Dreadful will it be if a Saviour perceive them at last in the gall of bitterness and bond of iniquity! in an unconverted state! Yet it is to be feared that many ask, and rely on the prayers of others, who never heartily pray for themselves.—But no awful discovery of hypocrites must discourage ministers from going on with their work. While wrath lights on the heads of dissemblers, the earnest shall be instructed and strengthened in their most holy faith; and by following the means of grace which they have, they may hope to meet with a blessing, or even to receive means more eminent. If we be humble searchers of God's Word, and often call ourselves to an account whether we understand it, he will send us an interpreter. And much of Jesus Christ may be seen in the Scriptures, if our mind be enlightened by his Spirit. Yea, nothing so affects the conscience as the gospel record concerning him.—What strange methods God sometimes takes to send the gospel to nations answerably to his own promises! Short-lived is the delightful fellowship of Christians on earth. But if Jesus and his Spirit go with each, all may go on their way rejoicing.

CHAPTER IX. Ver. 29. *The Grecians.* Paul, upon two accounts, made choice of 'the Grecians' as the special objects of his missionary efforts:—(1) Because they had been his unhappy assistants in the martyrdom of Stephen. (2) Because he was intimately acquainted with Grecian literature, and therefore better fitted to argue with them than any other of the apostles. For while God bestowed supernatural, he always made use of the natural and educational endowments of his servants. *C.*

Ver. 31. *Rest.* Rather, 'peace.' This lull in the storm of persecution, so far as natural causes can be assigned, is accounted for by referring it to the time when Caligula attempted to place his statue in the temple at Jerusalem—an event which threw the Jews into such consternation that they ceased to think of the Christians, or perhaps were willing to borrow countenance and aid from them in opposing that image-worship that was equally hateful to both. *C.*

Ver. 39. *Showing the coats and garments,* &c. Either the stock of ('outer and inner') garments she had provided for the future comfort of the poor, or the raiment of her providing which they had actually on. It matters nothing which! Blessed be the Lord! Dorcas hath still many daughters who continue to 'make the widows' hearts to sing for joy.'—*Note,* A religion that does not call forth, or permit, or encourage, the active benevolence of woman, cannot be the religion of the apostles! While ostentation of charity must be avoided, benevolence of heart must be cultivated. *C.*

Ver. 43. *Simon a tanner.* The name and profession of this



GATEWAY TO DAMASCUS. [Acts, ix:3.]—"As he journeyed he came near Damascus; and suddenly there shined around about him a light from heaven." In the picture we have a gateway in the wall of Damascus looking toward Jerusalem. Whether St. Paul entered this city through the same place or not we have no means of knowing. It is true, however, that he entered from the same side. The roadway just before passing through the gate, leads over a bridge, under which flows, through a canal, one of the many streams of the Abana river. It is strange to think that notwithstanding St. Paul entered Damascus nearly 2,000 years ago, that the city then was 2,000 years old. This city has witnessed well-nigh all the history the human race has made The location seems to have been intended for a city.



THE STREET CALLED STRAIGHT — DAMASCUS — INTO WHICH THE LORD COMMANDED ANANIAS TO GO AND INQUIRE FOR SAUL. [ACTS, ix:11.]—The Lord appeared unto Ananias, a good man of Damascus, in a vision, and commanded him to go into a street called Straight, that he might inquire at the house of Judas for Saul of Tarsus. This was just after Saul had been stricken down on the road near Damascus, by the great light from heaven, and by the sense of the enormous sin he was committing in persecuting the disciples of the crucified Christ. Just as it probably was two thousand years ago, so to-day the street called Straight is the leading one in Damascus. *It is one of the streets in the city through which a carriage can pass. It is also the leading street for trade. Along this street St. Paul walked many times.*

6 And he, trembling and astonished, said, Lord,[i] what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, [j]hearing a voice, but seeing no man.[3]

8 And Saul arose from the earth; and when his eyes were opened,[4] he saw no man: [k]but they led him by the hand, and brought *him* into Damascus.

9 And he was three days [l]without sight, and neither did eat nor drink.

10 ¶ And[m] there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord.

11 And the Lord *said* unto him, Arise, and go into the street which is called Straight,[5] and inquire in the house of Judas for *one* called Saul,[o] of Tarsus: for, [p]behold, he prayeth,[6]

12 And[q] hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, [r]how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests to bind all that [s]call on thy name.

15 But the Lord said unto him, Go thy way: for [t]he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

16 For[u] I will show him how great things he must suffer for my name's sake.

17 And[v] Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and [w]be filled with the Holy Ghost.

18 And[y] immediately[7] there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized.

19 And[z] when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

A.M. cir. 4030. A.D. cir. 35.

i ch. 2. 37; 10. 14, 15. Lu. 3. 10. Ro. 7. 9. Ps. 94. 12.

j Da. 10. 7. ch. 22. 9; 26. 13, 14.

3 As it is distinctly mentioned that Saul's assistants 'saw no man,' it seems evidently implied that Saul saw the Lord Jesus; besides which it is declared (ver. 17) that the Lord Jesus had 'appeared to him in the way.' See also ch. 22. 14. 1 Co. 9. 1; 15. 8. —The discrepancy between this verse and ch. 26. 14 will be examined when, if the Lord will, that passage comes under examination.—*C.*

4 *When his eyes were opened*—which he had closed through excess of the light that shone from Christ's glorious body. See Re. 1. 16.—*C.*

k 2 Ki. 6. 19. ch. 13. 11.

l 1 Co. 3. 18, 19. ver. 8, 11, 12. Ga. 1. 12, 15, 16. 2 Co. 12. 2.

m ch. 22. 12. Nu. 12. 6. 1 Sa. 3. 9, 10.

5 The *Straight Street*, or *via recta* of the Romans, ran through the city from the east gate to the west. There was a triple avenue, divided by ranges of Corinthian columns, some few fragments of which still remain *in situ*.—*P.*

o ch. 21. 9; 22. 3; 11. 25.

p Is. 55. 6. Lu. 18. 13. Ps. 50. 15; 91. 15; 32. 6. Da. 9. 20.

6 Prayer, private, habitual, humble, earnest, confiding, and persevering, is a striking and peculiar mark of a true convert. This mark of identity is noted for the farther purpose of reconciling Ananias to a persecutor of the church, on the evidence that God was reconciled when he so graciously heard his prayer. See ver. 13.—*C.*

q Nu. 12. 6. Da. 9. 21.

r ch. 8. 3; ver. 1, 2; ch. 22. 5–5; 26. 9–12. 1 Co. 15. 9. Ga. 1. 13. Phi. 3. 6. 1 Ti. 1. 13, 15.

s ver. 21; ch. 22. 16. 2 Ti. 2. 22. Ro. 10. 14. 1 Co. 1. 2.

t ch. 13. 2. Ro. 1. 1, 9, 5. 1 Co. 15. 10. Ga. 1. 15; 2. 7, 8. 1 Ti. 2. 7. 2 Ti. 1. 11; 2. 20. ch. 22. 21; 26. 17–20. Ro. 11. 13; 15. 16, 19. Ep. 3. 7, 8. ch. xiii. xxvi.; 21. 11; 25. 23; 28. 17.

u ch. 20. 22, 23; 23. 11; 21. 11. 2 Co. 11. 23–27. 2 Ti. 1. 12.

v ch. 22. 12–16; ver. 3, 10; ch. 8. 17. Mat. 19. 15. 1 Co. 15. 8.

7 The immediate infliction of the blindness by light, not by lightning—the nature of the disease, an extraordinary scaly incrustation affecting the whole eye—together with the suddenness of the removal of a disease, not merely nervous, but exanthematous, puts the supernatural and miraculous character of the occurrence beyond all philosophical question; and as for infidel theories, they are never philosophical, but always imaginative and arbitrary.—*C.*

A.M. cir. 4030. A.D. cir. 35.

a Ga. 1. 15–17, 23. ch. 26. 19–23; 8. 37. Phi. 3. 7 9. 1 Co. 2. 2; 15. 10.

8 The apparent disagreement between this statement and ch. 1. 17 will be examined, if the Lord will, in a note upon that verse.—*C.*

b Mat. 13. 54, 55. 1 Sa. 10. 11. Ga. 1. 13, 23, 24. ch. 8. 1, 3; ver. 1, 2, 13, 14.

c Ps. 84. 7.

d Lu. 24. 25–27, 44. ch. 18. 28. He. 1. 1.

9 *Very Christ.* Rather, 'the Christ,' 'the Messiah,' promised by the LORD, foretold by prophets, and eagerly expected by the Jews.—*C.*

e ch. 23. 12; 25. 3. Mat. 10. 16–23. 1 Th. 2. 15, 16. Jn. 16. 2; 11. 47–57.

1 During the interval between his conversion and the attempt upon his life, Paul made a journey to Arabia, as stated in Ga. 1. 18. Nothing is here said of that journey, nor of the length of the sojourn at Damascus; but we are told that a period of no less than three years elapsed between his conversion, and his flight from Damascus. The greater part of that time appears to have been spent in missionary work in Arabia. See note on Ga. 1. 18 and 2 Co. 11. 32.—*P.*

g 2 Co. 11. 26, 32, 33. Jos. 2. 15, 16. 1 Sa. 19. 12. Ps. 21. 11; 37. 32, 33.

2 The Jews 'lay in wait,' most probably near the house where he was known to lodge; and 'the gates' were watched by the soldiers of Aretas, 2 Co. 11. 32, to whom it is not unlikely some of the more zealous and bloodthirsty of the Jews voluntarily united themselves in the guard.—*C.*

h ch. 22. 17. Ga. 1. 18. Mat. 10. 17.

i ch. 4. 36; 11. 22, 25; xiii.–xv. Ga. 2. 9, 13.

j Ga. 1. 18, 19.

k ch. 4. 13. Ep. 6. 19, 20. ver. 20–22.

l Nu. 27. 17, 21. Ps. 121. 8. ch. 1. 21.

m ch. 6. 10; 4. 13; 18. 22. Ep. 6. 19, 20. ver. 20, 22.

3 Jews who used the Greek tongue, ch. 6. 1; 11. 20. And perhaps Jn. 12. 20.

o ver. 23.

p Mat. 10. 23. ch. 17. 50, 51; 14. 6; 17. 10.

4 Tarsus was capital of Cilicia in Asia Minor. It was celebrated at this period as a centre of commercial enterprise, trading with the cities of Phœnicia and Palestine; but chiefly as a seat of Greek learning and philosophy, scarcely inferior to Athens itself. It was here Paul received instruction in the Greek language and literature.—*P.*

A.D. cir. 39.

5 *Lydda*, called *Lod* in the Old Testament (1 Ch. 8. 12), is situated in the plain of Sharon, near the great road from Jerusalem to Joppa, and about 10 m. distant from the latter. A village still occupies the old site & retains the old name.—*P.*

20 And[a] straightway[8] he preached Christ in the synagogues, that he is the Son of God.

21 But all that heard *him* were amazed, and said, [b]Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul [c]increased the more in strength, and confounded the Jews which dwelt at Damascus, [d]proving that this is very Christ.[9]

23 ¶ And after that many days were fulfilled, the Jews [e]took counsel to kill him.[1]

24 But[g] their laying await was known of Saul. And they watched the gates[2] day and night, to kill him.

25 Then the disciples took him by night, and let *him* down by the wall, in a basket.

26 ¶ And when Saul was come to Jerusalem, [h]he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

27 But [i]Barnabas took him, and brought *him* to the [j]apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached [k]boldly at Damascus in the name of Jesus.

28 And he was with them [l]coming in and going out at Jerusalem.

29 And he [m]spake boldly in the name of the Lord Jesus, and disputed against the [3]Grecians: but [o]they went about to slay him.

30 *Which* when the brethren knew, [p]they brought him down to Cesarea, and sent him forth to Tarsus.[4]

31 Then[q] had the churches [r]rest throughout all Judea and Galilee and Samaria, and were [s]edified; and [t]walking in the fear of the Lord, and in the [u]comfort of the Holy Ghost, were [v]multiplied.

32 ¶ And it came to pass, as Peter passed throughout all *quarters*, he came down also to [w]the saints which dwelt at Lydda.[5]

33 And there he found a certain man named Eneas, which had kept his bed [x]eight years, and was sick of the palsy.

34 And Peter said unto him, Eneas, [y]Jesus

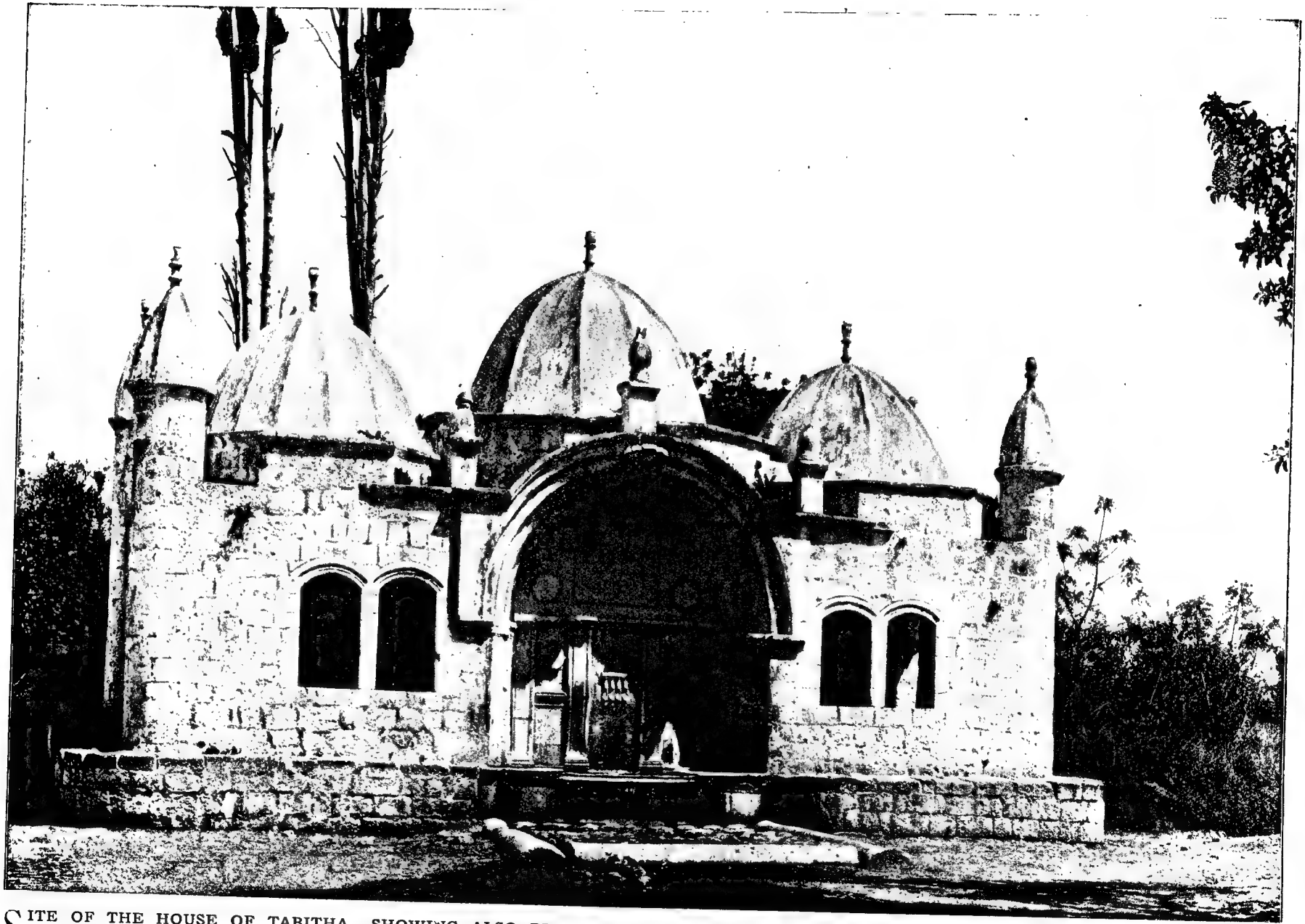
q ch. 2. 41–47; 4. 4, 31–35; 8. 1. *r* Ps. 94. 13; 119. 165. Pr. 16. 7. Zec. 9. 1. Ro. 14. 17. *s* Ro. 14. 19. *t* Ps. 86. 11. Col. 1. 10. *u* Jn. 14. 16, 17. *v* ch. 6. 7; 12. 24. Zec. 8. 20–22. *x* Ga. 2. 7–9. *y* ch. 3. 2; 4. 22. Jn. 5. 5; 9. 2, 21. Lu. 13. 16. Mar. 9. 17, 21; 5. 25 *z* ch. 3. 6, 12, 16; 4. 10. Jn. 5. 8. Mat. 9. 6.

x ch. 8. 15; 2. 4, 33; 4. 31; 16. 3, 5. 8. 10; 1. 4, 5. 8.
y ver. 8. Ga. 1. 15, 16. 2 Co 3. 14; 4. 6. *z* Mar. 5. 43. 1 Ki. 19. 7. Ps. 104. 15.

Christian mechanic is recorded, to remind men that trade and hard labour are by no means inconsistent with Christian profession and Christian hospitality. *C.*

REFLECTIONS.—Often it happens that Christians may have gone to the most fearful lengths before their conversion, yet through grace they are at length led to Christ. Yea, great is their madness, their malice, against the Redeemer; and all at their own infinite hazard. How irrefragable are the proofs of our Saviour's exaltation to his Father's right hand! He has appeared and spoken from heaven with divine majesty and glory; and through an authoritative use of his name, by faith, has healed the sick and raised the dead even the dead in trespasses and sins. Victorious and divine also is his grace. It leads the most daring sinner into trembling and astonishment; stops his career of wickedness, and makes him all concern, all resignation, all obedience to his will; gives him a heart to pray, and turns the furious persecutor into a zealous preacher of the faith which he had once destroyed. No wonder that both saints and sinners are amazed at the marvellous change. Through great distress and darkness the good are sometimes brought into their blessed state, to their spiritual comforts, and remarkable usefulness in the church. But the miraculous convert is gradually emboldened and strengthened, to the silencing and confounding of every opposer. With great caution ought church-members to be admitted; but never should those whom Christ has marked with his grace and truth be rejected.—It is impossible for Christ ever to want instruments for carrying on his work. If he find them not here he does there, and can easily take away all their objections and discouraging difficulties. Nor can the most furious malice, nor the most crafty plots, keep them from going forward with their work. It is his desire to turn threatenings against and slaughter of his people into rest and peace, and so fill them with the comforts of the Holy Ghost, that they may be multiplied and edified. Pleasantly, then, do ministers visit churches, and impart benefits in the name of their Master. Thrice happy are they when their faithful ministrations issue in the conversion of multitudes. And it is honourable for saints and their profession when their piety and charity render their life greatly desired, and their death as much lamented.

CHAPTER X. REFLECTIONS.—It is an honour for persons of all ranks to be devout and liberal, and to worship God in their families as well as in secret. And how does this Roman soldier shame many pro-



SITE OF THE HOUSE OF TABITHA—SHOWING ALSO PLACE OF BURIAL. [Acts, ix:36.]—"Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and alms-deeds which she did." The site of the house of Tabitha in Joppa is always pointed out to travelers as one of the places of interest. Joppa almost ranks with Damascus in being one of the oldest cities in the world. Pliny says it existed before the flood, and Josephus says it was founded by the Phœnicians. Strabo says that it was here that Andromeda was exposed to the sea monster, and in Pliny's time the chains were said to be pointed out in the rocks to which she was bound. Joppa is interesting to Christians now, however, because it was the home of Tabitha, whose charity

Christ maketh thee whole; arise, and make thy bed. [a]And he arose immediately.

35 And[b] all that dwelt at Lydda and Saron[6] saw him, and turned to the Lord.

36 ¶ Now there was at [c]Joppa[7] a certain disciple named Tabitha,[8] which by interpretation is called Dorcas:[9] this woman was [d]full of good works and alms-deeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom, when they had washed, they laid *her* in an [e]upper chamber.

38 And forasmuch as Lydda was nigh to Joppa,[9] and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not delay[1] to come to them.

39 Then Peter arose, and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him [h]weeping, and showing [i]the coats and garments which Dorcas made while she was with them.

40 But[j] Peter put them all forth, and kneeled down, and prayed; and turning *him* to the body, said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her *his* hand, and lifted her up, and when he had called the saints and widows, he presented her alive.

42 And[k] it was known throughout all Joppa; and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa,[2] with one Simon a tanner.

CHAPTER X.

1 *Cornelius, a devout man,* 5 *being commanded by an angel, sendeth for Peter:* 11 *who by a vision,* 15, 20 *is taught not to despise the Gentiles.* 34 *As he preacheth Christ to Cornelius and his company,* 44 *the Holy Ghost falleth on them,* 48 *and they are baptized.*

THERE was[a] a certain man in Cesarea,[1] called Cornelius, a centurion[2] of the band called the Italian *band,*

2 *A*[b] devout[3] *man,* and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.[4]

3 He[c] saw in a vision evidently, about the ninth hour of the day,[5] an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, [d]he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come[e] up for a memorial[6] before God.

5 And[g] now send men to Joppa, and call for *one* Simon, whose surname is Peter:

6 He[h] lodgeth with one Simon a tanner, whose house is by the sea-side: he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

8 And when he had declared all *these* things unto them, [i]he sent them to Joppa.

9 ¶ On the morrow, as they went on their journey,[7] and drew nigh unto the city, [j]Peter went up upon the house-top[8] to pray, about the sixth hour:[9]

10 And he became very hungry, and would have eaten: but while they made ready, he fell into [k]a trance,

11 And saw [l]heaven opened, and a certain vessel descending unto him, as it had been [n]a great sheet, knit at the four corners, and let down to the earth;

12 Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; kill, and eat.

14 But Peter said, [o]Not so, Lord; for I have never eaten any thing that is common[1] or unclean.

15 And the voice *spake* unto him again the second time, [p]What God hath cleansed,[2] *that* call not thou common.

16 This was done [q]thrice: [r]and the vessel was received up again into heaven.

17 ¶ Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men [s]which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 While Peter thought on [t]the vision, [u]the Spirit said unto him, Behold, three men seek thee.

20 Arise[v] therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius, and said, Behold, I am he whom ye seek: what *is* the cause wherefore ye are come?

22 And they said, [x]Cornelius the centurion, a just man,[3] and one that feareth God, and of [y]good report among all the nation of the Jews,

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A.M. cir. 4043.
A.D. cir. 39.

a See ch.3.7.Mar.1.31,42. ver.40; ch.14.8-10 Jn.14.12.

b Lu.7.16. ch.4.4; 5.12-14; 11.21. 1 Ch.5.16. 2 Co.3.16.

6 *Saron,* or as it is written in the Old Testament, *Sharon* (1 Ch. 27. 29), was the name of the plain which extends from Lydda and Joppa on the south to Carmel on the north. A village of the same name may have stood upon it, but it is not anywhere mentioned; and the apostle in this passage probably refers to the inhabitants of the plain.—*P.*

c Jos. 19. 46. 2 Ch. 2. 16. Ezr.3.7. Jonah 1.3. ch.10.5.

7 *Joppa*—now 'Jaffa,' one of the most ancient seaports in the world, about forty miles west of Jerusalem.—*C.*

d *Tabitha—Dorcas*—both names (the one Syriac, the other Greek) signify 'antelope or gazelle.'—*C.*

9 Or, *Dor* or *Ror.*

d ch.10.4. Pr. 31. 31. Ja.1.27. Tit.2.7,14; 3.8. 1 Ti.2.10;5.10.

e ch.1.13; 20.8. Mar. 14.15.

g Jos.19. 46. 2 Ch. 2. 16. See ver.43,36.

1 Or, *be grieved.*

h ch. 8. 2. 1 Th.4.13. Ge.50.10; 23.2. 1 Jn.11. 31.2 Sa.3.31.

i ver.36. Pr.10.7; 31. 31.Ec.9.10.

j 1 Ki.17.19-23.2 Ki. 4.32-36. Mar. 5.40-43. Jn.11.43. Mat.9.25. ch. 7.60.

k See ver. 35. Jn. 2. 11;12.11;14.12.

2 A noted sea-port on the west of Canaan, Jos.19.46. 2 Ch. 2.16. Ezr.3.7. Jonah 1. 3.ch.10.5,6,32.

CHAP. X.
A.D. cir. 41.

a Ge.49.10. Is.11.10; 42.1,6,7. Mat.2.1,11; 8. 5-11; 15. 22-28. Jn. iv.; 12.20;10.16.

1 See note on ch. 8. 40.—*P.*

2 Captain of a hundred soldiers, Mat.8.5; 27. 54. ch. 23. 17,23;27.1.

b ch.2.5;8.2;18.8; 22. 12.Ge.18.19. Jos.24.15. Ps.41.1; 101.2-7; 119.2. Pr. 2. 3-5. Ec. 7. 18. 1 Th. 5. 17. ver. 4, 22, 30, 35.

3 *Devout.* According to the original, one that truly worshipped God.—*C.*

4 *And prayed to God always.* Not intermingling, as some did, an occasional prayer to God with others to idols; and one that habitually and statedly worshipped God at the accustomed hours of prayer.—*Note,* Prayer should never be mechanical or ostentatious; but, for sustentation of the divine life, it must be habitual and regular.—*C.*

c Da. 9. 21. ver. 30. He.1.14. Ps.91.11;34.7.

5 Three o'clock afternoon.

d Mat. 28.4,5. Re.1. 17.ch.7.32.

e Is. 45.19. Ps.141.2. He.13.16. Re.8.3. ver. 31.Phi.4.18.

g ver. 32. Ro. 10. 14-17.

h ch. 9. 43; 11. 13,14; ver. 32.

6 The 'memorial' was a part of the sacrifice (Le. 2. 16) presented specially to God, in testimony and remembrance that the petitioner was a true worshipper

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A.M. cir. 4045.
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of God by sacrifice—(by typical acknowledgment of the Lamb of God)—and had called upon God for pardon and salvation.—*Note,* Neither prayers, nor alms, nor other good works, can justify a sinner, either in whole or in part (Ro. 3. 20,31. Ga. 2.10-14), yet are they fruits and memorials essential to a living faith (Ja.2.17); necessary to the promotion of growth in grace (2 Pe. 3. 18); to the support of the personal assurance of faith (2 Pe. 1. 5-10); to the silencing or convincing of gainsayers (1 Pe. 2. 12); and to the visible and filial exhibition of the glory of our heavenly Father. Jn.15.8.—*C.*

i Ec.9.10 Ps.119.59, 60.ver.33;ch.11.13.

7 The distance from Cæsarea to Joppa was about 35 English miles, and was too much for one day's march.—*P.*

j ch.11.5-10. Mat. 6. 6. 1 Ti. 2. 8. Ps. 55. 17. Ep.6.19.

8 It will be recollected that the eastern houses were, and still generally are, flat-roofed, and surrounded by a battlement, so that Peter thus obtained retirement and privacy—while, as he still retained his Jewish peculiarity, the open roof would afford him an opportunity of praying towards Jerusalem. See Da.6.10.—*C.*

9 Mid-day, Mat. 20. 5;27.45. Ps. 55. 17.

k Nu. 24.4. Re.1.10. 2 Co.12.1,2,4.

l ch. 7. 56. Eze. 1. 1. Re. 4. 2, 3, &c.; 19. 11. Mat.3.16.

n Mat. 8.11. Is.43.6; 49.12; 45.22;11.6-10;55. 1-7; liv.lx. Ro.15.8-19. 1 Co.6.9-11. Mat.13.47. Re.22.17. Jn.6.37. Ro. 1.16;3.22,29,30.

o Ro.10.2, with Le. 11. 2, 4-31; 20. 25. De. xiv. Eze.4.14;44.31.

1 *Common.* Rather, 'defiled' (see Mar. 7. 2), by which Peter seems to mean things naturally clean, but rendered legally impure: while by 'unclean' he represents things absolutely forbidden, and pronounced unclean by the Mosaic law.—*C.*

p Mat.15.11. ver.28, 34;ch.11.9;15.9. Ro.14. 14,17,20. 1 Ti.4.4. Tit. 1.15. 1 Co.10.25. Lu.11. 41.

2 *What God hath cleansed*—by emblematically taking it up from the earth, and sending it down from heaven.—*C.*

q Jn.13.38;21.17.

r Mat.8.11. Ep.3.6-8;2.4-22. Re.5.9;7.9.

s ver.9-16;ch.9.43.

t ver.10-16.

u ch.11.12;16.6,7;21. 4. Jn.16.13.

v ch. 15. 7. Mar. 16. 15. Mat. 28. 19. Ep.3.8.

x ver.1-5.

3 *Cornelius—a just man.* A man that acknowledged and worshipped the true God, the God of the Jews—that trusted in his promises, which all terminated upon Messiah, the Saviour—and was, therefore, 'just' as 'being justified by faith,' Ro.5.1.—*C.*

y ch.22.12. He.11.2.

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fessed Christians who, on the most trifling pretences, neglect the worship of their Maker, who scarcely know what it is to observe family devotion, and who take no more pains in the religious education of children and servants than if they were beasts! God takes great delight to increase their knowledge and comfort who sincerely practise what they know, and earnestly ask his further direction. And though our best actions cannot render our persons acceptable to God, yet, if they are agreeable to his perfections and law, he graciously rewards them.—It is by men, not by angels, that we must expect to be taught.—With tender care God removes the conscientious scruples of his servants, and prepares them beforehand for their duty. And never are we more ready to receive his direction than when we are engaged in solemn prayer. Cheerfully therefore ought all, especially ministers, to go whithersoever he, in his providence, calls them, hoping for success, whatever impediments lie in their way. Gospel preachers ought to be gladly received and kindly entertained; and as many friends as we can influence be encouraged to share their instructions. With the deepest reverence and attention ought we to hear and believe the truths of God, on which depend our eternal salvation and his glory. And with their utmost care ought preachers to make known Jesus Christ in his person, offices, debasement, and glory, as the source and mean of our whole salvation, and as our great Judge, to whom we must quickly give an account. It is a delightful season when the Holy Ghost, with supernatural influence, attests the truths preached, and applies them to the hearts of hearers. Cheerfully they then surrender themselves to Jesus, and avow their



HOUSE OF ST. PETER, JAFFA—WHERE PETER PRAYED, FELL INTO A TRANCE AND SAW HEAVEN OPEN. [ACTS, x:32.]—This is called the house of St. Peter here, but it is really the house of Simon, the tanner. "Send therefore to Joppa and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon, a tanner, by the seaside; who when he cometh shall speak unto thee."—Acts, x:32. This house of Simon, the tanner, is still pointed out. This, with the house of Tabitha, make up the two most interesting objects of historic interest in Joppa. Here it was that Peter learned the great lesson that God was no respecter of persons, but thought as much of a Gentile as of a Jew. He here learned that in every nation he that feareth God and worketh righteousness is accepted with him.

was warned from God by an holy angel, to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged *them*. And[t] on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entered into Cesarea. And Cornelius waited for them, [u]and had called together his kinsmen and near friends.

25 ¶ And as Peter was coming in, Cornelius met him, and fell down at his feet, and [b]worshipped *him*.[4]

26 But[c] Peter took him up, saying, Stand up; I myself also am a man.

27 And as he talked with him, he went in, and found [d]many that were come together.

28 And he said unto them, Ye know [e]how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me [g]that I should not call any man common or unclean.

29 Therefore came I *unto you* without gainsaying, [h]as soon as I was sent for: I ask therefore for what intent ye have sent for me?

30 And Cornelius said, Four days ago I was fasting[i] until this hour: and at the ninth hour I prayed in my house; and, behold, a man stood before me in [j]bright clothing,

31 And[k] said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.[5]

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter: he is lodged in the house of *one* Simon a tanner, by the seaside; who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee: and thou hast well done that thou art come. Now therefore are we all here present before God, [l]to hear all things that are commanded thee of God.

34 ¶ Then Peter [n]opened *his* mouth, and said, [o]Of a truth I perceive that God is no respecter of persons:

35 But[p] in every nation he that feareth him,[6] and worketh righteousness, is accepted with him.

36 The[q] word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he [r]is Lord of all:)

37 That word, *I say*, ye know, [s]which was published throughout all Judea, and began from Galilee, after the baptism which John preached;

38 How [t]God anointed Jesus of Nazareth with the Holy Ghost and with power: who went[u] about doing good, and healing all that were oppressed of the devil: for [v]God was with him.

39 And [z]we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom [y]they slew and hanged on a tree:

40 Him God raised up the third day, and showed him openly;

41 Not[z] to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead.

42 And[a] he commanded us to preach unto the people, and to testify that it is he [b]which was ordained of God *to be* the judge of quick and dead.

43 To[c] him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.[7]

44 ¶ While[d] Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision [e]which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost:

46 For they heard them [g]speak with tongues, and magnify God. Then answered Peter,

47 Can[h] any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

48 And he commanded them [i]to be baptized in the name of the Lord. [j]Then prayed they him to tarry certain days.

CHAPTER XI.

1 *Peter, being accused for going in to the Gentiles,* 5 *maketh his defence,* 18 *which is accepted.* 19 *The gospel being spread into Phenice, and Cyprus, and Antioch, Barnabas is sent to confirm them.* 26 *The disciples there are first called Christians.* 27 *They send relief to the brethren in Judea in time of famine.*

AND the apostles and brethren[1] that were in Judea heard that [a]the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, [b]they that were of the circumcision[2] contended with him,

3 Saying, [c]Thou wentest in to men uncircumcised, and didst eat with them.

4 But [d]Peter rehearsed *the matter* from the beginning, and expounded *it* by order unto them, saying,

5 I[e] was in the city of Joppa, praying: and [g]in a trance I saw a vision, [h]a certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

6 Upon the which when I had fastened mine eyes, I considered, and saw [i]four-footed beasts

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[z] ver.45; ch.9.42; 11. 12.
[a] Jn.4.28,29. Jos.24. 15. Mat. 9. 10. Mar. 5. 19,20.
[b] Re.19.10; 22.8.
[4] Cornelius had been educated a heathen. He had been accustomed from boyhood to see divine honours rendered to heroes. The coming of Peter had been announced to him by an angel; it was not strange, therefore, that notwithstanding his deep piety, and partial enlightenment, he attempted to worship Peter.—*P.*
[c] ch.14.14,15. Re.19. 10; 22.9. Mat.4.10. ch. 14.1–15.
[d] ver.24.
[e] ch.11.3. Ga.2.12,15. Jn.4 9.27; 18.28.
[g] ver.15; ch.11.9; 15. 8,9. Ep.3.6.
[f] Ps.119.60. Ga.1.16. Ec.9.10.
[i] Ezr 9.4,5. Da.9.20. ver.3; ch.3.1.
[j] Mat.28.3. Mar. 16. 5. Lu.24.4. ch.1.10; ver. 3.
[k] ver.4–6. Da.10.12. He.5.10.
[5] The difference between the words attributed to the angel in ver. 4 and 31 may easily be accounted for in perfect consistency with the **divine and full** inspiration of both passages upon the natural principle that he had used both forms of expression to render his meaning and purpose more intelligible and impressive.—*C.*
[l] ch. 22.22. De.5.27. Is.42.23; 49.1; 55.3. Ro. 10.14–17. Re.2.7,11. Ps. 85.8. He.3.7,8.
[n] Mat. 5.2. Ep.6.19, 20. Job 3.1,2.
[o] De.10.17. Job 34.19. Ga. 2.6. Ep.6.9. Ro.2. 11. Col.3.25. 1 Pe.1.17. 2 Ch.19.7. Col.3.11.
[p] ch.15.8,9. Ro.2.13, 25,27,29; 3.22,23,29; 10. 12,13. 1 Co.12 13. Ga.3. 28. Ep.1.10; 2.13–18; 3. 5,6. Phi.3.3. Col.1.6,23-27; 3.11. Ge.4.7. 1 Jn. 2. 29.
[q] Mat.10.6; 28.19. ch. 11. 19; 13. 46, 47. Ep.1. 10; 2. 14–17. Is. 57. 19. Lu. 2. 14, 10, 11. Col. 1. 20, 28, 29.
[r] Ps.45.11; 22.27–30; 47. 5, 6; 24.7–10; lxxii.; 89.19–29; xcv.–c. Is.9.6, 7; 52.13; 53.12. Da.7.13, 14. Ho.1.7,10. Mat.28. 18. Ro.10.12; 14.9. 1 Co. 15.27. Phi.2.9–11. Ep.1. 20–23. Col. 1. 15–18. 1 Pe. 3. 22. Re.17.14; 19. 16.
[s] Lu.4.14. ch.1.22.
[t] Is.11.2 ; 42 1; 61.1–3. Mat. 3. 16,17. Lu.4. 18. Jn. 3.2,34. 11.42; 10. 36, 38. He.1.19. Col.1. 19; 2.9. ch.2.22; 4.27.
[u] Mat.12.15; 18.11; 20. 28; iv.–xxv. Mar.i.–xiii. 1 Jn.3.8. Is.49.24–26; 61. 1–4.
[6] *He that feareth him* (God) is he that begins with 'wisdom' (Ps. 111. 10)—that is, who begins with taking Jesus Christ as his 'wisdom' (1 Co. 1. 24) as his only and all-sufficient guide to salvation; and he 'that worketh righteousness' is he who, having heard the law pronounce himself and all men 'guilty before God' (Ro. 3. 19), has thereby discovered 'that there is none righteous, no not one' (Ro. 3. 10), in whom God, by his Spirit, 'worketh both to will and to do of his good pleasure' (Phi. 2. 13), which 'willing' and 'doing' terminate in receiving Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification, and redemption,' 1 Co. 1. 30. —*Note*, Those who attempt to pervert the words of Peter to the establishment of human righteousness, independent of, or additional to, 'the righteousness of God by faith of Jesus Christ,' do so by seizing upon an insulated text, and neglecting to 'compare spiritual with spiritual,' the most essential canon of all scriptural interpretation. —*C.*
[v] Jn. 3. 2, 10, 38; 8. 29; 16. 32. Col. 2. 9. Mat. 3. 17.
[x] ch.1.8, 22; 2. 23, 32; 3.15; 5. 30, 32; 7. 52; 13. 31; ver. 41. Lu. 24. 48.
[y] Mat xxvi. xxviii. Lu. xxii.–xxiv. Jn. xviii. xx. Ac. 1. 2–9. 1 Co. 15. 3–8. Ro. 4. 24, 25; 6. 4. 6; 8. 11. 1 Co. 6. 14. 2 Co 4. 11, 14. Ga. 1. 1, 4. Ep. 1. 20. Col. 2. 12. 1 Th. 1. 10. He. 13. 20.
[z] Lu. 24. 30, 41, 48. Jn. 14. 17, 22; 15. 10; xx xxi. ch. 1. 2–9, 22; 13. 31.
[a] Mat. 28. 19, 20. Mar. 16. 15. Lu. 24. 47. ch. 1. 8. Jn. 20. 21, 22.
[b] ch. 17. 31. Jn. 5. 22–29. Ro. 14. 9, 10. 2 Co. 5. 10. 2 Ti. 4. 1, 8. 1 Pe. 4. 5. Mat. 25. 31–46. Re. 1. 7; 20. 11–15; 22. 12.
[c] See Jn. 1. 45; 3. 14–17; 5. 39. Lu. 24. 27, 44, 47. ch. 4. 12; 13. 38, 39; 26. 22; 15. 9. Is. 53. 4, 5, 11. Je. 31. 33, 34. Da. 9. 24. Mi. 7. 18–20. Zec. 13. 1. Ro. 10. 11. Mal. 4. 2. Mat. 26. 28.
[7] Here it will be seen that Peter, instead of resting acceptance with God upon a sinner's working of righteousness—a contradiction in terms, a thing utterly impossible—rests acceptance with God entirely upon faith in the name of Jesus—that is, upon Jesus himself—through whose atoning blood the sinner receives the 'remission of sins.'—*C.*
[d] ch. 2. 2, 4, 37; 4. 31; 8. 15, 16; ver. 45, 46.
[e] ver. 23; ch. 9. 42; 11. 3, 18.
[g] ch. 8. 27; 19. 6; 2. 4. Ps. 100. 1.
[h] ch. 8. 12, 36, with 2. 4; 15. 8.
[i] ch. 2. 38; 11. 16, 17; 8. 16. 1 Co. 1. 16, 17. Ro. 6. 3–6. Ga. 3. 27. Mat. 28. 19.
[j] ch. 16. 15. Jn. 4. 40.

CHAP. XI.

1 Jewish Christians.

[a] ch. 10. 34–48. Ge. 49. 10. Ps. 22. 27. Is. 42. 1, 6; 11. 10.
[b] ch. 15. 1, 5. Jos. 22. 12, 22, with ch. 10. 25.
[1] These were those Jewish converts to Christianity who, like Peter before his vision (ch. 10. 11, 34), and like his companions before the Holy Ghost was poured out upon the Gentiles (ch. 10. 45), still adhered to the law of Moses.—*Note*, This unwillingness to receive the Gentiles into the church of Christ furnishes a very striking argument for the divine origin of Christianity, so far as it testifies to the disinterested sincerity of its propagators. For had it been a false religion, a 'cunningly-devised fable,' its first propagators would 'have compassed sea and land to make a proselyte;' and like the missionaries of Rome in Paraguay and China, would have yielded every accommodation to the opinions, prejudices, and practices of their pupils, instead of which we find them not only refusing converts upon any but the most stringent terms, and contending with their very leaders, when they appeared to relax their exclusive discipline.—*C.*
[c] ch. 10. 23–28, 48. Ga. 2. 12. Lu. 15. 2.
[d] Jos. 22. 12. 1 Pe. 3. 15. Pr. 15. 1. Lu. 1. 3.
[e] ch. 10. 9–48.
[g] Nu. 4. 4. Re. 1. 10. 2 Co 12. 1, 2. ch. 22. 17.

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faith in him. Cordially they praise him for his kindness, and desire to be more acquainted with, established in, and edified by his truths.—But O with what astonishing condescension and marvellous operation of providence and grace has God extended his gospel to us unclean and brutish sinners of the Gentiles, and has made of both Jews and Gentiles one gospel church, so making peace!

[h] Mat. 8. 11. Is. 43. 6; 49. 12; 45. 22; 55. 1–7. [i] Is. 11. 6–10; 43. 20, 21. Ga. 3. 28. Col. 3. 11.

of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, [j]Arise, Peter; slay, and eat.

8 But I said, [k]Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.[3]

9 But the voice answered me again from heaven, [l]What God hath cleansed, *that* call not thou common.

10 And this was done [m]three times: and [o]all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Cesarea unto me.

12 And [p]the Spirit bade me go with them, nothing doubting. Moreover, these six[4] brethren accompanied me; and we entered into the man's house:

13 And[q] he showed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee [r]words, whereby thou and all thy house shall be saved.

15 And as I began to speak, [s]the Holy Ghost fell on them, as on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, [t]John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17 Forasmuch then as [u]God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ, what was I, [v]that I could withstand God?

18 When they heard these things, [w]they held their peace, and glorified God, saying, [y]Then hath God also to the Gentiles granted repentance unto life.

19 ¶ Now[z] they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as [a]Phenice,[5] and Cyprus,[6] and Antioch,[7] preaching the word [b]to none but unto the Jews only.

20 And some of them were men of Cyprus and [c]Cyrene, which, when they were come to Antioch, spake unto the [8]Grecians,[9] [d]preaching the Lord Jesus.

21 And[e] the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

22 ¶ Then tidings of these things came unto the ears of the church which was in Jerusalem: and [g]they sent forth Barnabas, that he should go as far as Antioch.

23 Who, when he came, and [h]had seen the grace of God,[1] was glad, and [i]exhorted them all, that with [j]purpose of [k]heart they would [l]cleave unto the Lord.

24 For he was a [n]good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

25 Then[o] departed Barnabas to Tarsus, for to seek Saul:[2]

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year [p]they assembled themselves [3]with the church, and [q]taught much people. And the disciples were called [r]Christians first in Antioch.

27 ¶ And in these days came [s]prophets from Jerusalem unto Antioch.

28 And there stood up one of them, named [t]Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar.

29 Then the disciples, every man [u]according to his ability, determined to send relief unto the brethren which dwelt in Judea:

30 Which also they did, and sent it to the [v]elders by the hands of Barnabas and Saul.

CHAPTER XII.

1 King Herod persecuteth the Christians, killeth James, and imprisoneth Peter; whom an angel delivereth upon the prayers of the church. 20 In his pride, taking to himself the honour due to God, Herod is stricken by an angel, and dieth miserably. 24 After his death, the word of God prospereth.

NOW about that time, Herod[1] the king stretched forth *his* hands[2] to [a]vex certain of the church.[3]

2 And he [b]killed James[4] the brother of John with the sword.

3 And [c]because he saw it pleased the Jews,

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f Is. 30. 21. Mar. 16. 15. Mat. 28. 19. Ro. 1. 16; 3. 22, 29, 30.

g Ro. 10. 2, with Le. xi. De. xiv. Le. 20. 25. Eze. 4. 14; 44. 31.

3 On comparing this statement with ch. 10. 14, the difference of the words seems so great as to lead to the doctrine of ideal instead of verbal inspiration, inasmuch as the second edition (so to speak) corresponds with the first in ideas, but not in words. The verbal difference, however, may be easily accounted for, on the principle of verbal inspiration, when it is recollected that the sheet was let down three times, and that one reply of Peter may be accurately given upon one of these occasions—another reply different from the former, yet as accurate, upon a second. See note on ch. 10. 14.—*C.*

h Mat. 15. 11. ch. 10. 15, 28; 15. 8, 9.

n Jn. 13. 38; 21. 17.

o Mat. 8. 11. Ep. 3. 5-8; 2. 4-22. ch. 15. 14. Ro. 15. 8-12, 16. Col. 1. 20.

p ch. 10. 19; 16. 6, 7; 21. 4. Jn 16. 13.

4 Peter had wisely and providentially chosen so many to be witnesses and assistants in the work to which he was called.—*C.*

q ch. 10. 3-6, 30-32; 9. 43. Ps. 91. 11; 34. 7.

r Ps. 19. 7-11. Mar. 16. 15, 16. Ro. 1. 16, 17. Jn. 6. 63, 68; 20. 31. 1 Jn. 5. 9-13, 20. ch. 16. 31. Lu. 19. 9, 10. Ro. 10. 17.

s ch. 2. 4; 10. 44-47.

t ch. 1. 5; 19. 4. Mat. 3. 11. Mar. 1. 8. Lu. 3. 16. Jn. 1. 26, 33. Is. 44. 3-5. Joel 2. 28. Pr. 1. 23.

u ver. 15; ch. 10. 44-47; 15. 8, 9.

v Ro. 8. 31; 9. 21-26. Job 40. 2; 9. 3, 4, 12. Da. 4. 35. ch. 10. 47.

w Jos. 22. 30. ch. 21. 20. Is. 54. 1-5.

y ch. 5. 31; 20. 21. Ro. 10. 12, 13; 15. 9, 16. 2 Co. 7. 11. Je. 31. 18-20. Ps. 22. 27. Is. 55. 5, 7.

z ch. 8. 1, 4. Mat. 10. 23.

a Is. xxiii. ch. 13. 4; ver. 26.

5 *Phenice*, or 'Phenicia,' a country having the Mediterranean on the west, the tribes of Israel on the south-east, and Syria on the north-east. Its principal cities were Tyre, Sidon, Sarepta, Ptolemais, Berytus (now Beyrout), &c.—*C.*

6 *Cyprus*. An island on the north-east of the Mediterranean, about 150 miles long, by 70 in breadth.—*C.*

b Mat. 10. 5, 6. ch. 3. 26; 13. 46; 20. 28.

c ch. 2. 10. Mat. 27. 32.

7 *Antioch*, on the Orontes, where the disciples were first called Christians (ver. 26), and Antioch in Pisidia, are the only two cities of that name mentioned in the New Testament. But there were in Asia sixteen cities of the same name built by the Seleucidæ, the successors of Alexander of Macedon.—*C.*

8 Jews who spake Greek, ch. 6. 1; 9. 29. Jn. 12. 20.

9 The *Grecians* or *Hellenists* were probably Gentiles; men of a devout inquiring spirit, like Cornelius. Antioch being a seat of learning, and the residence of a Roman governor, was made from this period and onwards one of the chief centres for the missionary labours of the apostles.—*P.*

d ch. 8. 35; 9. 20. 1 Co. 1. 23, 24; 2. 2. Ep. 3. 8.

e Lu. 1. 66. Is. 53. 1. Ro. 1. 16. ver. 24; ch. 2. 41, 47; 4. 3, 32; 5. 14; 6. 7; 15. 19. 1 Th. 1. 9.

g ch. 8. 14, 15; 9. 27; 13. 2, 3.

h Mat. 7. 16-21; 12. 33. Ga. 5. 22, 23. 2 Pe. 1. 4-9. 3 Jn. 4.

1 *When he had seen the grace of God*, in its converting and sanctifying effects upon the hearts and lives of men.—*C.*

i ch. 13. 43; 14. 22.

j Ps. 17. 3. 2 Co. 1. 17.

k Pr. 23. 15, 26.

l Ga. 2. 20. Mat. 16. 24. 1 Co. 15. 58. Col. 1. 22; 2. 6, 7. De. 10. 20; 30. 20. Jos. 22. 5; 23. 8.

n ch. 6. 3, 5, 8; 24. 16; ver. 21.

A.D. cir. 42.

o ch. 9. 11, 27, 30; 21. 39. Jonah 1. 3.

2 Barnabas was persuaded that Paul's early training in the schools of Greek philosophy, his eloquence, and logical acumen, specially fitted him for missionary labour among the polished scholars of Antioch.—*P.*

p ch. 2. 41-47; 14. 32.

3 Or, *in*.

q Mat. 28. 19.

r Mat. 16. 16, 24. Ro. 8. 1, 2, 9. 1 Co. 6. 17; 12. 12. Phi. 2. 5; 3. 3. Col. 3. 3. 1 Jn. 2. 20, 27.

s Mat. 23. 34. 1 Co. 12. 28; 14. 32. Ep. 4. 11. Re. 22. 9. ch. 2. 17; 13. 1; 15. 32; 21. 4.

t ch. 21. 10.

u Ezr. 2. 69. Ne. 5. 8. ch. 6. 1; 11. 29. Ro. 15. 25, 26. 1 Co. 16. 1, 2. 2 Co. 8. 3, 4, 9; 11. 8; 9. 1, 2. 1 Pe. 4. 11. Ga. 2. 10. He. 13. 6.

v 1 Pe. 5. 1, 2 Jn. 1. ch. 12. 25.

CHAP. XII.

A.D. cir. 44.

1 Not the tetrarch, Lu. 3. 1-19; 13. 31; 23. 7. ch. 13. 1; but his nephew.

2 Or, *began*.

a Mat. 10. 17, 18; 24. 9. Jn. 15. 20, 21; 16. 2.

3 This was Herod Agrippa, son of Aristobulus, and grandson of Herod the Great, Mat. 2. 1.—*C.*

b Mat. 20. 23; 24. 21.

4 *James*, son of Zebedee, Mat. 10. 2. Thus fell the first of the apostles, the second in the glorious army of martyrs. See Mat. 20. 23.—*C.*

c ch. 24. 27. Jn. 12. 43. Ga. 1. 10.

CHAPTER XI. Ver. 26. *The disciples were called Christians*, &c. Hitherto, by the Gentiles, they had been called 'Jews;' and by the Jews, 'Nazarenes,' 'Galileans,' &c. Whether the name was taken by the disciples themselves, or given by others, does not appear. That it was not given in derision seems probable from the use of it by King Agrippa, Ac. 26. 28: and that the disciples were not ashamed of it is evident from its use by Peter, 1 Pe. 4. 16. *C.*

Ver. 28. The word translated 'world' is one of very indefinite application—sometimes describing the lands inhabited by the Greeks, sometimes those jointly inhabited by Greeks and Romans, sometimes confined to Palestine and its immediate dependencies, as Lu. 2. 1, 3; 21. 26.—*Note*, Four famines are recorded in the reign of Claudius, but none of them general. Indeed, among the merciful dispensations of Providence, there is one very remarkable, that a famine is seldom, if ever, universal; but while one country is visited with drought or deluged with rain, other, and even neighbouring countries, are blessed with fair weather and fruitful harvests, by which the wants of other lands may be supplied. This seems to have been the case in the present instance, as the people of Antioch were able to afford a liberal collection to relieve their brethren during the famine at Jerusalem. *C.*

REFLECTIONS.—Delightful are the tidings of sinners receiving and being converted by the gospel of Christ. The salvation of souls, the honour of Christ, and the glory of God are hereby highly promoted. And it is strange that even saints should be sometimes prejudiced, when their enemies, or persons of detested characters, are made partakers of the same spiritual blessings as themselves—that rash censure should so often drop from gracious lips, and godlike charity should be reproached as looseness in religion! But ministers must bear with the weak; and though no unreasonable prejudice should ever hinder the execution of their commission, they should be always ready to clear their conduct to scrupulous minds. And every Christian also ought gladly to hear and receive anything that may tend to remove his prejudices.—What! are we to withstand God, who distributes his favour as is best, and overrules the fury of persecutors for the spread of the gospel and conversion of sinners? Thrice happy are they who show willingly that repentance which manifests spiritual life received, and prepares them for the eternal life promised hereafter.—When his Spirit and power attend the preached gospel, multitudes believe and are turned to the Lord, and cleave to him with fixed purpose of heart. And with alacrity and diligence do ministers then attend their increasing work. Delightful is the name, and great the honour, to possess the privileges and tempers of CHRISTIANS; and especially to act up to the profession and obligations included in the character! Happy had it been for the church if no other character had ever marked the followers of Christ. With harmony in the truth, with holiness and order, ought such to hold fellowship one with another; and with great cheerfulness should they supply one another's wants, none of which can take place without the approval of God. Yea, he sometimes wisely permits calamities to his people, for the trial, exercise, and improvement of their own or others' faith, love, and self-denied obedience, and for the removal of groundless differences among them.

CHAPTER XII. REFLECTIONS.—Whether should

he proceeded further to take [d]Peter also. ([e]Then were the days of unleavened bread.)

4 And [g]when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions[5] of soldiers, to keep him; intending after Easter[6] to bring him forth to the people.

5 Peter therefore was kept in prison: but prayer[7] was made [h]without ceasing[8] of the church unto God for him.

6 And when Herod would have [i]brought him forth, the [j]same night Peter was sleeping between two soldiers, bound with two chains,[9] and the keepers before the door kept the prison.

7 And, behold, [k]the angel of the Lord[1] came upon *him*, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And[l] his chains fell off from *his* hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him; [m]and wist not that it was true which was done by the angel; but [o]thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, [p]which opened to them of his own accord; and they went out, and passed on through one street; and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, [q]that the Lord hath sent his angel, and hath [r]delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.

12 And when he had considered *the thing*, he[s] came to the house of Mary the mother of John,[t] whose surname was Mark; where [u]many were gathered together praying.

13 And as Peter knocked at the door of the gate, a damsel came to hearken,[2] named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, [v]Thou art mad. But she constantly affirmed that it was even so. Then said they, It is [e]his angel.[3]

16 But Peter continued knocking:[4] and when they had opened *the door*, and saw him, they were astonished.

17 But he, [y]beckoning unto them with the hand to hold their peace, declared unto them [z]how the Lord had brought him out of the prison. And he said, Go, show these things unto James,[5] and to the brethren. And [a]he departed,[6] and went into another place.

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and [b]commanded that *they* should be put to death. And he went down from Judea to [c]Cesarea,[7] and *there* abode.

20 ¶ And Herod was highly displeased[8] with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain[9] their friend, desired peace; because their country was [d]nourished by the king's *country*.[1]

21 And upon a set day, Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a shout, *saying*, [e]*It is* the voice of a god, and not of a man.

23 And [g]immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

24 ¶ But[h] the word of God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry,[2] and took with them [i]John, whose surname was Mark.

CHAPTER XIII.

1 *Paul and Barnabas are chosen to go to the Gentiles.* 7 *Of Sergius Paulus, and Elymas the sorcerer.* 14 *Paul preacheth at Antioch, that Jesus is Christ.* 42 *The Gentiles believe:* 45 *but the Jews gainsay and blaspheme:* 46 *whereupon they turn to the Gentiles.* 48 *As many as were ordained to life believe.*

NOW there[a] were in the church that was at Antioch, certain [b]prophets and teachers; as [c]Barnabas, and Simeon that was called [1]Niger, and Lucius of Cyrene, and Manaen, [2]which had been brought up with [d]Herod[3] the tetrarch, and Saul.

2 As they [e]ministered to the Lord, and fasted, the Holy Ghost said,[4] Separate[g] me Barnabas

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A.M. cir. 4048. A.D. cir. 44.

d Mat.4.18;26.75.Jn. 21.18.
c Ex.12.14-20; 13. 7. Le.23.6-14.
f Jn.21.18. Mat.24. 9.Lu.21.12.
5 *A quaternion* was a band of four soldiers—two for the prison-door, and two for the inside (ver. 26)—the whole guard consisting of sixteen. —*C.*
6 *Easter*—the passover, including the days of unleavened bread, Jn.18.28.—*C.*
7 Or, *instant and earnest prayer was made.*
h Lu.18.1.2 Co.1.11. 1 Th.5.17. Ep.6.18-20. 2 Th.3.2. Ja. 5.10.He. 13.3.18.
8 *Without ceasing* that is, with faith, fervour, and perseverance.—*C.*
i ver.2;ch.7.54,57. *j* Ge.22.14. De.32.36. 1 Sa.23.26. Ro.5.1. Ps. 3.5,6.
9 A Roman prisoner was, ordinarily, bound to a soldier with one chain: for greater security, Peter, as a remarkable prisoner, is bound with two. But this anxiety and malice of the tyrant but serves to render the power of God more conspicuous.—*C.*
k ch.5.19. 1 Ki. 19.5. 7.He.1.14. Ps.91.11,12; 34.7;37.32,33.
1 *The angel.* Rather, 'an angel;' one of those 'ministering spirits sent forth to minister to the heirs of salvation.'—*C.*
l ch.16.26.
m Ps.126.1. Ge.45.26. Lu.24.11.
o ch.10.3,17.
p ch.10.36. Ps.146.7. *q* 2 Ch.16,9. Da.3.28; 6.22. 2 Ti.4.17. Ps.34.7; 46.1. He.1.14.
r Ps.33.18,19; 97.10. 2 Co.1.10.2 Pe.2.9.
s ch.4.23;15.37.
t ver.25; ch.13.5,13; 15.37. Col.4.10. 2 Ti. 4. 11. Philе.24.
u ver.5.Is.65.24; 58. 9. Da.9.20,21. Ja.5.16. Mat.18.19.
2 Or, *to ask who was there.*
v Lu. 24. 11. Ge. 19. 14.
x He. 1. 14. Mat.18. 10. Ps.34.7;91.11,12.
3 From this it appears that the Jews and primitive Christians believed that a guardian angel might assume the voice and appearance of the object of his care, even during his life, for there is no intimation that they believed Peter to be dead.—*C.*
4 This is characteristic of eastern customs. When one knocks at a door in town or village, it is not at once opened. Some of those within ask, 'Who?' If the reply be satisfactory, or if the voice of the person knocking be known, the door is opened; but if not, the question is repeated until a satisfactory answer is obtained. During the dialogue the person without continues to knock at short intervals, saying, 'It is I—open.' Not unfrequently when a special friend thus knocks, whose voice is known, and his visit welcome, the glad news is conveyed to the master or mistress, ere the door is opened.—*P.*
y ch.13.16; 19.33; 21. 40.
z ver. 11. Ps. 66. 16; 102.20,21;146.7.
5 *James*, the brother of Alpheus, for James the son of Zebedee had been killed, ver.2 —*C.*
a Mat.10. 17, 23. Jn. 7.1;8.59;10.40;11.54.
6 *He departed* to some other jurisdiction, to avoid the tyranny of Herod.—*C.*
b Pr.1.16;4.16; 12.10. Ps.26.9,10;76.10.
c ch.21.8; 23.23;25.4.
7 *Cæsarea*, formerly called Strato's Tower, was built by Herod the Great, and called Cæsarea, in honour of Augustus. It stood on the coast of the Mediterranean, about sixty miles north-west of Jerusalem. Portions of its splendid ruins still remain, but it is totally uninhabited.—*C.*
8 Or, *bare an hostile mind, intending war.*
9 Gr. *that was over the king's bed-chamber.*
d 1 Ki. 5. 9, 11. Eze. 27,17.
1 The differences of climate, soil, productions, tastes, and habits, are wonderfully employed by a merciful God to overrule the natural propensities of men for war, to promote domestic industry and foreign intercourse, and preserve the peace of nations: and still farther are they blest as the secondary means whereby the misery of the heathen is brought before the eyes and sympathies of Christians, and 'the unsearchable riches of Christ' freely sent forth for their relief.—*C.*
e Ps 72.2. Jude 16.
g Da.4.30,31,37. Job 40.2,11,12;9.13.
h Is.2.2,3; 55.11. ch. 6.7;19.20. Col.1.6,23. 2 Th.3.1. Pr 28.28.
2 Or, *charge*, ch.11. 29,30.
i ver.12; ch.13.5,13; 15. 37. 38. Col. 4. 10. Philе.24.1 Pe.5.13.

CHAP. XIII.
A.D. cir. 45.
a ch.11.20,25, 26; 12. 25,14.26.
b ch.11.28;21.10,11.
c ch. 4. 36, 22–26, 30; xiv.xv. Ga.2.9,13. Ro. 16.21.
1 *Niger*—'Black.' Whence it has been conjectured that he was an African negro.—*C.*
2 Or, *Herod's foster-brother.*
d Lu.3.1,19;13.31;23. 7, not ch.xii.
3 *Herod.* 'Herod Antipas.'—*C.*
e De.10. 8; 18. 5, 7. 1 Ch.23.13. Mat.9.15.ch. 6.4;2.42.
4 The personal act of choosing, speaking, appropriating, commissioning, and sending (ver. 4) Paul and Barnabas, furnishes decisive evidence of the personality and deity of the Holy Ghost.—*C.*
g Nu.8.11. Mat.9.38. ch.9.15; 22.21. Ro.1.1; 10.15. Ga. 1. 15; 2. 8,9. Ep.3.8. 1 Ti.2.7. 2 Ti. i.11;2.2. He.5.4.

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we here most admire the wickedness of men in promoting, or the wisdom of God in overruling, the persecutions of his church? Alas! what selfishness, pride, rashness, and cruelty, to murder one of the best, the most useful of men! And infernal the malice to take pleasure in it! But men-pleasers will lead themselves at last into the greatest guilt; and success in one sin will embolden them to commit another. The united and fervent prayers of the saints will prove in the end too hard for all that oppose them. If God bestow his Spirit of grace and supplication, to make intercession with groanings which cannot be uttered, deliverance is at hand. And in their extremity, though often not till then, he will rise up for their help. And if ordinary means cannot avail for their preservation, he will work miracles for them. Nay, even by ordinary means, he can hide them from their most inveterate foes. But proud persecutors quickly meet with the living God. The prudent submission of neighbours, and the servile flattery of friends, but lift them up, that their destruction may be the more terrible. God seasonably cuts them off in the midst of their pomp and grandeur, and makes their fall, as well as their fury, subservient to the propagation of the gospel.

CHAPTER XIII. Ver. 5. *Salamis.* A city on the east side of Cyprus—not to be confounded with the island of Salamis, so famous in Grecian history as the scene of a memorable sea-fight and victory. This city attained to great eminence, but its very site has been swept away by the sea. *C.*

Ver. 9. *Saul* appears to have been his Hebrew, and *Paul* his Roman name; which, from this time onwards, the evangelist uses, as he had now become a preacher of the gospel to the Gentiles. *C.*

Ver. 29. *And laid him in a sepulchre.* This statement seems to disagree with Jn. 19. 38, &c., in which, as well as in the other evangelists, his sepulture is ascribed to Joseph of Arimathea and his other disciples. The difference may easily be removed by the most simple and natural supposition, that some of the Pharisees who took so deep and malignant an interest in securing and watching the tomb, Mat. 27. 62–66, had also taken an insulting and triumphant part in the funeral procession and act of sepulture. *C.*

Ver. 33. *This day have I begotten thee*—that is, from the dead, Ro. 1. 4, even as every Christian is said to be 'begotten' on the day of his conversion, of his spiritual resurrection, 1 Co. 4. 15; Philе. 10; 1 Pe. 1. 3; 1 Jn 5. 1, 18. But the address does not ascribe his Sonship to his resurrection, for he had already been acknowledged as 'Son' by a voice from heaven—by his disciples on earth; and he himself had openly asserted the title before the

and Saul for the work whereunto I have called them.

3 And [h]when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.[5]

4 So they, [i]being sent forth by the Holy Ghost, departed unto Seleucia;[6] and from thence they sailed to [j]Cyprus.

5 And when they were at Salamis, they preached the word of God [k]in the synagogues of the Jews: and they had also [l]John[7] to *their* minister.

6 ¶ And when they had gone through the isle unto Paphos,[8] they found a certain [m]sorcerer, a false prophet, a Jew, whose name *was* Bar-jesus:

7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer (for so is his name by interpretation) [o]withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also *is called* Paul,[9]) filled with the Holy Ghost, set his eyes on him,

10 And said, [p]O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness,[1] wilt thou not cease [q]to pervert the right ways of the Lord?

11 And now, behold, [r]the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy,[2] [s]when he saw what was done, believed, being astonished at the doctrine of the Lord.

A.M. cir. 4049.
A.D. cir. 45.

h ch.9.6. 8.1,5,17; 14. 23.1 Ti.5.22.

5 These were the first missionaries regularly appointed & sent forth by the Christian church. The special work to which they were called of the Holy Spirit, was that of preaching the gospel to the Gentiles.—*P.*

i Mat. 9. 38. Ro. 10 15. ch. 20. 28; 10. 9, 7.

6 Seleucia was the port of Antioch, situated on the coast of the Mediterranean, a short distance north of the mouth of the Orontes. It had a good harbour, constructed at vast expense, and was one of the most important seaports on the coast of Syria.—*P.*

j ch.11.19;4.36.37.4.

k Mat 10.27.ch.5.20; 14.1.17.1,2,10; 18.4,9,7, 19; ver.14,46.

l ch. 12.12,25; 15. 37; ver.13. Col.4.10.

7 *John.* This was John Mark (ch. 12.12, 25), not John the apostle.—*C.*

8 *Paphos.* A city of Cyprus, on the west side.—*C.*

m ch.8.9. Re.21.8.

o Ex.7.11.2 Ti.3.8.

9 A Roman name, fit for an apostle of the Gentiles, ver.4,7.

p Mat.3.7; 13.38; 23. 33. Jn.8.44. 1 Jn.3.8.

1 This terrible address Paul was fully authorized to deliver, inasmuch as he was 'filled with the Holy Ghost;' but it can form no precedent for any who is not under direction of the same power.—*C.*

q Mat.23.13. Lu.11. 52.

r Eze.6.14. Ge.19.11. 2Ki.6.18. ch.5.5,10; 9.5, 8.

2 Roman governor, ver.7. Mat.27.2.

s Mat. 27. 54. Lu. 7. 16. ch. 5.5,11,14; 12.23, 24; 19.17.

* *Four hundred and fifty years.* There is an evident difficulty in reconciling this passage with 1 Ki. 6. 1. Lightfoot seems to solve it most simply by including in the time of the Judges the intermediate times of the tyrants:—Othniel, 40; Ehud, 80; Deborah, 40; Gideon, 40; Abimelech, 3; Tola, 23; Jair, 2; Jephthah, 6; Ibzan, 7; Elon, 10; Abdon, 8; Samson, 20; 1 Ti. 40 = 339. The tyrants:—Chusan Rishathaim, 8. Eglon, 18; Shamgar, 10; Midian, 7; Ammon, 18; the Philistines, 40 = 111. Total, 450.—*C.*

A.M. cir. 4050.
A.D. cir. 46.

3 *Pamphylia.* A province of Asia Minor, bordering Cilicia on the east, and having part of the Mediterranean on the south, ch.27.5.—*C.*

t ch.12.25; ver.5; ch. 15.38. Phi.2.21.

4 Not Antioch in Syria, as ver.1; ch.11. 19-26; 14.26.

5 *Pisidia.* A province situated on the north of Pamphylia.—*C.*

u ch.16.13; 17.2; 18.4; ver.4.

v ver. 27; ch. 15. 21. Lu.4.16.

x Mar. 5.22. Lu. 13. 14.

y ch.1.16; 2.29,37; 7. 2; 15.7,13; 22.1, with He. 13.22.

z ch.12.17; 19.33; 21. 40.

a ver.26,43,46.

b Ge.17.7-14. Ex.i.-xiv. De.4.20; 7.6,7; 11.2-4. Ps. 105. 23; lxxviii. cxiv. cvi. cxxxvi Is.63. 7-14. Je.32.20,21. Eze. 10.3-14; xx. Ne.9.9-11.

c Ex.6.6; 12.31; 13.14, 16.

d Ex.16.2,35. Nu.14. 22,34,35. Ps. 78. 38; 95. 10.

6 Or. *bore and fed them as a nurse*, De. 1.31.

7 *Suffered*, &c. Tenderly carried them as a father carries a child over an uneven way, or as a nurse bears a wayward infant in her bosom.—*C.*

e Ge.15.19-21. Ex.23. 23. De. 7. 1. Jos. xii.-xxi. Ps. 78. 55.

f Ju.ii.-xvi. 1 Sa.i.-vii. Ne.9.27.1 Ki.6.1.

8 See note * in first column.

h 1 Sa. viii.-xxxi. Ho.13.11.1 Ch.x.

9 These 'forty years' include Samuel's government as well as Saul's.—*C.*

B.C. cir. 1095.

i 1 Sa.15.28; 16.13; 31. 6. Ps. 2.6; 78.70-72; 89. 19,20. 1 Sa.13.14. 2 Sa. 5.3.

1 See 1 Sa.13.14.—*C.*

j 2 Sa.7.12. Ps.89.35; 132.11. Is.11.1; 9.7. Je. 23. 5. Lu.1.32,69. with ch.2.30; 13.22,30; 5.30; 7. 37. Mat.1.21. Tit.2.13.

13 ¶ Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia:[3] and [t]John departing from them returned to Jerusalem.

14 But when they departed from Perga, they came to Antioch[4] in Pisidia,[5] and [u]went into the synagogue on the sabbath-day, and sat down.

15 And after [v]the reading of the law and the prophets, the [z]rulers of the synagogue sent unto them, saying, [y]*Ye* men *and* brethren, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and [z]beckoning with *his* hand, said, [a]Men of Israel, and ye that fear God, give audience.

17 The[b] God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, [c]and with an high arm brought he them out of it.

18 And[d] about the time of forty years [6]suffered[7] he their manners in the wilderness.

19 And [e]when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.

20 And after that, [g]he gave *unto them* judges, about the space of four hundred and fifty [8]years, until Samuel the prophet.

21 And[h] afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.[9]

22 And[i] when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David, the *son* of Jesse, a man after mine own heart, which shall fulfil all my will.[1]

23 Of[j] this man's seed hath God, according to *his* promise, raised unto Israel a Saviour, Jesus:

Jews, Mat. 3. 17; 16. 16; Jn. 10. 36. Besides which, the eternity of the Father implies the eternity of the Son, he being described as 'that eternal Life that was with the Father,' 1 Jn. 1. 2, and to whom (as Son) the Father saith, 'Thy throne, O God, is for ever and ever,' Ps. 45. 6, 7, and, 'Thou, Lord (JEHOVAH), in the beginning hast laid the foundation of the earth, and the heavens are the work of thy hands,' Ps. 102. 12, 25; He. 1. 8, 10. *C.*

Ver. 35. Of 'the Holy One of God' (Jesus Christ) it is expressly declared that he 'should not see corruption.' Wherefore, it is impossible the doctrine of transubstantiation can be true: for while that doctrine asserts that a piece of bread becomes, by what is called 'consecration,' the very body, and blood, and soul, and divinity of Christ, it admits that that same transubstantiated bread (body, &c.) may, and often does, see corruption. Wherefore, because it sees corruption, it cannot be the body of Christ. See ver. 37. *C.*

Ver. 39. Justification by the law of Moses is simply this: 'He that doeth these things shall live by them,' Ro. 10. 5. By that law, therefore, no sinner could ever be justified; that is, pardoned, and accepted as righteous before God. But 'being justified by faith in Jesus Christ), we have peace with God,' having 'redemption through his blood, even the forgiveness of our sins,' being made, through grace, 'accepted in the Beloved,' Ro. 5. 1; Ep. 1. 6, 7. *C.*

Ver. 48. The word translated 'ordained,' or its immediate cognates, occurs also Mat. 28. 16; Lu. 7. 8; Ac. 15. 2; 22. 10; 28. 23; Ro. 13. 1; 1 Co. 15. 16. Taking the examples in order, six unquestionably signify 'appointed,' or 'constituted,' by authority or decision of another, a superior. The last alone appears to signify 'self-devoted,' but that must still be under the power of the Spirit of God, 1 Co. 12. 6, 11; Phi. 2. 13, so that no other conclusion can be drawn but that 'believing' and 'eternal life' are alike the gifts of God, one combined with the act of man, the other absolutely. *C.*

REFLECTIONS.—Important is the work of preaching the gospel, and absolutely necessary for it is the direction of God's Spirit and providence. He qualifies his servants for it, calls them to it, and directs and succeeds them in it; and with pleasure and courage they may set about it if satisfied of their divine call. But Satan and his instruments will certainly oppose them in it with great warmth and earnestness, especially if great sinners and persons in power appear to be converted by it. Great will be their subtlety and mischievous ardour in opposing the gospel—the right ways of the Lord. All the arts of sorcery and infidelity; all the fury that blind zeal, temporal interests, and envy can inspire; all the powers of this world, are stirred up to oppress it. But no weapon formed against Zion shall prosper; for under the influence of the Holy Ghost the word shall the more spread and be glorified. Very important are the tidings it brings us concerning the promised Saviour; for whose being born, crucified, and raised from the dead, according to the ancient oracles of God, all former dispensations towards Israel but paved the way.—By infinitely wise and seasonable advances has the knowledge of Jesus Christ, and a full redemption through him, spread and prevailed in the world. Thrice happy are they who receive him as the light of life and propitiation for sins. From eternity he was the slain lamb of God. In time they are justified through their living faith, even from crimes for which the ceremonial laws allowed no expiation. They are endowed with the presence, supplies, and consolations of the Holy Ghost, and enabled to continue in the faith, profession, and obedience of the gospel, notwithstanding the most cruel persecution.—If among these converts some be remarkable for sense, others for stupid idolatries, all marks the wisdom and power of gospel grace.—But, alas! great is their sin and danger who, notwithstanding their visible relation to him, reject the Redeemer, and set themselves to reproach his servants, his truths, and ways. They thrust the gospel and eternal life from themselves, and provoke God to cast them off with sorrow into everlasting ruin. Take heed, my soul, to hear only such preachers as the Holy Ghost has qualified and regularly placed in their office. Let no station make me think myself above the gospel; and let no sinfulness make me reckon myself below it. Let reading and hearing of God's Word be my constant delight. And let me carefully observe all providences in connection with Christ. Regarding the *word of salvation* he hath *sent*, and receiving the *sure mercies* he hath *given*, let me serve my generation according to the will of God, and then fall asleep in the Lord.—If I am justified, let me manifest it by my good works. If I have grace implanted in my heart, let me continue therein. If I am benefited by ministers, let me love and cleave to them. And if for Jesus' sake I am tossed to and fro, let his comforts delight my soul.

CHAPTER XIV. REFLECTIONS.—God plainly testifies his own being, life, patience, goodness, power, and wisdom, to the heathen world in the works of creation and providence. And even while, by their perverse manners, they abuse the light of their consciences, he graciously gives them the necessaries and delights of outward life. Surely even these his common favours should attract their love to him. And, alas! great is their sin and misery who, being left to their own lusts and imaginations, put vanity and devils as

24 When[k] John had first preached, before his coming, the baptism of repentance to all the people of Israel.

25 And as John [l]fulfilled his course, he said, Whom[m] think ye that I am? I am not *he*. But, behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

26 Men[o] *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because [p]they knew him not, nor yet the voices of the prophets which [q]are read every sabbath-day, they have fulfilled *them* in condemning *him*.

28 And[r] though they found no cause of death *in him*, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, [s]they took *him* down from the tree, and laid *him* in a sepulchre.

30 But[t] God raised him from the dead:

31 And[u] he was seen many days of them which came up with him from Galilee to Jerusalem, who are his [v]witnesses unto the people.

32 And we declare unto you glad tidings, how that the [z]promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, [y]Thou art my Son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, [z]I will give you the sure mercies[2] of David.[3]

35 Wherefore he saith also in another *psalm*, Thou[a] shalt not suffer thine Holy One to see corruption.

36 For David, after he had served[b] his own generation by the will of God,[4] fell on sleep, and was laid unto his fathers, and saw corruption:

37 But he, whom [c]God raised again, saw no corruption.

38 Be[d] it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins:

39 And by him [e]all that believe are justified from all things, from which [g]ye could not be justified by the law of Moses.

40 Beware, therefore, lest that come upon you which is spoken of in the [h]prophets;

41 Behold, ye despisers, and wonder, and perish:[5] for I work a work[6] in your days, a work which ye shall in no wise believe, though a man declare it unto you.

42 ¶ And when the Jews were gone out of the synagogue, the Gentiles[7] besought that these words might be preached to them the next sabbath.[8]

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them [i]to continue in the grace of God.

44 ¶ And the next sabbath-day [j]came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, [k]they were filled with envy,[9] and spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas [l]waxed bold, and said, It was necessary that the word of God should [m]first have been spoken to you: but seeing [o]ye put it from you, and judge yourselves unworthy of everlasting life, lo, [p]we turn to the Gentiles.[1]

47 For [q]so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.[2]

48 And when the Gentiles heard this, they [r]were glad, and glorified the word of the Lord: [s]and as many as were ordained to eternal life believed.

49 And[t] the word of the Lord was published throughout all the region.

50 ¶ But the Jews [u]stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But[v] they shook off the dust of their feet against them, and came unto Iconium.

52 And the [x]disciples were filled with joy, and with the Holy Ghost.

CHAPTER XIV.

1 *Paul and Barnabas are persecuted from Iconium.* 8 *At Lystra Paul healeth a cripple, whereupon they are reputed as gods.* 19 *Paul is stoned.* 21 *They pass through divers churches, confirming the disciples in faith and patience.* 26 *Returning to Antioch, they report what God had done with them.*

AND it came to pass in Iconium,[1] that they went both together [a]into the synagogue of the Jews, and so spake, that [b]a great multitude, both of the Jews and also of the Greeks,[2] believed.

2 But[c] the unbelieving Jews stirred up the

A.M. cir. 4050 A.D. cir. 46.

k Mal.3.1;4.5,6.Mat. 3.1-11.Mar.1.2,5.Jn.3. 23.

l ch.20.24.2 Ti.4.7.

m Jn.1.20,26,27. Mat. 3.11. Lu.3.16. ch.10.4. Phi.3.8. 2 Co.2.2. 2 Co. 4.5.

o See ver. 15, 16:4:1. Ps. 147. 19, 20. Mat.10 0:22.8,9. Lu.14.21. ch. 3.26: ver. 42,46,47; ch. 28.23.

p ch.3.17. Jn.7.26,28; 15.21; 10.3. Lu. 23.34; 24.20,44.1 Co.2.8.1 Ti. 1.13. 2 Co.3.14. Ro.11. 25.

q ch.15.21; 26.22; 28. 23;2.10–36;4.20–28.

r Mat.27.22,23. Mar. 15. 11, 13. Lu.23.21,23. Jn.19.4–6.ch.3.13–15.

s ch.4.30. 1 Co. 15.4 1 Pe. 2. 24. Mat. 27.59 Mar. 15.46. Lu. 23.53. Jn.19.38. Is.53.9.

t Mat.28.5. Jn. 2. 19; 10. 17. ch. 2.24, 32; 3.15, 26; 4.10; 5.31; 10.40; 17. 31. He.13.20.

u Mat. xxviii. Mar. xvi. Lu. xxiv. Jn. xx xxi.ch.1.3.

v Lu. 24. 48. ch. 1.8, 22;10.41.

x ch. 2. 39. Ge. 3. 15; 22. 18; 26. 4; 49.10. Dc. 18.15.2 Sa.7.12. Ps.132. 11. Is.4.2;7.14;9.6;11.1. Je.23.5. Eze.34.23. Da. 9.2,24–26. Mi.5.2. Hag. 2.7. Zec.6.12;9.9. Mal. 3.1;4.2. Lu.24.44. Ro.4. 13. Ga.3.16.

y Ps.2.7. He.1.5;5.5.

z Is.55.3. Ps. 89.2–4, 19–29.

2 Gr. *τα ὁσια, holy or just things*, which word the Septuagint in many places use for that which in the Hebrew signifies *mercies*.

3 The full meaning of this verse is, that God had promised to the Messiah '*the mercies of David holy and sure*.' These mercies implied deliverance from death, from corruption its result, and from the dominion and power of death in all after time. This personal victory of Christ over death is the proof and pledge of the resurrection of his people.—*P.*

a Ps. 16. 10. ch.2.27, 31.

b Ps. 78. 70–72. ch.2. 29;20.24. 2 Ti.4.7.1 Ki. 2.10.1 Ch.29.28.

4 *Or, after he had in his own age served the will of God.*

c ch.2.24.

d ch.2.38;3.26;4.12;5. 31; 10.43. Lu.24.47. Is. 53.5,11;59.20. Je.31.34. Da. 9. 24. Zec. 12. 10. Ro.3.24–28; 8.3,4. Ga. 2.16;3.7,13;5.12;9.15. 1 Jn.2.1,2,12.

e Ps.32.1,2. Is.1.18;4. 4;44.22;53.11. Hab.2.4. Ro.8.1–4; 10.4;3.22,28. 2 Co. 5. 21. Je. 50. 20. Col.1.14;2.10,13.

f He. 9. 13, 14; 10. 1, 11. Ro. 3. 19, 20. Ga.2. 16.

h Hab.1.5. Pr. 1, 30; 13. 15. Is. 28. 14; 29. 14, with Mat. 8. 11, 12; 21. 41,43;22.7;xxiv. Lu.11.19. 27, 42–44; 21. 20–26. 1 Th.2.16.1 Pe.4.17.

5 *Perish.* Rather, 'disappear,' 'hide yourselves,' through terror of your enemies.—*C.*

6 *A work.* The Babylonish captivity, foretold by Habakkuk (ch.1.5), the type of the national ruin of the Jews, about to be completed by the Romans the imperial successors and representatives of the Babylonians.—*C.*

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* *Iconium* was situated in the province of Lycaonia, in Asia Minor, about 100 miles east of Antioch. The cities were connected by a great

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A.M. cir. 4050 A.D. cir. 46.

military road which is carried across the mountain chain. The population of Iconium was mixed—consisting of novelty-seeking Greeks, an influential Jewish colony, a few Roman officials, and a few of the aboriginal inhabitants of the country. This fact explains the reception the apostles met with.—*P.*

7 Proselytes, ver. 16,26,43.

8 Gr. *in the week between* or *sabbath between.*

i 2 Co.6.1. Tit.2.11,12. He.6.11,12;12.15. 1 Pe. 5.12.ch.11.23;14.22; 20. 22,24. 1 Co.15.58. Jude 20,21.2 Pe.3.14,17,18.

j Ge.49.10. Is.11.10.

k Job 5.2. Ec.4.4. ver. 50; ch.14. 2,19; 17.5,13; 18. 6; 0. 9. Mat. 23. 13. 1 Th.2.16.1 Pe.4.4.

9 *Envy.* Rather, 'zeal' for their own favourite doctrine of justification by the law of Moses.—*C.*

l ch.4.13. Ep.6.19,20.

m Mat. 10. 6. Lu. 24. 47. ch.3.26;13.26. Ro.1. 16. Mat.15.24; 22.3,4,9. Ro.9.4,5. Jn.4.22.

o Ex. 32. 9. ch. 7. 51. Jn.i.ii. Ps.81.11,12.

p Ex. 32. 10. De. 32. 21. Ro. 10.19. Is. 55. 5. Mat.8.11,12; 21. 28, 41, 43. ch.1.8;18.6;28.28.

1 *The Gentiles*—that is, to the Gentiles of Antioch (ver. 42), but not to them, to the neglect or exclusion of the Jews; for even Paul, the apostle of the Gentiles, still continued to preach fervently and affectionately to the Jews, ch.17.2.—*C.*

q Mat. 28. 19. Mar. 16.15. Lu.24.47. ch.1.8, with Is.49.6. 42.6,7. ch. 9.15. Ep.3.0,8. Ps.98.2, 3. Lu.2.32.

2 It will be observed how careful the apostles were at all times to show not only that they were obeying the commands of their glorified Master; but that, in doing so, they were carrying out the spirit of the Old Testament Scriptures. Even now, in turning to the Gentiles, which the fanatical Jews considered so entirely opposed to the principles of their faith, Paul, with remarkable skill and tact, brings forward a proof of the rectitude of his acts from the prophet Isaiah.—*P.*

r Lu.2.10,11. Ro.15. 9–12.

s ch. 2. 47. Ro. 8. 28–30; 9. 23; 11. 7. 2 Ti.2.19. Jn.10.16. Is.56.8; 43.6; 49.12;54.1,3.

t Is.2.3. ch.6.7; 19.4, 20; 12.24. Col.1.6,23. 2 Th.3.1.

u See ver.45,43; ch. 21. 27. 2 Ti. 3.11. Mat. 10.23.

v Mat.10.14. Mar.6. 11. Lu.9.5. ch.14.6,11; 18.6.

x ver. 48; ch.2.46; 5. 41. Mat.5.12. Ep.3.13. Phi.2.17,18. 1 Th.1.6. 1 Pe.4.13,14;5.10.

CHAP. XIV.

1 See note * in first column.

a Mat. 10. 27. ch.13. 46,5,14; 17.1,2,10; 18.4, 6,7,19;3.20.

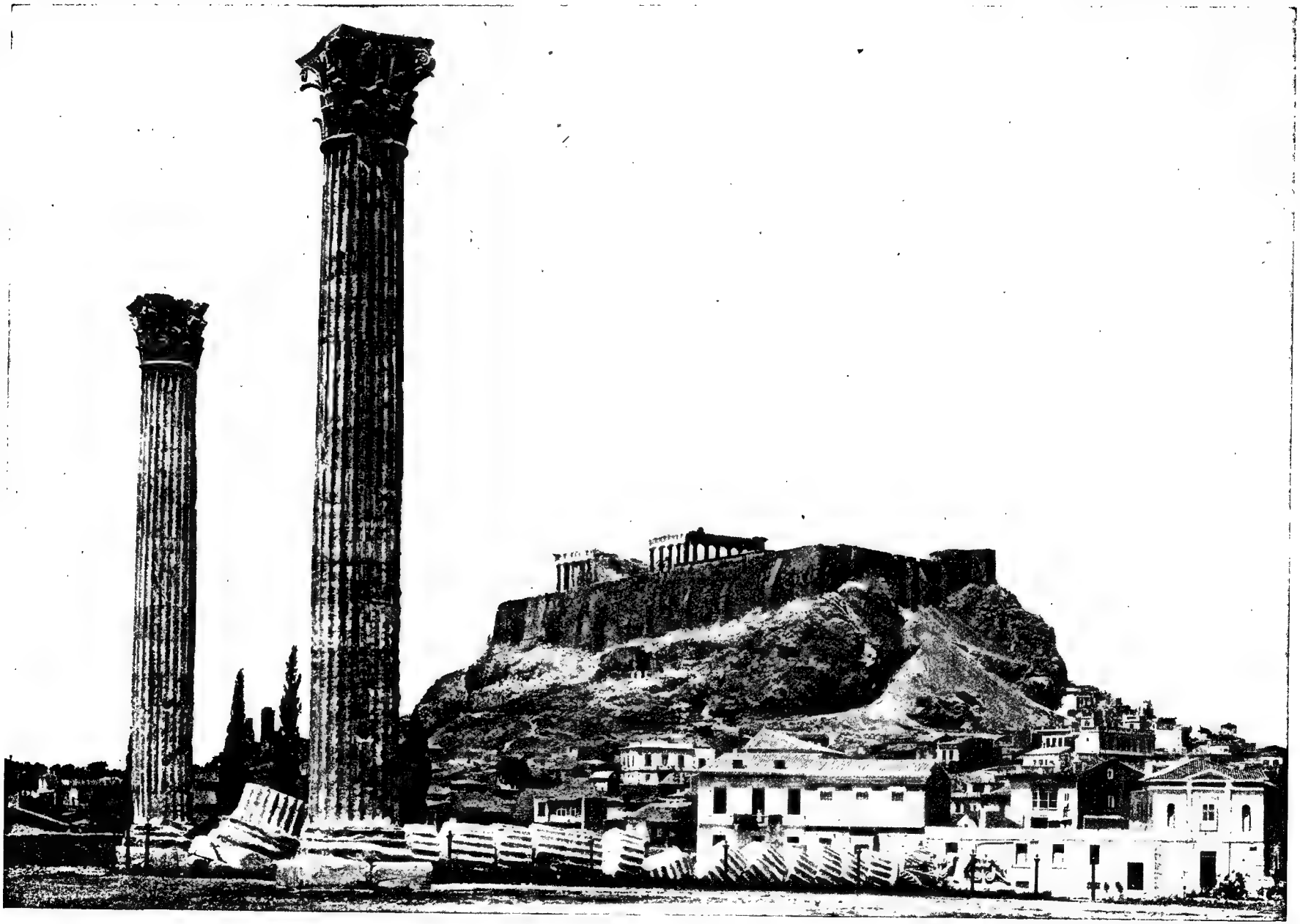
b Ge.40.10. Is.11.10. ch.13.48.

2 *The Greeks.* The best educated, the most inquisitive and acute class of the Gentiles.—*C.*

c ver.19;ch.13.45,50; 17.5,13; 18.6. Je.26.11. Am.7.10.1 Th.2.16.

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objects of worship in his place. Infinite is the mercy that now the door of faith is opened to the Gentiles; the gospel of salvation through Jesus Christ is preached to them. But, alas! while some believe it, others rage against and oppose it. Yea, while heathens believe and are healed, Jews oppose and are hardened, to their eternal ruin. And great is the unanimity of wicked men against Jesus Christ and his faithful ministers.—Inconstant and worthless is the applause of the multitude. To-day they admire preachers as gods; to-morrow they persecute and murder them as miscreants. But God's testimony to his word, in external and internal operations, is sufficient to overcome all opposition. With wisdom, care, and love, he forms his people into a church; and by their own choice provides them pastors and teachers after his own heart, for their further edification and establishment, and in compassion to the snares and troubles through which they must pass into the heavenly state. In the most solemn manner, by prayer and fasting, ought ministers to be set apart to their work. And with pleasure and hope, labour and diligence, should they spend and be spent in the conversion of sinners and edification of saints. And though they ought to avoid suffering as



THE TEMPLE OF JUPITER OLYMPUS, ATHENS. [Acts, xiv:12.]—It is almost impossible for us to understand in our time what great obstacles the early disciples had to overcome in preaching the gospel. We can get some idea of the tremendous hold the heathen gods had upon the popular imagination of the time, by considering the magnitude and splendor of the temples erected in their honor and for their worship. We have in the above picture three columns, one fallen and two standing, which formed a part of the temple of Jupiter Olympus. There were more than a hundred of these splendid Corinthian columns in the original temple. The preaching of St. Paul and of others, however, displaced the heathen gods, and now their temples everywhere are in ruins, while Christianity is taking the world.

Gentiles,[3] and made their minds evil-affected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord, [d]which gave testimony unto the word of his grace, [e]and granted signs and wonders to be done by their hands.

4 But[g] the multitude of the city was divided: and part held with the Jews, and part with the apostles.

5 And [h]when there was an assault made, both of the Gentiles and also of the Jews, with their rulers, to use *them* despitefully, and to stone them,

6 They[i] were ware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:[4]

7 And[j] there they preached the gospel.

8 ¶ And there sat a certain man at Lystra, impotent in his feet, [k]being a cripple from his mother's womb, who never had walked:

9 The same heard Paul speak: who steadfastly beholding him, and perceiving that he had [l]faith[5] to be healed,

10 Said with a loud voice, [m]Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, [o]The gods are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city,[6] brought oxen and garlands[7] unto the gates, and [p]would have done sacrifice with the people.

14 *Which* when the apostles, Barnabas and Paul, heard *of*, they [q]rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, [r]why do ye these things? We also are men [s]of like passions[8] with you, and preach unto you, that ye should turn from these [t]vanities unto the [u]living God, which made heaven and earth, and the sea, and all things that are therein:

16 Who[v] in times past suffered all nations[9] to walk in their own ways.

17 Nevertheless,[x] he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings [y]scarce restrained they the people, that they had not done sacrifice unto them.

19 ¶ And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people,[1] and,[z] having stoned Paul, drew *him* out of the city, supposing [a]he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 ¶ And[b] when they had preached the gospel to that city, and had taught many,[2] they returned again to [c]Lystra, and *to* Iconium, and Antioch,[3]

22 Confirming[d] the souls of the disciples, *and* exhorting them [e]to continue in the faith, and that we must [g]through much tribulation enter into the kingdom of God.

23 And when they[4] had ordained[5] them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout [h]Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia:[6]

26 And thence sailed to Antioch,[7] from whence they had been [i]recommended to the grace of God for the work which they [j]fulfilled.

27 And when they were come, and had gathered the church together, they [k]rehearsed all that God had done with them, and how he had [l]opened the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

CHAPTER XV.

1 *Great dissension ariseth touching circumcision.* 6 *The apostles consult about it,* 22 *and send their determination by letters to the churches.* 36 *Paul and Barnabas, thinking to visit the brethren together, fall at strife, and depart asunder.*

AND certain[a] men which came down from Judea taught the [b]brethren, *and said*, [c]Except ye be circumcised after the manner of Moses, ye cannot be saved.

2 When[d] therefore Paul and Barnabas had no small dissension and disputation with them, they[1] determined that Paul and Barnabas, and

A.M. cir. 4050. A.D. cir. 40.

3 *Gentiles.* Heathens of all the surrounding nations.—*C.*

d ch. 20.24; 2. 22; 19. 11. Mar.16.20. He.2.4. Ju.1.4.12.

e ch. 20. 32. Ro.1.16; 15.19.

g Lu. 2. 34. Jn. 7. 43. ch.28.24.

h Ps.2.1,2;83.5. Jn.7. 48. 2 Ti.3.11. Mat.5.11; 10.18.22.

i Mat. 10. 17, 23. ch. 8.1.

4 Lystra lay about 20 miles south, and Derbe about 50 east of Iconium. The intervening country is an upland plain or steppe, encompassed by dark mountain groups and ranges. The plain is in general bare and dry. Lystra and Derbe were small and unimportant towns, and their inhabitants consisted mainly of rude and ignorant idolaters.—*P.*

f ch.8.4;11.19. Gal.6. 9. Ep.3.8,9. 2 Ti.4.2.

k ch.3.2. Jn.5.5. Lu. 13.15.

l Mat. 9. 22, 28, 29. Mar.9.23,24.

5 Without referring to the miraculous gift of 'discerning spirits,' the apostle might read in the countenance of the impotent man that he believed the testimony concerning Jesus, and consequently that, if healed, he would continue to 'adorn the gospel of God his Saviour,'—a matter of great importance, as involving the credit of the Christian religion in the persons and characters of its witnesses.—*C.*

m Mar.3.5. ch.3.6,8. Is.35.6.

o ch.8.10:28.6.

6 In front of the city gate stood a temple of Jupiter. It may have been at that spot the apostles were addressing the people when the poor cripple was cured. It is a common practice at the present day in the East for the poor and the lame to sit near the doors of churches, mosques, and temples.—*P.*

7 *Garlands* were placed upon the horns of the sacrificial victims.—*C.*

p Da. 2.46. Re.19.10; 22.8. ch.10.25. Ho.4.9.

q Mat.26.65. Ge. 37. 29,34. Is.36.22;37.1.

r ch.10.26. Re.19.10; 22.9.

s ch.10.26. Ja.5.17.

8 *Like passions.* Not like dispositions, but alike liable to sickness and death, and therefore not gods.—*C.*

t 1 Co.8.4. 1 Sa.12.21. 1 Ki.16.13. Is. 44. 9–20. Je.10.14,15; 14.22. Am. 2. 4. Jn. 2. 8. Ro. 1. 21. Ep.4.7.

u 1 Th.1.9. Je.10.10. Jn.5.26. ch.4.24. Ex.20. 11. Ro.1. 20. Je. 32.17. Zec.12.1. ch.17.25. Ge. 1.1. Ps.33.6; 146.6; 124. 8. Re.14.7

v Ps.81.12. ch.17.30. 1 Pe.4. 3. Ro.1. 24, 26, 28. Ps.147.20. Ep.3.5;2. 12.

x Ro.1.20. Ps.19.1,2; 36.5,6; 145.9. Mat.5.45. Le.26.4. De.11.14; 28. 12. Job 5.10. Ps. 65.10; 68.9.10;147.8. Je.14.22.

9 *All nations.* Rather, 'all the (Gentile) nations,' as distinguished from the Jews, whom he instructed as a father, and continually warned against idolatry.—*C.*

y Je.13.23,27. Is. 48. 4.

1 By what false representations they persuaded the people does not appear. The account, however, is most valuable, as an instance of the instability of a mere populace, and the vanity of every profession that is not founded in a deep-seated conviction that Jesus is the Christ, the only and all-sufficient Saviour of sinners.—*C.*

z 2 Co.11.25. ch.7.58; 13.45. 2 Ti.3.11. He.13. 12.

a 2 Co. 1. 8; 4.10; 11. 23.

b Lu. 2. 10, 11. Mar. 16.15. Mat.28.19,20.

2 Gr. *discipled many.*

c ver. 1 6; ch. 13. 14, 15. 2 Ti.3. 11.

3 Derbe was thus the extreme point of Paul's first missionary journey. Having reached it, he turned back and retraced his footsteps as far as Attalia on the sea-coast, and from it he sailed direct to Seleucia.—*P.*

d ch.15.32,41;18.23.

e ch.11.23;13.43. Col. 1.23. Jude 3,20,21.

g Mat. 10. 38; 16. 24. Lu.22.28,29;24.26. Ro. 8.17. 2 Ti.2.11,12;3.12.

4 Acts 1. 5. 1 Ti. 4. 14. ch.8.18; 1.26; 6.6; 13.3; 20.32. 1 Co.3.6,7. The words may imply that Paul and Barnabas led and directed in the elections.

5 The original, translated 'ordained,' occurs but once again in a cognate form (2 Co. 8. 19), and there it is unquestionable that it implies and declares election by the church, by holding up, or forth, their hands, as the composition of the word signifies. That it does not signify the act of ordination by imposition of hands, though that may have immediately preceded, seems to be granted by all commentators, even by those who would confine the election exclusively to Paul and Barnabas, and totally deny all electoral right in the Christian people.—*C.*

h ch.13.13,14.

6 *Attalia*, a seaport in Pamphylia.—*C.*

7 In Syria, ch.11.19, 26;13.1;15.38.

i See ver. 23; ch. 20. 32;13.1–13;15.40.

j 1 Co.4.2. 1 Ti.2.2;4. 2,5. Col.1.25; 4.17. Ep. 4.12.

k ch.4.11;15.4,12;21. 19.

l 1 Co. 16. 9. 2 Co. 2. 12. Col. 4. 3. Re. 3.7,8. 2 Th.3.1.

CHAP. XV.

a ver.5; ch.20.30;21. 20. Ga. 2. 12. 2 Pe. 2. 1. Re.2.9.

b ver.19,23.

c Ge. 17. 10–14. Le. 12.3. Jn.7.22,23. Ga.5.2–4. ver.5. Phi.3.2. Col.2.8, 12,16. Tit.1.10.

d ch.11.25,26,30; 13. 1;16.4. Ga.2.1,9.

1 *They* (the disciples at Antioch) *determined.*—*C.*

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far as can be done without sin, yet none must ever deter them from the faithful execution of their office. Till their testimony be finished God will help them in life; nor will upright disciples ever disown them on account of reproach or danger.

CHAPTER XV. Ver. 20. Whether this precept, originally delivered to Noah, Ge. 9. 1–7, be still binding upon the Gentiles, is a point upon which much difference of opinion prevails among Christians—some holding the prohibition to be perpetually obligatory as much as the prohibition of idolatry and fornication with which it is associated; others holding the prohibition of idolatry and fornication alone to be perpetually obligatory, as founded on the first, second, and seventh commandments; but the prohibition of 'things strangled and blood' to be mere temporary accommodations to Jewish prejudices (comp. ch. 16. 3. with Ga. 2. 3–5; 5. 1–6; an abstinence from things not unlawful in themselves, 1 Ti. 4. 4; Ro. 14. 14), but merely out of tenderness and charity to the prejudices and consciences of weaker brethren, Ro. 14. 15–21. In the midst of this division of opinion—a division among learned, sincere, and godly men—one thing is certain, that 'every man should be fully persuaded in his own mind' that he is following scriptural authority, not led by bodily appetite, 'in that thing which he alloweth,' Ro. 14. 5, 22. *C.*

REFLECTIONS.—Alas! how early a spirit of bigotry, legality, and attachment to ceremonies, began in the Christian church, to the great injury of the pure doctrines of salvation by Christ alone, through faith! And it is a great mercy that the church is now delivered from the ancient burdensome rites of Moses, which never availed to the purification of men's consciences; and that the salvation of sinners, greater or lesser, Jews or Gentiles, is wholly of free grace; for the faith of the gospel powerfully tends to the purification of men's hearts and lives. —When attempts are made, especially under pretence of apostolic authority, to corrupt the peculiar doctrines of the gospel, and to pervert the souls of believers, it is high time to contend earnestly for the faith once delivered to the saints. But proud and angry contentions about mere circumstances should never trouble the church, and expose her to confusion, danger, and reproach. It is a mercy that Jesus has appointed courts in proper subordination, and proper regulations, for the happy adjusting of differences. And there is need in all our disputes to adhere closely to the Scriptures, and in all ecclesiastical decisions to manifest a strict regard to the gospel liberty secured by Christ, and to the weakness of tender consciences. If they be made with proper prudence and harmony, they will in

certain other of them, should go up to Jerusalem, unto [e]the apostles and elders, about this question.

3 And being [g]brought on their way[2] by the church, they passed through [h]Phenice and Samaria, [i]declaring the conversion of the Gentiles: and they caused [j]great joy unto all the brethren.[3]

4 And when they were come to Jerusalem, they were received of the church, and *of* the apostles and elders, and they declared all things that God had done with them.

5 ¶ But there rose up certain[4] of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

6 And[k] the apostles and elders came together, for to consider of this matter.

7 ¶ And when there had been much disputing, Peter rose up, and said unto them, Men[1] *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God, [m]which knoweth the hearts, [o]bare them witness, giving them the Holy Ghost, even as *he did* unto us;

9 And [p]put no difference between us and them, purifying their hearts by faith.

10 Now therefore why tempt[5] ye God, [q]to put a yoke[6] upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe [r]that through the grace of the Lord Jesus Christ we shall be saved, even as they.[7]

12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, [s]declaring what miracles and wonders God had wrought among the Gentiles by them.

13 ¶ And [t]after they had held their peace, James[u] answered, saying, [v]Men *and* brethren, hearken unto me:[8]

14 Simeon hath declared how God at the first [x]did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

16 After[y] this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

17 That[z] the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

A.M. cir. 4055.
A.D. cir. 51.

e ch. 1. 13, 20. Jn. 16. 13. Pr. 15. 22., 11. 14; 24. 6.

A.D. cir. 51.

g ch. 21 5. 2 Ti. 4 11. Tit. 3. 13. Ro. 15. 24. 1 Co. 10. 6, 11. 3 Jn. 6.

2 *Being brought on their way* (προπεμφθεντες)—may also be translated 'commissioned,' 'delegated;' but the scriptural use, in every other instance, seems to refer to aid for a journey. Ro. 15. 24. 1 Co. 10. 6, 11. 2 Co. 1. 16. Tit. 3. 13. 3 Jn. 6.—*C.*

h ch. 11. 19, 8. 14.

i ch. 14. 27; 13. 48, 52; 21. 19, 20.

j Lu. 15. 7, 10.

3 They appear to have travelled along the coast of Syria as far south as Ptolemais, and then turning inland, they went through Samaria to Jerusalem.—*P.*

A.D. cir. 52.

4 Or, *rose up*, said they, *certain*, ver. 1; ch. 21. 20; 6. 7, with 26. 5.

k Mat. 18. 20. He. 13. 7, 17. 1 Ti. 5. 17. Pr. 11. 14; 15. 22.

l ch. 10. 20, 34–48; 11. 12–18. Mat. 10. 18, 19.

m ch. 1. 24. 1 Ch. 28. 9; 29. 17. Ps. 7. 10. Je. 11. 20; 17. 10; 20. 12. He. 4. 13. Re. 2. 23.

o ch. 10. 43–45; 11. 15; 2. 4; 4. 31.

p ch. 10. 15, 28; 11. 17; 15. 24; 13. 48, 14. 1, 27. 1 Co. 1. 1, 2. He. 9. 13, 14. 1 Pe. 1. 22. Ro. 3. 29, 30.

5 Why will you *try* the forbearance of God by resisting his evident will, by doctrinally denying the possibility of salvation (ver. 1) to men whom he has already practically saved (ver. 9)?—*C.*

q Mat. 23. 4. Ga. 5. 1.

6 Not the moral law, which, as a rule of life, is of unchangeable obligation, but the ceremonial law, which, by reason of its many sacrifices and ordinances, was exceedingly burdensome, beyond the possibility of complete observance. Take the example of the three annual visits to Jerusalem, to which every male was bound, which though practicable to Jews resident within the boundaries of Canaan, must have been extremely burdensome to those that dwelt in neighbouring countries, and to those in more distant lands totally impracticable, Ex. 24. 17; 34. 23. De. 16. 16.—*C.*

r Ep. 1. 7; 2. 7, 8. Col. 1. 14. Ro. 3. 24; 5. 20, 21; 6. 23; 8. 1–4; 10. 4. Re. 5. 9. Ga. 2. 16. Tit. 2. 11; 3. 4–7.

7 Our *fathers*, ver. 10.

s ver. 4; ch. 11. 6; xiii. 14, 27; 21. 19.

t 1 Co. 14. 30, 40.

u Not Mat. 4. 21. ch. 12. 1, but Mar. 3. 18; 15. 40. Ja. 1. 1. ch. 12. 17.

v See ch. 13. 15, 26; 22. 1; 23. 1.

x ver. 7, 12. Lu. 1. 78; 2. 31, 32. Tit. 2. 11, 14. Ro. 11. 36. Is. 43. 20, 21.

y Am. 9. 11, 12. Is. 54. 1–5; 42. 1, 4, 6; 43. 6; xlix. 12. Eze. 21.–xlviii. Is. 2. 2, 3. Mi. 4. 1.

z Ge. 9. 27; 49. 10. Is. 11. 10; 19. 23; 42. 1, 6, 7; 45. 22, 24; 49. 6. Zec. 2. 11; 8. 20–23. Mal. 1. 11. Joel 2. 32. Ro. 11. 29.

8 Though Peter, as usual, was one of the principal speakers, it is evident that James was president of the council. He sums up the whole matter, after all parties had been heard, and expresses the decision at which the assembly had arrived. The James here mentioned was not one of *the twelve*. He is the same who is styled in Ga. 1. 19 'The Lord's brother,' and who wrote the epistle which bears his name.—*P.*

A.M. cir. 4056.
A.D. cir. 52.

a Nu. 23. 19. He. 4. 13. Is. 41. 22, 23; 44. 7, 40, 10. Ep. 1. 11. ch. 17. 26.

b ver. 10, 24. Ga. 5. 1–4. Ro. 15. 2. ver. 28.

c 1 Th. 1. 9. Ep. 2. 1, 4–10. Tit. 3. 5. Is. 55. 7.

d Ex. 20. 3, 5; 34. 15. 1 Co. 8. 1–10; 10. 14, 20, 21, 28. Re. 2. 14, 20; 9. 20. ch. 21. 25. Ro. 1. 14. ver. 29. 1 Jn. 5. 21. Col. 3. 5.

9 *Pollutions of idols.* Taking part in feasting upon sacrifices offered to idols. See ver. 29.—*C.*

e 1 Co. 5. 1, 6. 9, 18; 10. 8. Ep. 4. 17. 1 Th. 4. 3, 5, 7. He. 12. 15; 13. 4.

1 *Fornication* was, and still continues, an inseparable part of heathen abominations, and therefore required a special note of condemnation, when the instruction was directed to men just barely rescued from habitual idolatry.—*C.*

f Ge. 9. 4. Le. 3. 17; 17. 14; 7. 20. De. 12. 16, 23.

2 *Things strangled.* Animals killed by suffocation, or twisting the neck, and in which the blood was retained.—*C.*

h Ne. 8. 1. ch. 13. 15, 27. Lu. 4. 16.

i ch. 8. 1; ver. 3. Mat. 18. 17; ver. 23.

j Perhaps not Joses Barsabas, ch. 1. 23, but his brother.

4 *Silas* became afterwards the close companion of the apostle Paul in some of his missionary journeys, Ac. 16. 40; 17. 4. It is worthy of note that the contracted form of the name, *Silas*, is always used in this book, while in Paul's epistles we find the full form, *Silvanus*, 1 Co. 1. 19, &c.—*P.*

5 All the oldest and best MSS. omit the 'and' before 'brethren.' The passage, therefore, should stand as follows:—'The apostles and the elders brethren,' &c.—*P.*

j ch. 8. 1; ver. 1, 10. Ga. 2. 4; 5. 4, 12. Tit. 1. 11. 1 Jn. 2. 19. 2 Co. 11. 3. Je. 23. 16.

k ch. 2. 46; 4. 32. Ro. 15. 6. 1 Co. 1. 10.

l ver. 2, 35. Ga. 2. 9.

m ch. 13. 50; 14. 19. Ju. 5. 18.

o ch. 16. 25; 17. 4, 15. 1 Th. 1. 1. 2 Th. 1. 1.

6 Gr. *word.*

p 1 Co. 7. 25, 40. Jn. 16. 13.

q Re. 2. 24.

7 The council laid claim to divine guidance. The Holy Spirit spoke in and through them. In their letter they mention the Holy Spirit as *the source* of the decision, and the united council of apostles and presbyters as the ecclesiastical court commissioned to give expression and effect to the decision.—*P.*

r ch. 16. 4; 21. 25; ver. 20. 1 Co. viii. 1. Ex. 34. 15. Le. 3. 17; 17. 12, 13, 19, 26. De. 12. 16, 23; 15. 23. 1 Sa. 14. 32. Ro. 1. 24, 26. 1 Co. 5. 1, 9, 11; 7. 2. He. 13. 4.

s 2 Co. 11. 9. Ja. 1. 27. 1 Jn. 5. 21. Jude 20, 21.

8 Or, *exhortation.*

9 *The consolation* of deliverance from the ceremonial law of the Jews.—*C.*

t ch. 13. 1. 1 Co. 12. 28.

1 *Prophets.* Teachers under divine guidance of the Holy Spirit.—*C.*

u ver. 41; ch. 14. 22; 18. 23. Ep. 4. 12, 13.

v Ge. 26. 29. Ex. 4. 18. 1 Co. 10. 11. He. 11. 31. 2 Jn. 10.

x ch. 5. 42; 13. 1; 11. 19, 26.

18 Known[a] unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, [b]that we trouble not them which from among the Gentiles [c]are turned to God:

20 But that we write unto them, that they abstain from [d]pollutions of idols,[9] and *from* [e]fornication,[1] and *from* [f]things strangled,[2] and *from* blood.

21 For Moses of old time hath in every city them that preach him, being [h]read in the synagogues every sabbath-day.

22 ¶ Then pleased it the apostles and elders, with the [i]whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas; *namely*, Judas surnamed [3]Barsabas, and Silas, chief men among the brethren:[4]

23 And they wrote *letters* by them after this manner; The apostles, and elders, and [5]brethren, *send* greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia:

24 Forasmuch as we have heard, that [j]certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law: to whom we gave no *such* commandment:

25 It seemed good unto us, being assembled [k]with one accord, to send chosen men unto you, with our beloved [l]Barnabas and Paul,

26 Men that have [n]hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and [o]Silas, who shall also tell *you* the same things by [6]mouth.

28 For it seemed good [p]to the Holy Ghost, and to us, to lay upon you no greater [q]burden than these necessary things:[7]

29 That[r] ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye [s]keep yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

31 *Which* when they had read, they rejoiced for the [6]consolation.[9]

32 And Judas and Silas, being [t]prophets[1] also themselves, exhorted the brethren with many words, and [u]confirmed *them*.

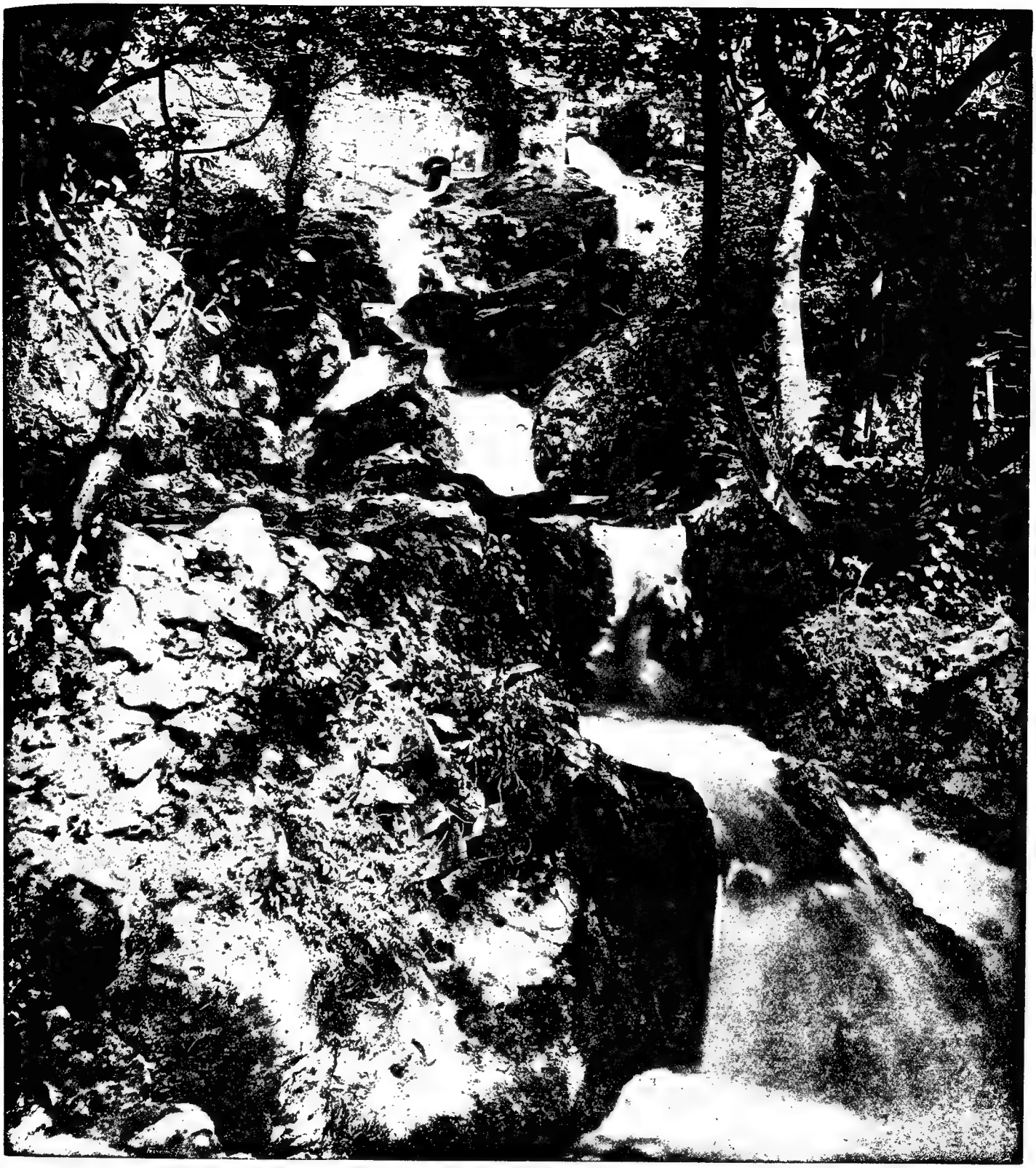
33 And after they had tarried *there* a space, they were [v]let go in peace from the brethren unto the apostles.

34 Notwithstanding, it pleased Silas to abide there still.

35 Paul also and Barnabas [x]continued in Antioch, teaching and preaching the word of the Lord, with many others also.

general be heartily received by church-members for their edification. And greatly should we rejoice in the success of other churches, and in the union of Jews and Gentiles into one body of Christ; and carefully should all avoid giving offence to their neighbours, even in things indifferent in themselves. But since the gospel is necessary for the confirmation of believers, as well as for the conversion of sinners, not only ought ministers to labour in the ministrations of it, but all to rejoice in their success.—It is an unpleasing reflection that smaller differences should so often occasion sharp contentions between the best of men; and that dear friends should, in ill humour, bid each other adieu for life. It is nevertheless a mercy if God make the weakness of men a mean of spreading his gospel.


THE MISSIONARY JOURNEYS
OF THE APOSTLE PAUL.
The supposed routes are indicated by lines, thus:
First Journey
Second "
Third "
Voyage to Rome
The names of places mentioned in Scripture as visited by St. Paul are engraved thus: ROME.
Euxine Sea
Black Sea
GREAT SEA
(MEDITERRANEAN)
ADRIATIC SEA
ROME
THREE TAVERNS
APPII FORUM
PUTEOLI
Mt. Vesuvius
Melita
Haemus M.
THRACIA
PHILIPPI
NEAPOLIS
AMPHIPOLIS
APOLLONIA
THESSALONICA
BEREA
EPIRUS
MACEDONIA
THESSALIA
ACHAIA
ATHENS
CORINTH
CENCHREAE
Larissa
Nicopolis
Æolian Isl.s
Mt. Etna
SYRACUSE
Rhegium
MELITA
CRETE
Phenice
Fortuna
Fair Havens
Lasea
Claudia
C. Salmone
Byzantium
Bosporus
Propontis
Troy
Samothrace
Adramyttium
Mysia
Mt. Olympus
Pessinus
Cotyæum
TROAS
ASSOS
Pergamos
Thyatira
Lydia
Phrygia
Synnada
Smyrna
Sardis
Philadelphia
EPHESUS
R. Meander
Hierapolis
Laodicea
Colossæ
TROGYLLIUM
MILETUS
Chios
Samos
Patmos
Coos
Cnidus
PATARA
MYRA
Rhodes
Andriace
Sinope
Amisus
R. Halys
Sangarius
Apcyra
Tavium
GALATIA
PONTUS
Mt. Argæus
Cæsarea
CAPPADOCIA
Euphrates
Mesopotamia
Haran
Charran
ANTIOCH
Philomelium
ICONIUM
LYSTRA
DERBE
PERGA
Mt. Taurus
PAMPHYLIA
PISIDIA
PISIDIA
PATTALIA
CILICIA
TARSUS
Adana
Issus
ANTIOCH
SELEUCIA
Daphne
Berœa
SYRIA
SALAMIS
CYPRUS
PAPHOS
Citium
Aradus
Tripolis
Tyre
Feltopolis
ABILENE
DAMASCUS
Mt. Hermon
TRACHONITIS
SIDON
TYRE
PTOLEMAIS
CAESAREA
Samaria
ANTIPATRIS
Joppa
JERUSALEM
Gaza
JUDAEA
KINGDOM OF HEROD
IDUMEA
Petra
ARABIA
Rhinocolura
Alexandria
EGYPT
Delta
Memphis
R. Nile
Syrtis major
LIBYA
Cyrene
The Quicksands
GALILEE
R. Jordan
ENGEDDI
English Miles
0 50 100 200 300
Longitude East from Greenwich
Franklin Co., Engrs., Chi.



FALLS OF BEYROUT.- [ACTS, xv:41.]—"And he went through Syria and Cilicia, confirming the churches."—Acts, xv:41. It is not definitely stated in the Scriptures when St. Paul entered Beyrout, or the city that stood where the modern Beyrout now stands. He could hardly pass through Syria, along the coast into Cilicia, without passing through the Berytus of the Greeks and the Romans. This was a city of the ancient Jebelites. Herod the Great caused a mock trial to be held here over his two sons. Herod Agrippa adorned this city with baths and theaters. Here Titus came after the destruction of Jerusalem. The silk trade has flourished here from the time of the Romans. The falls are north of the city. They are at the foot of the Lebanon Mountains, and the water is largely melted snow.

36 ¶ And some days after, Paul said unto Barnabas, [y]Let us go again and visit our brethren in every city where we have preached the word of the Lord, *and see* how they do.

37 And Barnabas determined to take with them [z]John, whose surname was Mark.

38 But Paul thought not good to take him with them, [a]who departed[2] from them from Pamphylia, and went not with them to the work.

39 And [b]the contention was so sharp[3] between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto [c]Cyprus:

40 And Paul chose Silas, and departed, being[d] recommended by the brethren unto the grace of God.[4]

41 And he went [e]through Syria and Cilicia, confirming the churches.

CHAPTER XVI.

1 *Paul having circumcised Timothy, 7 and being called by the Spirit from one country to another, 14 converteth Lydia, 16 casteth out a spirit of divination. 19 For which cause he and Silas are whipped and imprisoned. 26 The prison-doors are opened. 31 The jailer is converted, 37 and they are delivered.*

THEN came he to [a]Derbe and Lystra: and, behold, a certain disciple was there, [b]named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek:[1]

2 Which was [c]well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and took and circumcised[2] him, because of the Jews which were in those quarters: for they knew all that his father was a Greek.

4 And as they went through the cities, [d]they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

5 And[e] so were the churches established in the faith, and increased in number daily.

6 Now when they had gone throughout Phrygia and the region of [g]Galatia, and were forbidden [h]of the Holy Ghost to preach the word in [i]Asia,[3]

7 After they were come to Mysia, they assayed to go into Bithynia:[4] but the Spirit[5] suffered them not.

8 And they, passing by Mysia, came down to [j]Troas.[6]

9 ¶ And [k]a vision appeared to Paul in the night; There stood a man of Macedonia,[7] and prayed him, saying, [l]Come over into Macedonia, and help us.

10 And after he had seen the vision, [m]immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia,[8] and the next *day* to Neapolis;[9]

12 And from thence to [o]Philippi, which is the chief[1] city of that part of Macedonia,[2] *and* a colony:[3] and we were in that city abiding certain days.

13 And on the [p]sabbath we went out of the city by a river-side, [q]where prayer was wont to be made;[4] and we sat down, and [r]spake unto the women which resorted *thither*.

14 ¶ And a certain woman named Lydia, a seller of purple, of the city of [s]Thyatira,[5] which worshipped God, heard *us:* [t]whose heart the Lord opened,[6] that she attended unto the things which were spoken of Paul.

15 And when [u]she was baptized, and her household, she besought *us*, saying, If ye have judged me [v]to be faithful to the Lord, come into my house, and abide *there*. And she [w]constrained us.

16 ¶ And it came to pass, as we went to prayer, a certain damsel [y]possessed with a spirit of divination[7] met us, which brought her masters much gain by soothsaying:[8]

17 The same followed Paul and us, and cried, saying, These[9] men are the servants of the most high God, which show unto us the [z]way of salvation.

18 And this did she many days. But Paul, [a]being grieved,[1] turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

19 ¶ And when her masters saw that [b]the hope of their gains was gone, [c]they caught Paul and Silas, and drew *them* into the [2]market-place, unto the rulers,

20 And[d] brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans.[3]

22 And[e] the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat *them*.

23 And[g] when they had laid many stripes upon them, they cast *them* into prison, charging the jailer to keep them safely:

24 Who, having received such a charge, thrust

A.M. cir. 4057. A.D. cir. 53.

A.D. cir. 53.

y ch.13.4,13:14.1,21, 23. Ro.1.11.2 Co.11.28.

z ch. 12. 12, 25; 13. 5. Col. 4. 10. 2 Ti. 4. 11. Phile.24.1 Pe.5.13.

a ch.13.13:14.26.

2 Through weariness, fear of danger, affection for his mother (ch. 13. 13), or some such temporary feeling, not implying desertion or apostasy.—*C.*

b ch. 14.15. Ja. 5. 17. Ps. 8. 4; 39. 5. Ro.7.14, 23.

3 *The contention was so sharp.* Literally, 'There occurred, therefore, a paroxysm' ('an excitement,' but not necessarily sharp or angry contention); as the same word translated 'sharp contention,' occurs He. 10. 24, in the sense of a friendly emulation.—*C.*

c ch.4.36; 11.20; 13.4; 27.4.

d ch.14.26; 13. 3; 20. 32.1 Co.3.6,7.

4 The most distinguished of the apostles and early followers of Jesus were yet men. They had human faults and failings. In everything bearing upon revelation they were under the infallible guidance of inspiration; but in ordinary matters they were not free from the influence of human prejudices and passions. Mark was nephew to Barnabas, hence the desire of the latter to take him on this journey. Paul apparently had right upon his side, for he and Silas were solemnly commended by the church to the grace of God.—*P.*

e ch.16.4,5.Ga.1.21.

CHAP. XVI.

a ch.14.6.

b Ro. 16. 21. 1 Co.4. 17. Phil.2.19. 1 Th.3.2. 2 Ti.1.5, 3. 10. 14. ch.17 14:19.22.20.4.

1 See note * below.

c ch.6.3. 2 Ti.3.15;5. 10. He 11.2.

2 1 Co.9. 20, 21, with Ga. 2, 3–8; 5. 1–3. He did this to render Timothy more acceptable to the Jews.

d ch.15.2,6,20,24,28, 29.

e Ga. 5. 1. Col. 1. 23; 2.2. Jude 20,21. ch.4.4; 5.14;6.7; 15.41; 9.31.11. 21; 12. 24; 13.48,49; 19. 20.

g Ga.1.2.

h ver. 7. Mat. 9. 38. ch.20.28;13.2. Is.30.21. Am. 8. 11, 12. 1 Co. 12. 11.

i Re. 1. 4, 11. 2 Ti.1. 15.1 Pe.1.1.ch.19.10.

3 The Roman province of Asia is here meant, which included the extreme western section of Asia Minor, from Pamphylia on the south to Mysia on the north.—*P.*

4 *Mysia—Bithynia.* Districts of Western Asia. Bithynia is celebrated in ecclesiastical history as the country in which two great general councils of the church were held—the one at Nice, and the other at Chalcedon.—*C.*

5 Forbade them by some special revelation, because 'the time to favour her, yea the set time,' was not yet come. See Ps. 102.13.1 Pe.1.1.—*C.*

j Troas. A district and seaport west of Mysia, and adjoining the Hellespont.—*C.*

7 *Macedonia.* Originally the kingdom of Alexander called 'The Great,' but now, according to the Roman arrangement, including Macedonia proper, Thessaly, and Epirus.—*C.*

* Timothy appears to have been a native

A.M. cir. 4058. A.D. cir. 54.

of Lystra. We may perhaps conclude from the incidental remark in 2 Ti. 3. 10, 11, that he first met Paul in Antioch of Pisidia, and being converted by his preaching, followed him on his first journey as far as his home at Lystra. Here Paul, on his second missionary journey, again met his convert, and took him with him.—*P.*

A.D. cir. 54.

8 *Samothracia.* An island in the Archipelago.—*C.*

9 *Neapolis.* A seaport of Thrace.—*C.*

o ch.20.6. 1 Th. 2. 2. Phi.1.1.

1 Or, *the first.*

2 This ought to be rendered, 'Which is the first Macedonian city of that district.' It was the first which Paul visited, and standing near the eastern frontier of the province, it might in that respect also be termed the first Macedonian city of that district.—*P.*

3 Chiefly inhabited by Romans, ver.21.

p ch.13.42;18.4.

q ch.21 5, 20. 36. ver. 16.

4 Rather, perhaps, 'where a proseucha (or place of prayer) was by law allowed.'—*C.*

r Mar. 16. 15. Mat. 28.19.Col.1.23.

s Re.1.11;2.18.

5 *Thyatira.* A city on the borders of Lydia and Mysia, about fifty-six miles north-east of Smyrna. It still contains a few Christians, with two schools, attended by seventy of their children.—*C.*

t ch 10. 2. Ep. 1. 17. Lu. 4.45 Ju.6.44,45.

6 *Whose heart the Lord opened*—making her willing to receive the truth in the love of it.—*Note*, Every heart is closed against the truth as it is in Jesus,' till the 'mighty power' of God is put forth, in mercy, to open it, Ep. 1.17–20.—*C.*

u ver. 33; ch.10.48. 1 Co.1.16.ch.8.12.

v Ep. 1. 1. Col. 1. 2. Ga.6.10.

w Ge.19.3; 33.11. Ju. 19. 21. Lu.24.29. Mat. 10.11. He.13.2.

y 1 Sa.28.7.ch.19.24, 25. De.18.10.Is.8.19.

7 *A spirit of divination.* 'A spirit of Python.' So named after the Pythian or serpent-slaying Apollo.—*C.*

8 This was a case of demoniacal possession similar to those mentioned so frequently in the Gospels. The evil spirits appear to have exercised their power now in one way, now in another. It was one part of our Lord's mission to destroy them, and he gave a commission to that effect also to his apostles, by whom the work of destruction seems to have been completed.—*P.*

9 Ge.14.18–20. Ps.12. 2; 55. 21. ch. 8. 18, 19. Mar.1.24;5.7. Lu.4.41. She cried thus, to make people think Paul and Silas devilish diviners as well as herself.

z ch. 18. 26. He. 10. 20.

a Mar.1.25,34;16.17. Col.2.15.ch 3.09.34.

1 Paul was grieved lest any should take occasion to say that the preachers of the gospel were acting in concert with, or receiving witness from, any of the heathen deities—devils, whom the heathen blindly worshipped as gods. 1 Co.10.20. Re.9.20;16. 14. –*C.*

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f ver.11; ch.20.5. 2 Co.2.12.2 Ti.4.13

g ch 8 26;10.33.

h ch 2.17;10.3,10–17,30. Is. 30.21. Nu.12.6.

i ch.10.29; 26.19. Ec.9.10. Ps.119.60. Ro.12.11.2 Co.2.13.

k Co.6.5. Mat.10.17,18;24.9.

2 Or, *court.*

a' ch.17.6;18.12,13.1 Ki.18.17. Ex.3.8. with Ro.12.2. Ja.4.4. Jn.15 18,20.

3 This place was now a Roman colony, and the laws of Rome, though ready to adopt every foreign deity, yet required every man to worship the gods of that proud and idolatrous city.—*C.*

e 2 Co.11.25.1 Th.2.2. Phi.2.15. ver.23. Mar.13.9. Mat.10 17,18.

g Lu.21.12;10.30. Re.2.10.2 Co.6.5;11.23.25.1 Th.2.2. Ep.3.1,13.

CHAPTER XVI. Ver. 4. *As they went through the cities.* While a local and fixed ministry is undoubtedly sanctioned, because exemplified in the Acts and Epistles (Ac. 20. 17, 28, &c.; Tit. 1. 5), yet an itinerant ministry appears under equally apostolic sanction. Wherefore it well becomes all churches, however long and firmly settled in the faith, well to consider how far continuance of a similar itinerancy may still be necessary both to apostolic structure and apostolic success. *C.*

Ver. 6. *Galatia.* A division of Western Asia adjoining Phrygia on the north-east, sometimes called Gallo-Grecia, both of which names it derived from a colony of Gauls who migrated thither under Brennus, B.C. 276, and whose descendants continued to speak the Gallic language till the third century of the Christian era. *C.*

Ver. 12. *Philippi.* A city about twelve miles north of Neapolis, so named after Philip, the father of Alexander, and celebrated in heathen annals as the scene of the decisive conflicts between the armies of Augustus and Anthony, Brutus and Cas-



THESSALONICA. [Acts. xvii:1.]—"Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews." The above view shows Thessalonica as it is to-day. Thessalonica has always been a city of note. It was an ancient city of Macedonia and was known as Thernia. A daughter of Philip, king of Macedonia, was named Thessalonica. She was the sister of Alexander the Great and married Cassander. This city was named Thessalonica in honor of King Philip's daughter. There are here about 75,000 inhabitants, among them a great many prosperous Jews. You see the minarets of the mosques rising in different parts of the city; this indicates that there are Mahometans here also, but they are not influential.

them into the inner prison, and made their feet fast in the [h]stocks.[4]

25 ¶ And[i] at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

26 And[j] suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison-doors open, he[k] drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do[l] thyself no harm; for we are all here.

29 Then he called for a light,[5] and sprang in, and came [m]trembling, and fell down before Paul and Silas,

30 And brought them out, and said, [o]Sirs, what must I do to be saved?

31 And they said, [p]Believe on[6] the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And[q] they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed *their* stripes; and [r]was baptized, he and all his, straightway.

34 And when he had brought them into his house, he [s]set meat before them, and [t]rejoiced, believing in God with all his house.

35 ¶ And [u]when it was day, the magistrates sent the sergeants,[7] saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and [v]go in peace.

A.M. cir. 4058.
A.D. cir. 54.

h Ps.105.18 Je. 20.2.

[4] The Roman stocks were not merely constructed for safe detention of the prisoner, but also to bruise and severely injure the feet.—*C.*

i Ps. 34.1; 119.62 ch. 5.41. Mat.5.12,11. Col. 1.24. 2 Ti.1.8 Ja.5.13.

j ch.4 31; 5.19; 12. 7, 10. Mat.28.2. Is 42.7.

k Is. 21.4,5. 2Sa.17. 23. Mat.27.5.

l Ex.7.13; 17; 20. 13. Pr. 4.11,12. 1 Th.5.15. 1 Jn.3.15.

[5] Some have questioned how Paul could see the jailer, when the jailer could not see the prisoners. But the natural probability is, that there was a lamp hanging in the jailer's apartment, which enabled Paul to see him, but which was too feeble to throw sufficient light into the prison to enable the jailer to see Paul. Besides, it is a well-known fact, that the eyes of a person confined in the dark acquire a surprising power of seeing accurately by aid of the least glimmering of light.—*C.*

m Je.5.22.

o ch.2.37; 9.6. Lu.3. 10.

p ch.2.39;13.39. Jn.3. 16,36;6.40,47. 1 Jn.5.10. Mar.16.16. Ge.17.7. Is. 45.22. Hab.2.4.

[6] *Believe on.* Trust in the Lord Jesus Christ. About 130 instances, says M. Good, occur in which the word translated 'faith,' and 'believe,' are evidently never used to express belief in any fact that is not fitted to excite confidence in God or in Christ.—*C.*

q Mar. 16. 15. Ro.1. 14,16. Ep.3.8. 1 Jn.1.1–3. Col.1.28.

r ch.8.37,38. Lu.19. 9. ver.15;ch.10.48. 1 Co. 1.16.

s Lu.5.29;19.6.

t ch. 8. 39. Is. 61. 10. Ro.5.2,10,11. Phi.3.3.

u Ps. 30.5. 2 Co.1.8,9. De.32.30. Ge.22.14.

[7] The original word signifies 'lictors,' persons who preceded the consuls, and carried the fasces, which were a bundle of rods bound about the handle of a hatchet.—*C.*

v Ex.4.18. Ju.18.6. 1 Sa. 1.17; 20.42; 25.35; 29.7. 2 Ki.5.19. Mar.5. 34. ch.15.33.

[8] The Roman government was exceeding jealous of any invasion of the privilege of citizenship, and of the liberties and lives of citizens.—*C.*

[9] By an express enactment of Roman law all those who enjoyed the privilege of citizenship could not be beaten, tortured, or condemned to imprisonment without a public trial. Paul had been publicly beaten and imprisoned, and now he insisted that the magistrates who had broken the law should publicly acknowledge their error, and release him.—*P.*

x ch.22.25–28.

y Da. 6. 18, 19. Mat. 10.16,17. Ep.5.15. Mi. 7.9,10. Ps.37.6.

z ch 22.29. Jn.11 48; 12.8. Mat. 14 5; 21.46; 26.5.

[2] See note [s] in first column.

a Ex. 11. 8. Re. 3.9. Is.45.14. Da.3.26,27;6. 23. Mat 8.34.

b ver.14; ch.4.23;12. 12,17. 1 Th.3.2,3.

CHAP. XVII.

[1] *Amphipolis. Apollonia.—Thessalonica*—cities of Macedonia, of which Thessalonica was the chief.—*C.*

a ch.20.4. 1 Th.1.1. 2 Th.1.1. Phi.4.10. 2 Ti. 4.10.

b ch.3.26; 9.20; 13.5, 14,46. Lu.4.16. ver.10, 17; ch.14.1; 18.4,19; 19. 8.

c Lu. 24. 26,27,44,46. 1 Co.15.3 4. Ga.3.1. Ps. xxii.lx.lxix lxxii Is.liv. xl.xlii.xlix.l.lii.liii. ch. 18.28.

[2] That the death of Jesus the Messiah was necessary for the fulfilment of prophecy, the realization of types, and the remission of sins, Is. 53. 7–12. Da.9.26. He.10.1, 8–14. Mat.26.28.—*C.*

[3] Or, *whom*, said he, *I preach*, ch.15.5.

[4] *'Is the Christ.'* The Greek word has the article, and is consequently not a proper name but a descriptive title. Paul showed to the Jews that Jesus who had been crucified, and who had risen from the dead, was *the* Christ—*the* Messiah promised in the Old Testament.—*P.*

d ch.14.1;28.24;4.23. Ps.119.63.

e 2 Co.6.5. 1 Th.1.5,6.

[5] Proselytes, ch. 13. 43;16.14;ver.17.

g ver. 13; ch. 13. 45, 50;14.2,19; 18.12; 19.24. Ju.9.4.

37 But Paul said unto them, They have beaten us openly uncondemned,[8] being[x] Romans, and have cast *us* into prison; and now do they thrust us out privily? nay, verily; [y]but let them come themselves and fetch us out.

38 And the sergeants told these words unto the magistrates: and they [z]feared, when they heard that they were Romans.[9]

39 And[a] they came and besought them, and brought *them* out, and desired *them* to depart out of the city.

40 And they went out of the prison, [b]and entered into *the house of* Lydia: and when they had seen the brethren, they comforted them, and departed.

CHAPTER XVII.

1 *Paul preacheth at Thessalonica,* 4 *where some believe, and others persecute him.* 10 *He is sent to Berea, and preacheth there.* 13 *Being persecuted at Thessalonica,* 15 *he cometh to Athens, and disputeth, and preacheth the living God to them unknown,* 34 *whereby many are converted unto Christ.*

NOW when they had passed through Amphipolis and Apollonia, they came to [a]Thessalonica,[1] where was a synagogue of the Jews:

2 And Paul, [b]as his manner was, went in unto them, and three sabbath-days reasoned with them out of the scriptures,

3 Opening[c] and alleging that Christ must needs[2] have suffered, and risen again from the dead; and that this Jesus, whom I [3]preach unto you, is Christ.[4]

4 And[d] some of them believed, and [e]consorted with Paul and Silas; and of the devout [5]Greeks a great multitude, and of the chief women not a few.

5 ¶ But[g] the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a com-

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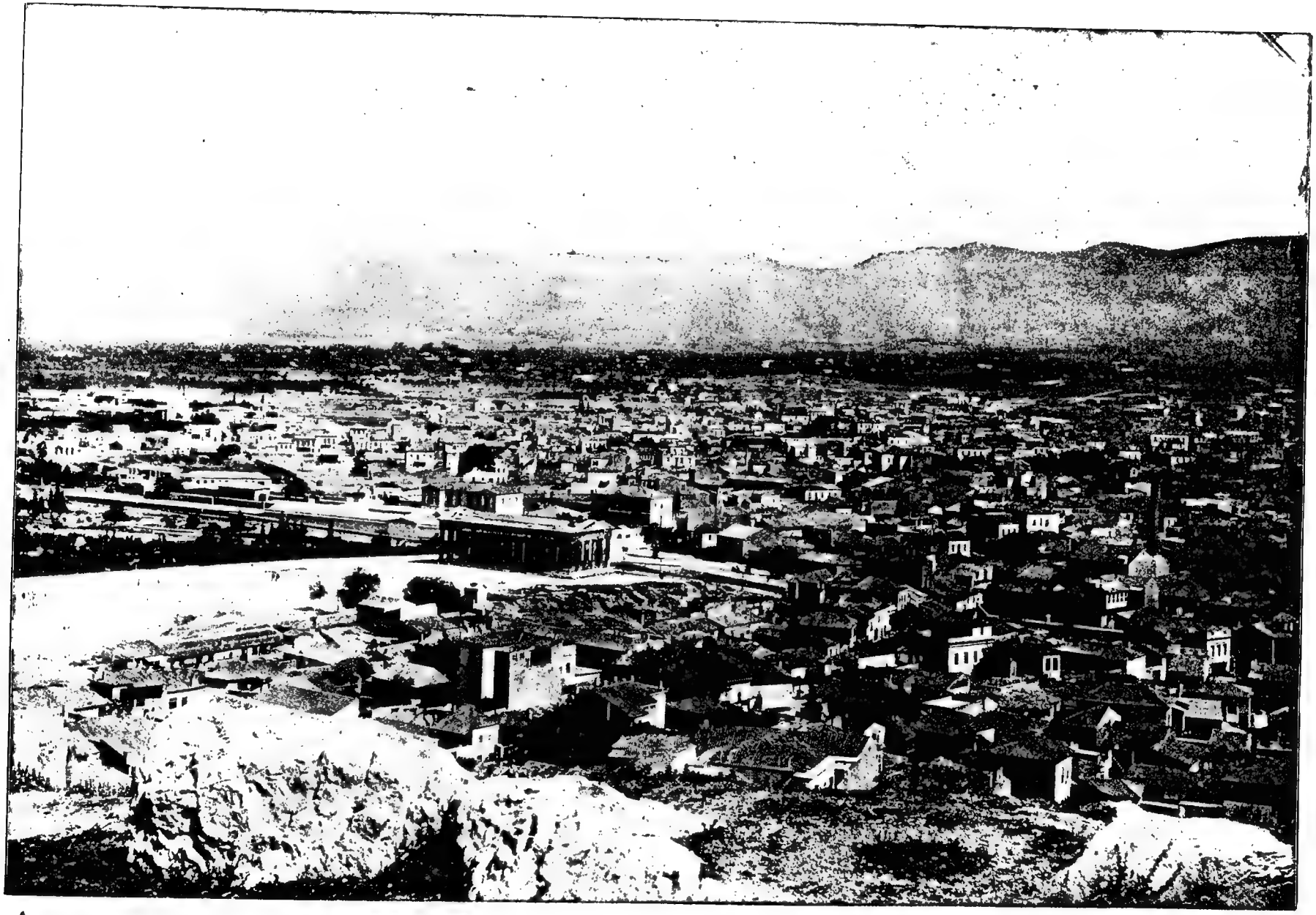
sius; but still more justly celebrated in Christian annals as the first city of Europe in which the gospel was preached. Under Turkish misrule it has long been reduced to the condition of a miserable village; but some remnants of Christianity are still found among its few and impoverished inhabitants—a seed of hope when 'the time for favour' shall return. *C.*

REFLECTIONS.—There is need of wisdom from above to direct us when to condescend to men's weaknesses, and when to assert our privileges, religious or civil. God remarkably owns his gospel for the conversion and edification of men when it is faithfully and rudently preached. And in loving wisdom he directs where to preach it, and where not. Marvellous is it that he has not forbidden nor hindered the preaching of it in Britain, where it has been so peculiarly undervalued, rejected, denied, and detested! God deals with people in very different forms in bringing them to his Son. And some of them, when near to the brink of hell, as well as to the ordinances of grace, are plucked as brands out of the burning. But it is enough if, either in a more kind or a more awful manner, they be deeply convinced of sin and self-insufficiency, and led to receive and rest upon Jesus Christ alone, in all his offices, for salvation, as he is offered in the gospel. And while God, in infinite kindness, becomes at once their God and the God of their seed, they will testify their high regard to the instrument of their conversion, and be deeply concerned for the eternal salvation of their whole family. Satan will turn himself and his agents into very different forms, will become a friend, an angel of light, a witness for Christ, or a selfish, outrageous, persecuting fury, in order to sully the honour and prevent the spread of the gospel. But let them do as they will, Jesus can support, comfort, vindicate, and render victorious his faithful servants. No persecutor is so proud or furious but either the terrors of God can restrain or his grace convert him. And, if possible, Christ's ministers should study to obtain their deliverances with honour as well as with safety; but they must never manifest any selfish resentment. Learn, my soul, carefully to observe providential directions. Always delight in meetings for prayer or religious conference. Never relish dissembled applause, however just. In every distress believe in Jesus Christ; and always rejoice in suffering for his sake.

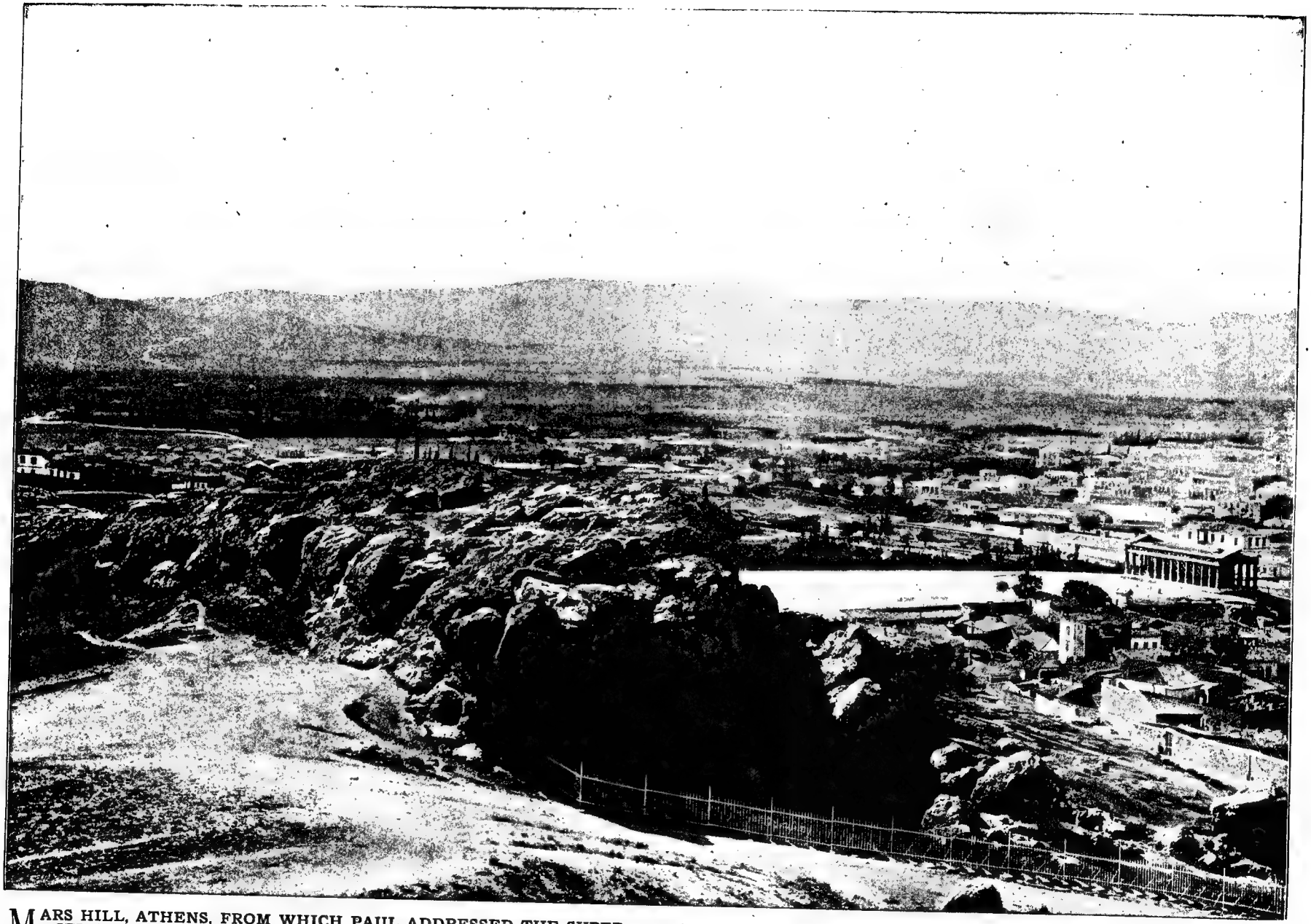
CHAPTER XVII. Ver. 11. *More noble* seems to imply both higher in rank (see ver. 5), of better education, principles, and feelings—more rational, more candid, more thoughful, more generously disposed, because more acquainted with the Scriptures, and more anxious to study them. *C.*

REFLECTIONS.—How justly the Holy Ghost had witnessed that bonds and afflictions awaited the apostle in every city! And it is delightful to see ministers preaching the gospel, regardless of all fatigue, contempt, and persecution, counting nothing too dear for Christ and his cause. It is comely when all the sermon is plainly derived from the oracles of God, and when hearers attentively receive the truth, and examine all they hear by the Scripture. Important is the matter of gospel preaching, even Jesus' person, sufferings, and glory; his dying for our sins, and calling us back from our graves to his last judgment. Powerful is its efficacy in the conversion of multitudes, and even of persons of rank, in places the most wicked. Real converts take delight in owning, holding fellowship with, and caring for the safety and comfort of, faithful ministers; while the offscourings of mankind, and the high pretenders to wisdom, readily unite together against Jesus Christ and his gospel. Unhappy is the place where the mob are both judges and executioners. Very false, but common, is the pretence that Jesus' sole headship over his church interferes with lawful civil authority; and yet many magistrates dread danger chiefly from noted believers.—If ministers be persecuted in one city they may flee to another. But they will everywhere meet with as abounding wickedness, and, in consequence thereof, much contempt and hatred. Yet, the nearer Christ's Word lies to their own hearts, they will the more eagerly seize all opportunities of publishing it. Great prudence is necessary in dealing with self-conceited pretenders to wisdom. Nowhere has the gospel less success than among such. They are often ignorant of the plainest doctrines of nature, of the divine perfections, and of our relation to God as our Maker, Preserver, and Disposer. None are more madly set upon the most senseless idolatry, or more given to waste precious moments in mere trifles. Wonderful is the wisdom of God in permitting them to be so blinded by the god of this world; and great his mercy in calling men to repent, in view of the future judgment, whether they will hear or forbear.

CHAPTER XVIII. Ver. 1. *Corinth.* One of the most illustrious cities of Greece, situated on the isthmus that joins the Peloponnesus, or Morea, to the continent. It is said to have been founded in the year 1514 B.C., and to have been



ATHENS, FROM MARS HILL, SHOWING TEMPLE OF THESEUS AS PAUL SAW IT. [Acts, xvii:16.]—There is but one building in the panorama before us that was standing, as it stands to-day, when Paul looked in the direction you are looking now. That was the temple of Theseus, which you see with rows of Doric columns running all the way round it. It is a source of pleasure to be able to look upon a building now that we know absolutely he saw. We can say this of the temple of Theseus. This temple had been here more than 500 years when Paul came to Athens. The city he saw from Mars Hill was far different from the modern Athens, with its electric lights and railroad cars, which we see to-day from the same sacred height. Athens has now nearly 150,000 inhabitants, and is in all respects a modern city.



MARS HILL, ATHENS, FROM WHICH PAUL ADDRESSED THE SUPERSTITIOUS ATHENIANS. [Acts, xvii:22.]—From the top of Mars Hill, overlooking the classic and beautiful Athens, was preached perhaps the greatest sermon that was ever uttered by the lips of man. It was delivered in the presence of philosophers and from the top of the rock you see in the picture. It was in this place the ancient Athenians were accustomed to hold their court. Standing on Mars Hill, St. Paul was in full view of all the great works of art that made Greece famous. The Parthenon, crowning the Acropolis, was to the east, the temple of Theseus was to the northwest and the rostrum from which Demosthenes thundered was to the southwest. When St. Paul was here all these works of art and historic places had not suffered from the disintegrating effects of time.

pany, and set all the city on an uproar, and assaulted the house of Jason,[h] and sought to bring them out to the people.

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, [i]These that have turned the world upside down are come hither also;

7 Whom Jason hath received: and [j]these all do contrary to the decrees of Cæsar, saying that there is another king, *one* Jesus.

8 And [k]they troubled the people, and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

10 ¶ And[l] the brethren immediately sent away Paul and Silas by night unto Berea:[6] who coming *thither*, went into the synagogue of the Jews.

11 These were [m]more noble than those in Thessalonica, in that [n]they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

12 Therefore[p] many of them believed; also of honourable women which were Greeks, and of men, not a few.

13 ¶ But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, [q]they came thither also, and stirred up the people.

14 And[r] then immediately the brethren sent away Paul, to go as it were to the sea: but Silas and Timotheus abode there still.

15 And they that conducted Paul brought him unto Athens:[7] and receiving a commandment [s]unto Silas and Timotheus for to come to him with all speed, they departed.

16 ¶ Now while Paul waited for them at Athens, [t]his spirit was stirred in him, when he saw the city wholly given to idolatry.[8]

17 Therefore[u] disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them[9] that met with him.

18 Then certain [v]philosophers of the Epicureans,[1] and of the Stoics,[2] encountered him.[3] And some said, What will this babbler[4] say? other some, He seemeth to be a setter forth of strange gods: because he [x]preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto [5]Areopagus,[6] saying, May we know what this new[y] doctrine, whereof thou speakest, *is?*

20 For thou bringest [z]certain strange things to our ears: we would know therefore what these things mean.

21 (For all the Athenians, and strangers which were there, spent their time in nothing else, but either to tell, or to hear some new thing.)

22 ¶ Then Paul stood in the midst of Mars'-hill,[7] and said, *Ye* men of Athens, I perceive that in all things ye are [a]too superstitious.[8]

23 For as I passed by, and beheld[9] your [1]devotions,[2] I found an altar with this inscription, TO [3]THE UNKNOWN GOD.[4] Whom therefore ye ignorantly worship, him declare I unto you.

24 God[b] that made the world,[5] and all things therein, seeing that [c]he is Lord of heaven and earth, [d]dwelleth not in temples made with hands;

25 Neither[e] is worshipped with men's hands, as though he needed any thing, seeing he [g]giveth to all life, and breath, and all things;

26 And[h] hath made of one blood all nations of men, for to dwell on all the face of the earth; and [i]hath determined the times before appointed,[6] and the bounds of their habitation;

27 That[j] they should seek the Lord, if haply they might feel after him, and find him, though he be not [k]far from every one of us:

28 For [l]in him we live, and move, and have our being; as certain also of your own [m]poets[7] have said, For we are also his offspring.

29 Forasmuch then as we are the offspring of God, [o]we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.[8]

30 And[p] the times of this ignorance God winked at;[9] but now [q]commandeth all men every where to repent:

31 Because [r]he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance[1] unto all *men*, in that he hath raised him from the dead.

32 ¶ And when they heard of the [s]resurrection of the dead, some [t]mocked: and others said, We will hear thee [u]again of this *matter*.

33 So[v] Paul departed from among them.

34 Howbeit[x] certain men clave unto him, and believed: among the which *was* Dionysius the Areopagite,[2] and a woman named Damaris, and others with them.

CHAPTER XVIII.

3 Paul laboureth with his hands, and preacheth at Corinth to the Gentiles. 9 The Lord encourageth him in a vision. 12 He is accused before Gallio the deputy, but is dismissed. 18 Afterwards passing from city to city, he strengtheneth the disciples. 24 Apollos, being more perfectly instructed by Aquila and Priscilla, 28 preacheth Christ with great efficacy.

AFTER these things, Paul departed from Athens, and came to Corinth;[1]

2 And found a certain Jew named [a]Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had

A.M. cir. 4058. A.D. cir. 54.

h Ro.16.21.
i 1 Ki. 18. 17. ch. 16. 20;24. 5. Lu. 23. 2, 5.
j ch. 24. 5. Jn. 19. 12. Lu. 23. 2. Ezr. 4. 13, 15. Es. 3. 8. Da. 3. 12; 6. 13.
k Mat. 2. 3. Jn. 11. 48. ch. 5. 17, 24.

A.D. cir. 55.

l ch. 9. 25; 23. 23, 24. Jos. 2. 15, 16. ver. 14. Mat. 10. 23.
6 *Berea.* A large and populous city of Macedonia.—*C.*
m Da. 5. 12, 14. Ps. 16. 3; 119. 99, 100. Pr. 12. 26; 17. 27.
n ch. 11. 1; 2. 41. Ja. 1. 21. 1 Pe. 2. 2. 1 Th. 1. 5, 6. 1 Jn. 5. 21. 1 Jn. 4. 1. Is. 8. 20; 34. 16. Lu. 16. 29; 24. 44. Jn. 5. 39; 7. 17.
p ch. 2. 41; 4. 4; 5. 14; 6. 7; 9. 42; 11. 24; 13. 48, 50; 14. 1; 18. 10; 19. 17.
q ch. 14. 2; 13. 50. Lu. 12. 51. 1 Th. 2. 15, 16.
r See ver. 10. Mat. 10, 23. ch. 14 6; 18 1.
7 The chief city of Greece, famed for learning.
s ch. 18. 5; ver. 4, 10. 1 Th. 1. 1, 2 Th. 1. 1.
t 2 Ki. 2. 8. Ex. 32. 19. Ps. 119. 136, 158.
8 Or, *full of idols.*
u See ver. 2–4, 10; 8. 2. Mar. 16. 15. 1 Ti. 2. 7.
9 Heathens.
v Col. 2. 8.
1 Who taught that God neither made nor governs the world, and that pleasure is the chief good.
2 Who taught that men ought never to be distressed at any thing.
3 *Epicureans—Stoics.* Two philosophical sects among the Greeks. The former held that virtue was whatever promoted the happiness of the agent: the Stoics, that it consisted in living agreeably to nature,—systems alike calculated to mislead, unless man were a better judge of what constitutes true and permanent happiness, and unless human nature were cleansed from the selfishness of its desires, and restored to the love and obedience of God.—*C.*
4 Or, *base fellow.*
x 1 Co. 2. 2; 15. 1–4. ver. 3; ch. 22. 15; 26. 23.
5 Or, *Mars'-hill,* ver. 22.
6 *The Areopagus,* or 'hill of Mars,' where the supreme court of judicature was held in the open air. Its judges were famous for their wisdom and impartiality, and their decisions are even till this day regarded as models of judicial purity. The side of the hill, partly by nature, and partly by art, presents a gently inclined plane of a semicircular form, bounded above by the brow of the hill cut down perpendicularly. In the centre the rock projects into a platform about ten feet square, on which public speakers stood; and from this place, it is probable (ver. 22) that Paul spoke.—*C.*
y Jn. 13. 34. 1 Jn. 2. 7, 8.
z Ho. 8. 12.

* *Superstitious,* in modern language, is always applied to an ignorant fear of, or dependence on, invisible powers, whether supreme or subordinate, or some vain inventions for averting their anger or propitiating their favour. There is no reason to imagine that Paul, a consummate orator, would commence his address with a description so calculated to excite prejudice and opposition. It should therefore be translated, 'I perceive that in all things' (your temples, altars, sacrifices, &c.) 'ye are, more than others, attentive to religious matters.'—A character confirmed both by the most popular writings of the Greeks themselves, as well as by those Christian historians who have examined their national character. See Mitford's *Greece,* vol. ii. p. 304.—*C.*

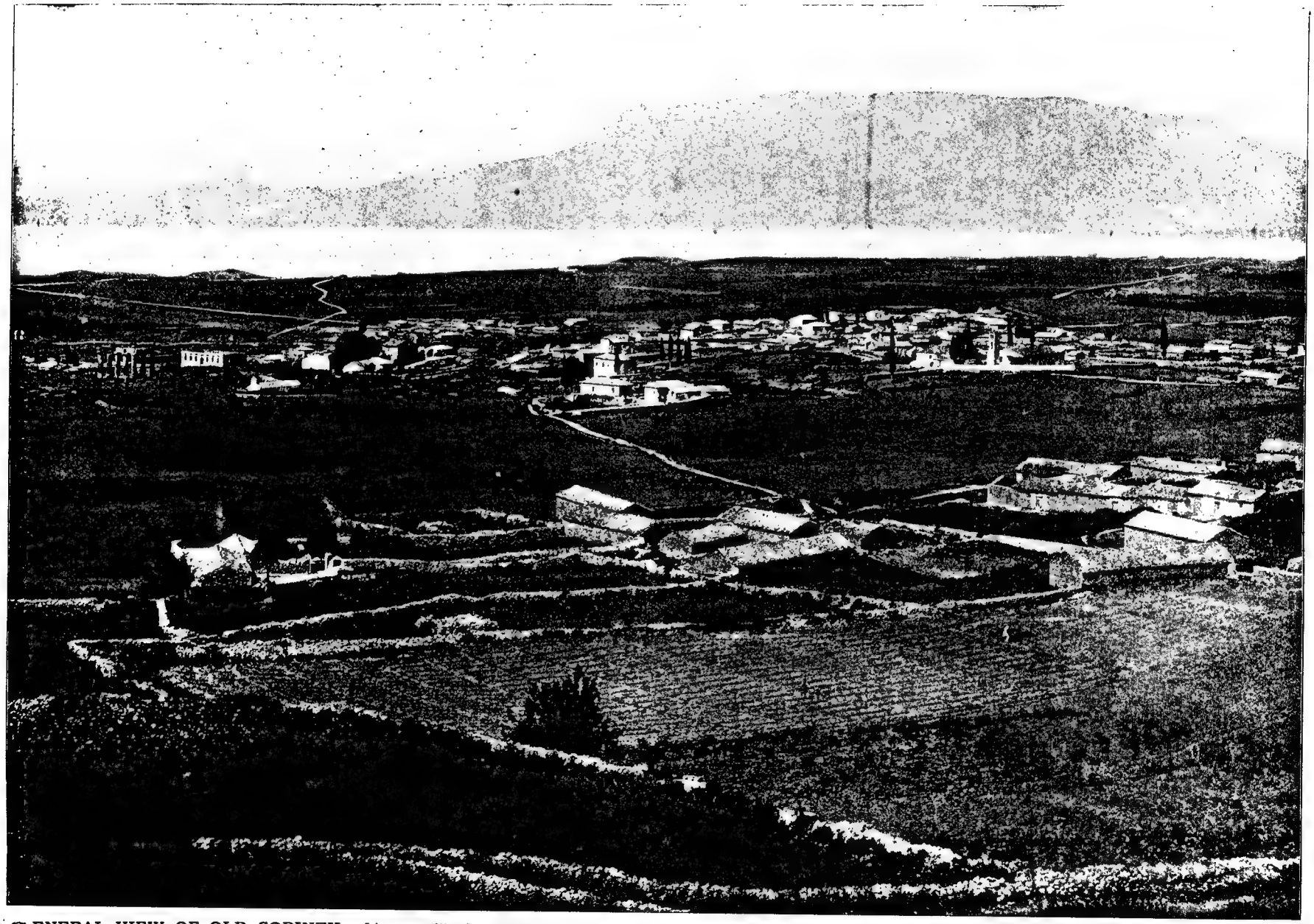
A.M. cir. 4059. A.D. cir. 55.

7 Or, *the court of the Areopagites,* ver. 19.
a Je. 50. 38. Is. 57. 5.
8 See note * in first column.
9 *Beheld.* Rather, 'carefully observed.'—*C.*
1 Or, *gods that ye worship,* Ga. 4. 8. 2 Th. 2. 4.
2 *Devotions.* The original includes temples, altars, and services. See ver. 24, 25.—*C.*
3 The God of the Jews, Ep. 2. 12. Ps. 147. 20. 1 Ti. 1. 17.
4 That there was such an inscription at Athens is also mentioned by Lucian and Pausanias.—*C.*
b Ge. 1. 1. Ex. 20. 11. ch. 4. 24; 14. 15. Ps. 33. 6; 24. 1; cxlviii.
5 This declaration contradicted the Epicureans, who taught that the world was not created by God, but by a fortuitous concourse of atoms; and also Aristotle, who taught that the world was eternal.—*C.*
c Mat. 11. 25.
d ch. 7. 48. 1 Ki. 8. 27. Jn. 4. 23. Is. 66. 1.
e Ps. 50. 8; 16. 2. Job 22. 2; 35. 6.
g Ge. 2. 7. Nu. 16. 22; 27. 16. Job 12. 10; 27. 3; 33. 4. Pr. 24. 12. Is. 42. 5; 57. 16. Da. 4. 35. Zec. 12. 1. Ro. 11. 36.
h Ge. 3. 20. Mal. 2. 10. Ro. 5. 12. 1 Co. 15. 22, 47.
i De. 32. 8; 30. 20. Ps. 31. 15. Job 14. 5. Is. 45. 21. ch. 15. 18.
6 This statement contradicted the Epicureans, who attributed all events to chance; and also the Stoics, who ascribed them to fate.—*C.*
j Ro. 1. 20; 2. 4. ch. 14. 17. Ps. 19. 1–6.
k Je. 23. 23, 24. 1 Ki. 8. 27. Ps. 139. 1–13.
l Col. 1. 17. Ro. 11. 36. He. 1. 3.
m Tit. 1. 12.
7 These words are quoted from Aratus, a poet of Cilicia, Paul's native country.—*C.*
o Is. 40. 18. Ro. 1. 20, 23, 25. Ps. 106. 20.
8 The doctrine of *creation* which Paul here developed with great clearness takes away the foundation from every form of idolatry. It lies also at the basis of all true religion. It gives the *Creator* a claim upon obedience and worship which none can deny or resist. The principles, therefore, which the apostle here laid down demolished the whole mythological system of Greece.—*P.*
p ch. 14. 16. Ro. 3. 25. Ps. 81. 12.
9 *Winked at.* Rather, 'overlooked'—bore with long-suffering mercy, as with Israel in the wilderness.—*C.*
q Ro. 13. 11. Ep. 3. 5, 6. Tit. 2. 11, 12. 1 Pe. 1. 14; 4. 3. Lu. 24. 47.
r ch. 10. 42. Ro. 2. 16. Jn. 5. 22. Mat. 24. 36; 25. 31–46. Ro. 14. 9, 10. 2 Co. 5. 10. 2 Ti. 4. 1.
1 Or, *offered faith,* 1 Co. xv. Ro. 8. 9. ch. 2. 24.
s ch. 26. 8.
t ch. 2. 13. Ge. 19. 14. 2 Ch. 36. 16.
u ch. 24. 25. Lu. 14. 18.
v Ho. 4. 17. Re. 22. 11.
x Ro. 11. 5. ch. 13. 48. Mat. 20. 16. Lu. 12. 32.
2 A judge of the court of Areopagus.—*C.*

CHAP. XVIII.—A.D. cir. 56.—1 The richest city of Greece, 1 Co. 1. 2. 2 Co. 1. 1. 2 Ti. 4. 20. *a* ver. 18, 26. Ro. 16. 3. 2 Ti. 4. 19. 1 Co. 16. 19.

governed by native kings from 1360 till 728 B.C., when it came under the government of an annual magistracy. In 146 B.C. it was pillaged and burned by the Roman consul Mummius, but restored by Julius Cæsar in the year 46 B.C., when it became the finest city in Greece. In this condition of prosperity (but accompanied, alas! with proportionate luxury and proverbial laxity of morals), it was visited by the apostle Paul about A.D. 54. *C.*

Ver. 10. Great cities are always very hot-beds of sin; yet in the midst of their corruption God often preserves a 'salt of the earth' by which they are preserved from a total moral putrefaction. Nay, where the whole visible mass of society seems utterly hopeless of reformation, God has often 'much people' secretly 'sighing and



GENERAL VIEW OF OLD CORINTH. [Acts, xviii:1.]—"After these things Paul departed from Athens and came to Corinth." Corinth was an ancient city of Greece situated on the middle of the Isthmus of Corinth. It received its name from Corinthus, the son of Pelops. The inhabitants were once very powerful. Corinth was burned to the ground by the Romans in 146 B. C. It is said that during the conflagration all the metals which were in the city melted and mixed together and formed that valuable composition of metals known as Corinthian brass. When St. Paul came to this city in A. D. 51 it was perhaps the most corrupt community on earth. There was a famous temple of Venus here then given up to lasciviousness. The city that St. Paul saw was built by Julius Cæsar. It is about five miles from the new city.

commanded all Jews to depart[2] from Rome;) and came unto them.

3 And because he was of the same craft, he abode with them, and [b]wrought: for by their occupation they were tent-makers.[3]

4 And[c] he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And [d]when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit,[4] and [e]testified to the Jews *that* Jesus *was* Christ.

6 And [g]when they opposed themselves, and blasphemed, [h]he shook *his* raiment, and said unto them, Your blood *be* upon your own heads: I *am* clean: [i]from henceforth I will go unto the Gentiles.

7 And he departed thence, and entered into a certain *man's* house, named Justus, *one*[5] that worshipped God, whose house joined hard to the synagogue.

8 And[j] Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians [k]hearing, believed, and were baptized.

9 ¶ Then[l] spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For[m] I am with thee, and no man shall set on thee to hurt thee: for [o]I have much people in this city.

11 And he continued[6] *there* a year and six months, teaching the word of God among them.

12 ¶ And when Gallio[7] was the deputy of Achaia,[8] the Jews [p]made insurrection with one accord against Paul, and brought him to the judgment-seat,

13 Saying, [q]This *fellow* persuadeth men to worship God contrary to the law.[9]

14 And when Paul was now about to open *his* mouth, Gallio said unto the Jews, [r]If it were a matter of wrong,[1] or wicked lewdness,[2] O *ye* Jews, reason would that I should bear with you:

15 But if it be a question of words and names,[3] and *of* your law, [s]look ye *to it;* for I will be no judge of such *matters.*

16 And[t] he drave them from the judgment-seat.

17 Then all the Greeks took Sosthenes,[4] the chief ruler of the synagogue, and beat *him* before the judgment-seat. And Gallio [u]cared for none of those things.

18 ¶ And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn *his* head in [v]Cenchrea:[5] for[w] he had a vow.[6]

19 And he came to [x]Ephesus,[7] and left them there: but he himself entered into the synagogue, and [y]reasoned with the Jews.

20 When they desired *him* to tarry longer time with them, he consented not;

21 But bade them farewell, saying, I must by all means keep this feast[8] that cometh in Jerusalem: but I will return again unto you, [z]if God will. And he sailed from Ephesus.

22 And when he had landed at [a]Cesarea, and gone up, and saluted the church, he went down to [b]Antioch.

23 And after he had spent some time *there,* he departed, and went over *all* the country of [c]Galatia and Phrygia in order, [d]strengthening all the disciples.

24 ¶ And[e] a certain Jew named Apollos, born at Alexandria,[9] an eloquent man, *and* [g]mighty in the scriptures, came to Ephesus.

25 This[h] man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, [i]knowing only the baptism of John.[1]

26 And he began to speak [j]boldly in the synagogue: whom when [k]Aquila and Priscilla had heard, they took him unto *them,* and [l]expounded unto him the way of God more perfectly.

27 And when he was disposed to pass into Achaia, the brethren [m]wrote, exhorting the disciples to receive him: who, when he was come, [o]helped them much which had [p]believed through grace:

28 For he mightily convinced the Jews, *and that* publicly, [q]showing by the scriptures that Jesus was Christ.

CHAPTER XIX.

6 The Holy Ghost is given by Paul's hands. 9 The Jews blaspheme his doctrine, which is confirmed by miracles. 13 The Jewish exorcists 16 are beaten by the devil. 19 Conjuring books are burned. 24 Demetrius, for love of gain, raiseth an uproar against Paul, 35 which is appeased by the town-clerk.

AND it came to pass, that, while [a]Apollos was at Corinth, Paul having passed through

A.M. cir. 4061. A.D. cir. 57.

2 On account of their seditious temper.

b ch. 20. 34. 1 Co. 4 12. 2 Co. 11. 9. 1 2.13. 1 Th. 2.9. 2 Th. 3. 8.

3 See note below.

c ch. 3. 29; 13. 5, 14, 46; 14. 1; 17. 1-3, 11; 19. 8. Lu. 4. 16.

d ch. 17. 14, 15. Joh. 3. 2. 18. ch. 17. 19; 20. 22. Ro. 1. 9.

4 *Pressed in the spirit.* Rather, 'constrained by the spirit,' not by his own mind or spirit—for such self-originated purposes, or unaccountable impulses, are not countenanced by Scripture)—but by the Spirit of God, to whose special agency all apostolic movements are ordinarily attributed. See ch. 1. 4, 5, 8; 13. 2, 4; 16. 6, 7.—*C.*

e Jn. 15. 27. ch. 1. 8; 2. 36; 13. 38, 39; 17. 3. 1 Pe. 5. 12.

f ch. 13. 45. 1 Pe. 4. 4. 1 Th. 2. 14–16. 2 Ti. 2. 25.

h ch. 13. 51. Mat. 10. 14; 27. 25. Ne. 5. 13. Le. 20. 9, 11, 12. 2 Sa. 1. 16. Eze. 3. 18, 19; 33. 4-9. ch. 20. 26.

i ch. 13. 46, 47; 28. 28. Mat. 21. 43; 8. 11. De. 32. 21, 46.

5 A proselyte.

j 1 Co. 1. 14. ch. 16. 14, 15.

k Ro. 10. 17. Is. 55. 3. Mat. 28. 19. Mar. 16. 15.

l ch. 16. 9; 23. 11. Je. 1. 9, 17–19. Eze. 2. 6. Is. 58. 1; 62. 1.

m Mat. 28. 20. Ep. 6. 19, 20. Je. 1. 9, 18. Ro. 8. 31. Is. 41. 10, 14.

o 2 Ti. 2. 19. Jn. 10. 16. ch. 6. 7.

6 Gr. *sat.*

7 *Gallio* was elder brother of Seneca the famous philosopher.—*C.*

8 *Achaia.* All Greece south of Thessaly was now so called.—*C.*

p ch. 8. 1; 16. 19; 13. 50; 14. 2, 19; 16. 20; 17. 5, 13; 19. 9.

q ch. 17. 7; 6. 13; 24. 5, 6; 25. 8.

9 The Mosaic law, which was permitted in the Roman empire, and the permission involved a condemnation of such as would oppose or try to overthrow it.—*P.*

r ch. 25. 11; 23. 29; 25. 11, 18–20. Ro. 13. 3.

1 *Wrong.* Injustice to the subject.—*C.*

2 *Wicked lewdness.* Most probably any act burlesquing or turning into ridicule some of the Jewish ceremonies. That instances of this kind did occur, Josephus testifies; and it appears that when detected they were severely punished by the Roman magistrates.—*C.*

3 *Names.* Such as, whether Jesus were or were not to be called 'King,' which the deputy considered a question of Jewish law, not as an interference with the imperial superiority of Rome.—*C.*

s Mat. 27. 4. Jn. 18. 31. Lu. 12. 14.

t Re. 12. 16. Ro. 13. 3, 4.

4 Perhaps not he in 1 Co. 1. 1.

It was customary for Jewish parents in all ranks of life to train their children in trades and handicrafts. Paul was taught tent-making. It is a remarkable fact that tent-making was a staple manufacture of Tarsus his native city, and indeed of the whole province of Cilicia. The plain and mountains then abounded, as they still do, in flocks of goats. From their long black hair a strong cloth was woven, with which the markets of the Levant was called *cilicium,* and was generally used throughout the pastoral districts of Asia Minor, Syria, and Arabia, in the making of tents.—*P.*

u Am. 6. 6. Phi. 2. 21.

A.D. cir. 57.

v Ro. 16. 1.

5 *Cenchrea.* A seaport, a dependency of Corinth, on the east side of the isthmus.—*C.*

w ch. 21. 24. Nu. 6. 18. 1 Co. 9. 20.

6 Whether Paul or Aquila had made the vow is matter of question. The expositors most intimate with the Greek tongue are, however, generally agreed in referring it to Aquila. Whether the vow was that of the Nazarite, or some other vow, is unknown, and conjecture is useless. But as the word of God does not condemn it, it must have been some holy resolution.—*C.*

x ch. xix. 1 Co. 16. 8. Ep. 1. 1. 1 Ti. 1. 3. Re. 1. 11.

7 *Ephesus.* A famous city of Western Asia, celebrated for its temple of Diana.—*C.*

y ch. 17. 2.

8 Passover, Ex. 12. 6. De. 16. 1. ch. 19. 21; 20. 16.

z 1 Co. 4. 19. Ro. 1. 10. Ja. 4. 15. Phi. 2. 19, 23, 24. He. 6. 3.

a ch. 8. 40; 10. 1; 12. 19; 21. 8; 23. 33.

b ch. 11. 19, 26; 13. 1.

c Ga. 1. 2; 4. 14. 1 Co. 16. 1. ch. 16. 6.

d ch. 14. 22; 15. 32, 41. Is. 35. 3. 1 Th. 5. 14; 3. 2, 13.

e 1 Co. 1. 12; 3. 5, 6; 16. 12. Tit. 3. 13.

9 *Alexandria.* A city of Egypt, built by Alexander of Macedon, the seat of the Egyptian kings, and still a fortress of considerable strength, and a port of extensive trade.—*C.*

g ch. 7. 22. Col. 3. 16. Ps. 119. 11.

h Mat. 22. 16. Ro. 12. 11. Ja. 5. 16. Ps. 69. 9. Col. 1. 28, 29, 1 Ti. 5. 17. 2 Ti. 4. 2.

i ch. 19. 3; 8. 16. Mar. 1. 2–11. Mat. iii. Lu. iii. Jn. 1. 19–36.

1 He must have been absent from the country from the period of John's preaching, which merely announced the speedy coming of Messiah, and the necessity of baptism as an evidence of faith, and sign and seal of the forgiveness of sins.—*C.*

j ch. 14. 3, 29, 31; 13. 46. Ep. 6. 19, 20. Is. 58. 1.

k ver. 2, 3. Ro. 16. 3.

l 1 Co. 12. 21. Col. 3. 16. He. 6. 1, 2. Pe. 3. 18.

m ch. 9. 27, 1 Co. 16. 3. 2 Co. 3. 1. Ro. 16. 1, 2.

o 1 Co. 3. 6, 10. 2 Co. 1. 24. Ep. 3. 7.

p Ro. 12. 3. Ep. 2. 8.

q Lu. 24. 27, 44. Jn. 5. 30. ch. 17. 3; 26. 22, 23. 1 Co. 15. 3, 4. He. 1.–x.

CHAP. XIX.

a ch. 18. 24–28. 1 Co. 3. 5, 7.

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crying for all the abominations' that are round about them, and earnestly inquiring, 'What must we do to be saved?'—*Note,* Let this statement of the Spirit, who knows the hearts of all men, and who searches and reveals when he will the deep things of God, encourage every effort for the melioration of society through the preaching of the gospel. It is God's means. It succeeded in licentious Corinth, and has never been unsuccessful wherever it has been employed in faith. *C.*

REFLECTIONS.—Happy are those churches where ministers are so hearty in their work that they will rather labour for their own subsistence than prejudice men against the gospel, or give enemies a handle to reproach them as mercenary! But there is need of divine direction when to condescend and when not. Ministers should take great pains in making known Christ, and persuading men to accept of him as their only Saviour, and in defending the great truths of the gospel, till their hearers manifest themselves incorrigibly wicked and obstinate rejecters of it. And, alas! dreadful is their destruction whose blood faithful ministers stand clear of! But while some despise the gospel to their own undoing, it will become powerful to others, even the most unlikely. His own, whether great or small, shall be ever blessed. If ministers have God's direction, promise, presence, comfort, and protection, they need fear nothing. Success shall crown their labours; yea, even heathens, not very attentive to their duty as magistrates, shall refuse to persecute them. And the more success faithful ministers meet with, they are still the more diligent.—It is comely when old experienced Christians are inclined readily to instruct younger ones. And young preachers, who gladly accept instructions from exercised saints, though of the weaker sex, bid fair to be useful, if not famous, in gathering and edifying the church. There is little hope of such as are too wise to learn. And nothing should preachers more study than to have the Scriptures stored up in their memories and deeply written in their hearts, that all they deliver to others may be plainly marked with the authority of God.

CHAPTER XIX. REFLECTIONS.—Much more clear and glorious is the gospel dispensation which we

the upper coasts,[1] came[b] to Ephesus; and finding certain disciples,

2 He said unto them, Have [c]ye received the Holy Ghost[2] since ye believed? And they said unto him, [d]We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, [e]Unto John's baptism.

4 Then said Paul, [g]John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard *this*, they were baptized in[h] the name of the Lord Jesus.

6 And[i] when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and [j]prophesied.

7 And all the men were about twelve.

8 ¶ And he went [k]into the synagogue, and spake boldly for the space of three months, disputing,[3] and persuading the things concerning the kingdom of God.

9 But[l] when divers were hardened, and believed not, but spake evil of that [m]way before the multitude, he [o]departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.[4]

10 And[p] this continued by the space of two years; so that all they which dwelt in [q]Asia[5] heard the word of the Lord Jesus, both Jews and Greeks.

11 And[r] God wrought special miracles by the hands of Paul:

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 ¶ Then certain of the vagabond Jews, exorcists,[s] took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We [t]adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of *one* Sceva, a Jew, *and* chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus[u] I know, and Paul I know; but who are ye?

16 And[v] the man in whom the evil spirit was, leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

A.M. cir. 4061.
A.D. cir. 57.

1 *Upper coasts.* The upper and inland districts of Phrygia.—*C.*

b ch.18.19,21.

c Jn.7.39.ch.10.44;8.17;ver.6.

2 Having received the testimony concerning the kingdom of God, and been by John baptized unto repentance, they must have known the Scriptures, and consequently the existence of the Holy Spirit, and the prophetic promise of his effusion. Their meaning, therefore, must be that they had not heard of the miraculous gifts of the Holy Spirit bestowed on the day of Pentecost upon the Jews, and afterwards, at the conversion of Cornelius, upon the Gentiles. See ver.4,6.—*C.*

d 1 Sa.3.7.ch.8.16.

e ch. 18. 25. Mat. iii. Mar.i. Lu.iii. Jn.i.iii.

g Mat. 3. 11; 11. 3. Mar.1.4,8. Lu.3.16. Jn. 1.15, 26,27, 30. ch. 1. 5; 11.16;13.24,25.

h Mat. 28. 19. Ro.6. 3,4. Ga.3.27. ch.8.16. 1 Co.1.13.

i ch.6.6;8.17;22.4; 10. 44,46;13.1,2 Ti.1.6.

j 1 Co.14.1,&c.

k ch.3.26;13.5,14,46; 14.1;17.1–3,11; 18.4,19, 28;26.22,23;28.23.1 Co. 15. 3, 4; 2. 2. ch. 13. 14, &c. Ep.3.8.

3 *Disputing.* Rather, 'reasoning.'—*C.*

l ch. 13. 45,46; 16.17. Ro.11.7. He.3.13. 2 Ti. 1. 15. 2 Pe.2.2. Jude 10. ch.18.4,25,28;17.17; 28. 23. Is.8.14.

m ch.9.2; 24. 14; ver. 23;ch.28.22.

o 1 Ti.6.5.

4 Tyrannus was probably a Gentile and a private teacher of philosophy, who was either a convert to Christianity or an earnest inquirer after truth.—*P.*

p ch.20.18–21,31. Ps 19.3. Ro.10.18;15.19.

q ch.16.6.2 Ti.1.15. 1 Pe.1.1. Re.1.4,11.

5 *Asia* here means merely that province of modern Asia in which the seven churches stood. And as Ephesus was a chief seat of trade, and a celebrated centre of attraction by reason of its magnificence and luxury, there is no difficulty in understanding how 'all in Asia' might, in the space of two years, hear the word of the gospel, either directly in their own persons, or mediately through the report of others.—*C.*

r Mar. 16. 17,20. Jn. 14.12. He.2.4. ch.5.12, 15; 14. 3,10; 16.18.2 Ki. 4.29.

A.D. cir. 59.

s Mat.12.27. Mar.9. 38. Lu.9.49.ch.8.18,19.

t Mat.26.63. Mar. 5. 7. 1 Ki.22.16. Jos.6.26. 1 Sa.14.24.

u Mat. 8. 29. ch. 16. 17.

v Lu. 8. 29. Ps. 7.15, 16;9.15,16;140.8–11.

* *Curious arts.* Such as, pretending, by incantations, to raise the dead, or coerce spirits to appear and reveal things unknown, or foretell events to come; to heal, or sometimes to inflict diseases; to counteract evil influences by amulets or charms; to interpret dreams, calculate nativities, and foretell by planetary aspects the good or evil that lay before their credulous dupes.—*C.*

A.M. cir. 4063.
A.D. cir. 59.

x ch.2.43; 5.5,11; 13, 12. Ps. 64.9; 58.10. Lu. 1. 65; 7.16. Phi. 2.9–11. He.2.8,9.

y Mat.3.6. Ro.10.10. Jos.7.19. Je.3.13; 31.18. Eze.16.63;30.31.

6 *Their deeds.* The various pretences to supernatural skill and power by which they had deceived the people.—*C.*

z 2 Ch.33.6. Mat.3.8. Is.30.22.

7 See note * in first column.

8 *The books* themselves were most probably such as *Artemidorus on Magic*, and *Astrampsychus on Dreams*—pretended sciences, by which, alas! for human ignorance, vanity, presumption, and credulity, even not a few professing Christians still continue to be deluded!—*C.*

9 £1562 or £6000 sterling.

a ch.6.7;12.24. Is.55. 11. 1 Th.1.5. 2 Th. 3.1. ch.16.5.

b Ro.1.13; 15.25. ch. 16.6,7,10; 20.22. Ps.143. 10.

1 *In the spirit.* Surely this purpose arose from the revelation, guidance, and persuasion of the Holy Spirit; for if the purpose was merely of Paul's own spirit, why mention 'the spirit' at all? In that case it had been enough to say, 'Paul purposed,' without any addition.—*C.*

c ch.18.21; 21.15; 20. 22.

d ch.23.11;28.16. Ro. 15.23–28. Ga.2.1.

e ch.10. 9,10,32; 18. 5. Ro.10.23.2 Ti.4.20.

g 2 Co.1.8; 6.9. ch.9. 2; 13. 50; 14. 4, 5; 17. 5; ver.9.

2 These were, most probably, medals, or miniature models of the great temple at Ephesus, purchased either as curiosities or as imaginary aids to devotion, as the models of *Santa Croce* at Loretta are still manufactured, purchased, and employed.—*C.*

3 *Diana.* Represented in heathen mythology as the daughter of Jupiter and Latona, the patroness of wisdom, chastity, and hunting. Under the name of Diana the moon was worshipped.—*C.*

h ch.16.16,19.1 Ti.6. 5,10. Is.56.11,12.

i ch.16.16 19. Re.18. 11,16,19. 1 Ti. 6. 9. 10. Phi.2.21. ver. 24.

j ch. 18. 19–26; 12. 2. Ga.4.8.1 Th.1.9.

k Ps.115.4–8. Is. 44. 9–20. Je.10.3–5,9.14,15. ch.14.15; 17.23. 1 Co.8. 4–6; 10.20; 12.2. Ga.4.8. 1 Th.1.9.

4 One of the ancient wonders of the world —425 feet long, 220 broad, having 127 pillars sixty feet high. It was burned by Erostratus, under the monomaniac desire of having his name handed down to posterity.—*C.*

l Zep.2.11.

m Re. 13. 3, 8; 17. 2. Mat.7.13.1 Jn.5.19.ch. 14.6.

5 Places where the people met for public sports, where men were devoured by beasts, &c., 1Co.15.32.

6 To give account of the Christian faith, ch. 14. 15–18; 17. 22–31. 1 Co.15.3,4.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; [z]and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came, and [y]confessed, and showed their deeds.[6]

19 Many of them also [z]which used curious arts[7] brought their books[8] together, and burned them before all *men:* and they counted the price of them, and found *it* fifty thousand *pieces* of silver.[9]

20 So[a] mightily grew the word of God, and prevailed.

21 ¶ After these things were ended, Paul purposed [b]in the spirit,[1] when he had passed through Macedonia and Achaia, to [c]go to Jerusalem, saying, After I have been there, I [d]must also see Rome.

22 So [e]he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

23 And[g] the same time there arose no small stir about that way.

24 For a certain *man* named Demetrius, a silversmith, which made silver shrines[2] for Diana,[3] brought no small [h]gain unto the craftsmen;

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know [i]that by this craft we have our wealth.

26 Moreover, ye see and hear, that not alone [j]at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that [k]they be no gods which are made with hands:

27 So that not only this our craft is in danger to be set at nought; but also that the [l]temple of the great goddess Diana should be [l]despised, and her magnificence should be destroyed, whom all Asia and [n]the world worshippeth.

28 And when they heard *these sayings* [o]they were full of wrath, and cried out, saying, [p]Great *is* Diana of the Ephesians!

29 And[q] the whole city was filled with confusion: and having caught [r]Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.[5]

30 And when Paul would have entered in unto the people,[6] the disciples suffered him not.

o Job 5.2. Pr.27.4,5.ch.7.54;5.17;13.45,50;14.2. Ps.2.2. *p* Je.50.38. Re.13.4.
q ch.16.19,20;17.8;21.27. *r* ch.20.4;27.2.1 Co.1.14. Ro.16 23. Col.4.10. Phile.24.1 Co.1.14.

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enjoy than even the ministration of John Baptist. And much better the baptism of the Holy Ghost than that of mere water. But, alas! how many receive the external seals of God's covenant who have no experimental, and very little notional, knowledge of him or his influences! And though baptism is never to be repeated, yet the Spirit is daily to be received. With great boldness and persevering courage ought the gospel to be preached; and dreadful is their fate who put it from them, or attempt to counterfeit its miraculous confirmations. They but fight and labour for the devil that he may reward them with shame and ruin.—But happy are they who are turned to the Lord by a cordial faith and genuine repentance! And hopeful is the case when the peculiar favourites of Satan are made openly to renounce his service, sacrifice their dearest abominations with abhorrence, and remove every temptation of drawing back out of their own and their neighbours' way. How furiously zealous are the most of mankind for a false religion, especially if worldly gain and long custom are on its side. And with such, noise and clamour are invincible arguments for the most blasphemous absurdities. When those are so zealous for the devil, it is much to be lamented that many called Christians have so little concern for the glory of God.—Safe are the persons of God's faithful ministers, since he can make heathens earnest advocates for and prudent protectors of them. Fear of men hinders many from wickedness; but much more wise are they who are prevented from it by serious views of their future account to God.

CHAPTER XX. Ver. 7. *Upon the first day of the week*



FORUM AND PRISON OF ST. PAUL—EPHESUS. [Acts, xix:26.]—"And it came to pass that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus." Ephesus was a famous city in Ionia, built, according to Justin, by the Amazons. Here was the great temple of Diana, the most glorious structure ever applied to the uses of pagan religion. The temple of Diana was four hundred and twenty-five feet long and two hundred feet broad. The roof was supported by one hundred and twenty-seven columns sixty feet high, which had been placed there by so many kings. It took two hundred years to complete the building. This great temple was burnt the night after Alexander the Great was born. But soon the temple was rebuilt with all its former splendor. There is absolutely nothing here now but ruins. In the above picture we have what is left of the Forum and Prison of St. Paul.

31 And certain of the chief of [s]Asia,[7] which were his friends, sent unto him, [t]desiring *him* that he would not adventure himself into the theatre.

32 Some[u] therefore cried one thing, and some another; for the assembly was confused: and the more part knew not wherefore they were come together.

33 And they drew[8] Alexander[v] out of the multitude, the Jews putting him forward.[9] And Alexander [w]beckoned with the hand, and would have made his defence[1] unto the people.

34 But when they[2] knew that he was a Jew,[3] all with one voice, about the space of two hours, cried out, [y]Great *is* Diana of the Ephesians!

35 And when the town-clerk[4] had appeased the people, he said, [z]*Ye* men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper[5] of the great goddess Diana, and of the *image* which fell[6] down from Jupiter?[7]

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and [a]to do nothing rashly.

37 For ye have brought hither these men, which are neither [b]robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open,[8] and there are deputies: let them implead one another.

39 But if ye inquire any thing concerning other matters, it shall be determined in a lawful[9] assembly.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And[c] when he had thus spoken, [d]he dismissed the assembly.

CHAPTER XX.

1 *Paul goeth to Macedonia.* 7 *He celebrateth the Lord's supper, and preacheth.* 9 *Eutychus having fallen down dead,* 10 *is raised to life.* 17 *At Miletus he calleth the elders together, telleth them what shall befall to himself,* 28 *committeth God's flock to them,* 29 *warneth them of false teachers,* 32 *commendeth them to God,* 36 *prayeth with them, and goeth his way.*

AND after[a] the uproar was ceased, [b]Paul called unto *him* the disciples, and embraced *them*, and [c]departed for to go into Macedonia.

A.M. cir. 4063. A.D. cir. 59.

s See ch. 19. 6; ver. 10. Re. 1. 11. 1 Pe. 1. 1.

7 Rather 'certain of the Asiarchs,' presidents of the Asiatic games and religious solemnities.—*C.*

t ch. 21. 12.

u ver. 30; ch. 21. 34.

8 *They drew.* Rather, 'they put forward;' the Jews ['putting him forward' (as spokesman)] to defend the Jews, and throw the blame of the tumult on the Christians. This was, most probably, 'Alexander the coppersmith'—selected as well known to his brother artisans.—*C.*

v 1 Ti. 1. 20. 2 Ti. 4. 14.

9 As their advocate to the people.

w ch. 12. 17; 13. 16; 21. 40; 24. 10.

1 The word *defence* does not here imply answering accusations with which he was personally charged, but an apology for the Jews. The object of it seems to have been to show that the Jews were not chargeable in any way with this tumult. It would be supposed by the heathen that the Christians were only a sect of the Jews, and the Jews wished to show that they had not been concerned in giving occasion to this tumult, but that it was to be traced to Paul and his friends.—*I.*

2 The heathen mob.

3 An enemy to idols, Ro. 2. 22.

y ver. 28. Je. 50. 38. Is. 57. 5. Re. 13. 4.

4 Or clerk of the public sports, who registered the victories, &c.

z Ep. 2. 12.

5 Gr. *the temple-keeper.*

6 The priests said, as ch. 15. 5; 17. 3.

7 It is by no means improbable, that in a rude state of idolatrous society, a crafty priesthood might take advantage of the fall of an aerolite, and represent it as sent from heaven as an object of worship. The fall of such stones is of frequent occurrence.—*C.*

a Pr. 14. 29.

b ch. 25. 8.

8 Or, *the court-days are kept.*

9 Or, *ordinary.*

c Pr. 15. 1, 2; 25. 15. Ec. 9. 17. Ju. 8. 1, 2.

d 2 Co. 1. 8–10. Ps. 65. 7; 34. 19. Ge. 22. 14. De. 32. 36.

CHAP. XX.

A.D. cir. 60.

a ch. 19. 23–41.

b ch. 21. 6; ver. 37. Ro. 16. 16. 1 Co. 16. 20. 2 Co. 13. 12. 1 Th. 5. 26.

c 2 Co. 7. 5. 1 Ti. 1. 3. 1 Co. 16. 5.

* This is stated as a fact, not as a mere supposition or belief of those who had not full opportunity of testing the truth. That Paul by a miracle restored him to life is plainly indicated.—*I.*

A.M. cir. 4064. A.D. cir. 60.

1 The parts of country in and near Macedonia.—*I.*

d ch. 14. 22; 15. 41; 16. 5. 1 Th. 2. 3, 11. Col. 1. 28.

2 *Greece*, in the New Testament, was equivalent to 'Achaia,' including Greece proper, and also the Peloponnesus — now the Morea.—*C.*

3 To rob him of the money he carried up to Jerusalem, or to kill him, 2 Co. 8. 19; 7. 5; 11. 26. Ro. 15. 26. ch. 9. 23; 23. 12; 25. 3; 26. 21.

e ch. 17. 10; 19. 29; 27. 2. Col. 4. 10. Phile. 24.

f Not ch. 19. 29, but 1 Co. 1. 14. Ro. 16. 23. 3 Jn. 1.

h ch. 16. 1. 1 Ti. 1. 2. 2 Ti. 1. 2. He. 13. 23.

i Ep. 6. 21. Col. 4. 7. 2 Ti. 4. 12. Tit. 3. 12.

j 2 Ti. 4. 20. ch. 21. 29.

k ch. 16. 8. 2 Co. 2. 12. 2 Ti. 4. 13.

l ch. 16. 12. Phi. 1. 1.

4 Philippi was an inland city, but its port was Neapolis, and from it doubtless Paul sailed across the Archipelago to Troas.—*P.*

n Ex. 12. 18, 19; 13. 6, 7; 23. 15; 34. 18.

o Jn. 20. 1, 19. 26. 1 Co. 16. 2. Re. 1. 10.

p ch. 2. 42, 46. 1 Co. 10. 16; 11. 20–34.

q 2 Ti. 4. 2. ver. 31. 1 Co. 15. 10.

r Lu. 22. 12. ch. 1. 13; 9. 39.

s Mat. 26. 40, 41. Jonah 1. 5.

5 See note * in first column.

t 1 Ki. 17. 21. 2 Ki. 4. 34.

u Mat. 9. 24. Jn. 11. 11, 44. ch. 9. 40, 41.

6 It appears that Paul was delayed by his evangelistic labours, so that he could not reach the ship in time. His companions, therefore, left him, and went on board. Paul himself arranged to travel overland to Assos (a distance of 20 miles), and there join his brethren in the ship, which he accomplished.—*P.*

7 *Assos.* A seaport in the province of Troas.—*C.*

8 *Mitylene*, the ancient capital of Lesbos, one of the largest islands in the Ægean Sea, and also one of the most beautiful and fruitful.—*C.*

9 *Chios* and *Samos*—islands of the Ægean.—*C.*

1 *Trogyllium.* A promontory in the Ægean, projecting from the coast of Lydia opposite Samos.—*C.*

2 *Miletus.* Once the chief city of Ionia. Its inhabitants were called 'Milesii,' were much addicted to navigation and commerce, and, according to Seneca, planted no fewer than 380 colonies in different parts of the world.—*C.*

v ch. 18. 21; 21. 4, 12; 19. 21.

2 And when he had gone over those [1]parts, and [d]had given them much exhortation, he came into Greece,[2]

3 And *there* abode three months. And when the Jews laid wait for him,[3] as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia, [e]Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and [g]Gaius of Derbe, and [h]Timotheus; and of Asia, [i]Tychicus [j]and Trophimus.

5 These going before, tarried for us at [k]Troas.

6 And we sailed away from [l]Philippi[4] after the [n]days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

7 ¶ And upon the [o]first *day* of the week, when the disciples came together [p]to break bread, Paul preached unto them, ready to depart on the morrow; and [q]continued his speech until midnight.

8 And there were many lights in the [r]upper chamber, where they were gathered together.

9 And there sat in a window a certain young man named Eutychus, being fallen into [s]a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.[5]

10 And Paul went down, [t]and fell on him, and embracing *him*, said, [u]Trouble not yourselves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

13 ¶ And we went before to ship, and sailed unto Assos,[6] there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos,[7] we took him in, and came to Mitylene.[8]

15 And we sailed thence, and came the next *day* over against Chios;[9] and the next *day* we arrived at Samos, and tarried at [1]Trogyllium; and the next *day* we came to Miletus.[2]

16 For Paul had determined to [v]sail by

An evident proof that the primitive Christians observed the first (or Lord's) day, and were also accustomed on that day to assemble themselves for hearing the Word and observing the Lord's supper. *C.*

Ver. 8. *Many lights.* For what purpose are the 'lights' mentioned? Partly perhaps to bear record of the perfect visibility of all the acts of Christian worship which the heathen were ready to calumniate, and partly to account for the sleep of Eutychus, from the heat of the room and the exhaustion of the air. *C.*

Ver. 12. How much more should parents and friends be 'comforted' when they that have fallen asleep in forbidden pleasures, and have fallen 'dead in trespasses and sins,' are restored again to life through the preaching of the Word and the power of the Spirit. *C.*

Ver. 21. *Repentance toward God.* Grief for and hatred of sin, not because it has injured ourselves, but because it has offended a holy and merciful God—hence called 'godly sorrow,' 2 Co. 7. 10, whereby the sinner, by 'faith toward the Lord Jesus Christ,' the only Saviour and way to the Father, turns from his sin to God. *C.*

Ver. 31. *Night.* For the avoiding of danger and offence, it would appear that the primitive Christians were much accustomed to meet by night; see ver. 8. Poverty, no doubt, also tended to introduce the practice—some being originally poor, others reduced by being outcasts from their friends and proscribed in their trade, others ruined by 'the spoiling of their goods' by the hands of their covetous and unfeeling persecutors. *C.*

REFLECTIONS.—Christ's providence can carry his servants safe through the wildest uproars, and turn mad outrage into calm tranquillity and peace. Parting with Christian friends whom we expect to see no more on earth ought to be very devout and affectionate. And if murderous enemies lie in wait for us, we may cautiously avoid them. If we honour Christ much, he will honour us with good companions. And if ministers be truly faithful, they will never think they do enough in the service of Christ. They may be often wearied with, but never weary of, their work. Christians who fervently love Christ will make his Sabbath and supper their delight. And it is very unlike a Christian to shorten the one by unnecessary sloth and sleep, and almost forget the other by unfrequency. How criminal and dangerous is it, even at mid-day, to sleep at the worship of God! What if he whom we affront as unworthy of our notice—he whom we contemn as unworthy to be embraced—should seize the moment, and awaken us in eternal woe! Surely then every sermon should be heard, every sacrament received, every prayer poured forth, and every farewell of friends taken, as on the brink of eternity, and as before the awful tribunal.—Infinite is the importance of the ministerial work. With deep humility, earnest care, holy fear, self-denial, and candid fidelity, all the duties of it ought to be performed. The truths, the honour of Jesus Christ, and the salvation of immortal souls, are all at stake. And both ministers and people



VATHY, ISLAND OF SAMOS. [Acts, xx:15.]—"And we sailed thence, and came the next day over against Chios, and the next day we arrived at Samos." Samos is an island in the Ægean Sea, on the coast of Asia Minor. The island is about 87 miles in circumference, and is known as the birthplace of Pythagoras. The people of Samos assisted the Greeks against the Persians when Xerxes invaded Europe. The people of the island have always been under the influence of Grecian ideas, and while to-day ruled by the Sultan of Turkey they are loyal in thought and feeling to Greece. This is not surprising, for the inhabitants of this island share the glory that belongs to Greece because of her achievements in literature, art and war in ancient times. The people here are seemingly prosperous.

Ephesus, because he would not spend the time in Asia; for he hasted, if it were possible for him, to be at Jerusalem the [z]day of Pentecost.

17 ¶ And from Miletus he sent to Ephesus, and called the elders[3] of the church.[4]

18 And when they were come to him, he said unto them, [y]Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving[z] the Lord with all humility of mind, and with many tears, and temptations,[5] which befell me by the lying in wait of the Jews:

20 *And* [a]how I kept back nothing that was profitable *unto you*, but have showed you, and have taught you publicly, and from house to house,

21 Testifying[b] both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

22 And now, behold, [c]I go bound in the spirit[6] unto Jerusalem, [d]not knowing the things that shall befall me there:

23 Save[e] that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.[7]

24 But[g] none of these things move me, neither count I my life dear unto myself, so that [h]I might finish my course with joy, and the ministry, which [i]I have received of the Lord Jesus, [j]to testify the [k]gospel of the grace of God.

25 And now, behold, I know that ye all, among whom I have gone preaching the [l]kingdom of God, shall see my face no more.

26 Wherefore[m] I take you to record this day, that I *am* pure from the blood of all *men*.

27 For[o] I have not shunned to declare unto you all the counsel of God.

28 Take[p] heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers,[8] to feed the church of God,[9] which [q]he hath purchased with his own blood.[1]

29 For I know this, that after my departing shall grievous [r]wolves enter in among you, not sparing[s] the flock.

30 Also[t] of your ownselves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore[u] watch, and remember, that [v]by the space of three years I ceased not to warn every one night and day with tears.

[q] 1 Pe.1.18,19. Re.5.9. He.9.12,14. Ep.1.7,14. Col.1.14. Is.53.10–12. [r] ver.30. Mat.7.15. 2 Pe.2.1. [s] Je.13.20;23.1. Eze 34.2,3. Zec.11.17. [t] Mat.26.21.1 Jn.2.19. Jude 4. Re.2.6. ch.1.17.1 Ti.1.20. [u] 2 Ti.4.5.1 Pe.5.8. Mar.14.38. Re.16.15;2.5. He.13.17. [v] ch.19.10; 26.7.1 Th.2.9,10.2 Th.3.8.2 Ti.1.3. Col.1.28.

A.M. cir. 4064.
A.D. cir. 60.

[z] ch.2.1. 1 Co. 16. 8. Le.23.15–21. Nu.28.26–31. Ex.23.16,17; 34.22, 23, with ch.24.17.

3 Or presbyters, ver.28. 1 Ti.4.14; 5.17. 1 Pe. 5. 1. 3 Jn.1. Ja.5. 14.

4 The distance was about 30 miles, and a good road connected the two cities.—*P.*

[y] 1 Th.2.1–10; 1.5,9. 2 Ti.4.2. ch.19.1–20:18. 19.

[z] ver.3. 1 Co.2.3;15. 9,10.2 Co.3.5. Phi.3.18. 1 Co.4.9–13. 2 Co. 4. 7–11;6.4–10;11.23–29; 7.5. Ja.1.2.

5 *Temptations.*—Trials of faith, charity, patience, perseverance, and courage.—*C.*

[a] ver. 27, 31; ch. 18. 28;2.46; 5.42. Col.1.28. 2 Ti.4.2.

[b] ver.24. Mar. 1. 15. Lu.24.47. ch.26.18. Jn. 14.6;17.3;20.31;3.15,16, 18.

[c] ch.18.21;19.21.

6 See note [r] below.

[d] Ja.4.14.

[e] ch.9.16;21.4,11;14. 22. Jn. 16. 33. 2 Ti.3.12. 1 Th.3.3.

7 Or, *wait for me.*

[g] ch.21.13. Ro.8.35, 37.1 Co.15.31.2 Co.1.8; 4.8,16;6.4,9; 7.4; 12.10. Ga.6.14. Ep.3.13;6.20. Phi.1.7,24.1 Co.1.24. 1 Th.2.2;3.2 Ti.2.9;3. 11; 4. 7, 16. He. 10. 34; 12.1.

[h] Jn.17.4. 1 Co.9.24. 2 Ti.4.7. Col.4.17.

[i] 2 Co. 4. 1. Ga. 1. 1. Tit.1.3, ch.9.15; 22.21; 26.17,18;13.1–4.

[j] ver.21. Jn.15.27. ch. 1.8. He.2.3,4.

[k] ch.14. 3. Tit.2. 11, 12. Lu.2. 10. 11. Ro.5. 20,21.

[l] ver.24. Mar.1.1,14, 15. ch. 28. 23. Mat. 13. 19,52.

[m] ch.18.6. 2 Co. 7. 2. 1 Th.2.10–12. Eze.3.18 –21;33.4–9.

[o] ver. 20. Ep. 1. 11. Lu.7.30.1 Co.11.23. Is. 8.20. Eze.3.17. Mat.28. 20. Jn.15.15. ch.:6. 22, 23.

[p] 1 Co.9.27. Col.4.17. 1 Ti.4.16. He.13.17. Jn. 21.15–17. ch.13.2;14.23. Phi.1.1. Pr.10.21. Je.3. 15.1 Pe.5.2,3.

8 Inspectors or bishops.—*C.*

9 *Church of God.* There is a variety in the MSS. of this verse—such as, 'church of the Lord;' 'of Christ;' 'of the Lord God;' 'of God and (even) the Lord;' 'of the Lord and (even) God.' Fathers and versions, however, are almost unanimously in favour of 'the church of God;' and all the most ancient and valuable MSS. concur in reading either 'the church of God,' or, 'of the Lord and (even) God.' Moreover, the phrase 'church of God' occurs many times in the epistles of Paul—'church of the Lord' never. See, for example, 1 Co.1.2;10.32; 11.22; 15. 9. Ga.1.13. 1 Th. 2. 14. 1 Ti. 3. 5, 15. See Bloomfield's *Greek Test.* and *Recens. Synop.*—*C.*

1 *With his own blood,* when 'God with us,' 'God manifest in the flesh;' and, consequently, manifest in all its sinless conditions, of which the possession and shedding of blood was one.—*C.*

* *Bound in the spirit.* 'Under a strong impulse of his own mind,' according to Bloomfield, &c. The fact, however, that the apostle did not, upon other occasions, act by his own impulses, but by the guidance of the Holy Spirit, seems to refer this binding to the same power (see ch. 16. 6, 7) which now

A.M. cir. 4064.
A.D. cir. 60.

commanded him to go to Jerusalem, but left him unmformed of the result, farther than the general prophecies of 'bonds and imprisonments,' delivered to him 'in every city' through which he had passed.—*C.*

[x] ch.14.23,26; 15. 40. Je.40.11.

[y] ver.24. Lu.2.10,11.

[z] Jn.15.3; 17.17. ch. 9.31. Col.2.2. Jude 20, 21. He.13.9;6.12,14.

[a] Je.3.19. ch. 26. 18. Col.1.12. He.9.15.1 Pe. 1.4. Ep.1.18.

[b] Nu. 16. 2, 15. 1 Sa. 12.3,5. 1 Co.9 12. 2 Co. 7.2;11.9;12.13,14.

[c] 1 Co.4.12.1 Th.2.9; 4.11.2 Th.3.8. ch.18.3.

[d] ver.20,27. 1 Th. 5. 14. Is. 35. 3. Ro.12.15; 15.1. Ep.4.28. He.13.1, 3;12.12,13.

[e] Lu.14.12–14. Pr.19. 17. He.13.16. Mat. 10. 8. Is.32.8.

2 A saying of our Lord not contained in any evangelist, affording no countenance to unwritten tradition, but received upon apostolic authority.—*C.*

[g] ch.7.60;21.5;16.13. Phi.4.6.1 Pe.5.7.

[h] Ge.33.4; 45.14; 46. 29. 1 Sa.20.41. Lu. 15. 20.

[i] ver.25.

[j] ch.15.3;17.10;21.5, 16.1 Co.16.11.

CHAP. XXI.

A.D. cir. 61.

1 *Coos.* An island of the Grecian Archipelago, now called Lango or Stancora.—*C.*

2 *Rhodes.* An island on the coast of Asia Minor, celebrated as the site of the Colossus or brazen statue of the heathen Apollo, 70 feet in height, and which stood over the entrance to the harbour. Being thrown down by an earthquake, it lay neglected for centuries, and was at last sold to a Jew, who is said to have loaded 900 mules with the metal. Such are the 'wonders of the world,' such are the 'gods of heathenism!'—*C.*

3 *Patara.* A seaport on the coast of Lycia.—*C.*

4 On the north-west of Canaan, ch.11.19; 15.3. Jos.19.28,29.

5 *Phenicia.* A variable district lying along the eastern shore of the Mediterranean. Its chief towns, in the time of the New Testament, were, Berytus (now Beyrout), Sidon, Sarepta, Tyre, Ptolemais (now Acre), Dora, Cesarea. The Phenicians, by their skill in science, agriculture, manufactures, commerce, and colonization, contributed largely to the civilization of the world; while yet, by their idolatry (so weak, inconsistent, and depraved is human nature), they contributed almost as largely to its disgrace and ruin.—*C.*

6 *Cyprus.* An island in the Mediterranean, 150 miles in length, by 70 in breadth.—*C.*

[a] Mat. 5. 24; 15. 21. Mar.7.24,26.ch.20.3.

7 *Syria.* An extensive, but variable, district of western Asia, of which Damascus has long been the chief city.—*C.*

8 Through the spirit of prophecy they foretold what would happen, and through their own natural feelings they dissuaded him from encountering the danger.—*C.*

32 And now, brethren, [z]I commend you to God, and to [y]the word of his grace, [z]which is able to build you up, and to [a]give you an inheritance among all them which are sanctified.

33 I[b] have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, [c]that these hands have ministered unto my necessities, and to them that were with me.

35 I[d] have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, [e]It is more blessed to give than to receive.[2]

36 ¶ And when he had thus spoken, [f]he kneeled down, and prayed with them all.

37 And[h] they all wept sore, and fell on Paul's neck, and kissed him,

38 Sorrowing most of all for the words which he spake, [i]that they should see his face no more. And [j]they accompanied him unto the ship.

CHAPTER XXI.

1 Paul will not by any means be dissuaded from going to Jerusalem. 9 Philip's daughters prophetesses. 17 Paul cometh to Jerusalem; 27 where he is apprehended, and in great danger, 31 but by the chief captain is rescued, and permitted to speak to the people.

AND it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos,[1] and the *day* following unto Rhodes,[2] and from thence unto Patara:[3]

2 And finding a ship sailing over unto [4]Phenicia,[5] we went aboard, and set forth.

3 Now when we had discovered Cyprus,[6] we left it on the left hand, and sailed into [a]Syria,[7] and landed at Tyre: for there the ship was to unlade her burden.

4 And [b]finding disciples, [c]we tarried there seven days: who said to Paul through the Spirit,[8] that[d] he should not go up to Jerusalem.

5 And when we had accomplished those days, we departed and went our way: and they [e]all brought us on our way, [g]with wives and children, till *we were* out of the city: and [h]we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship; and they [i]returned home again.

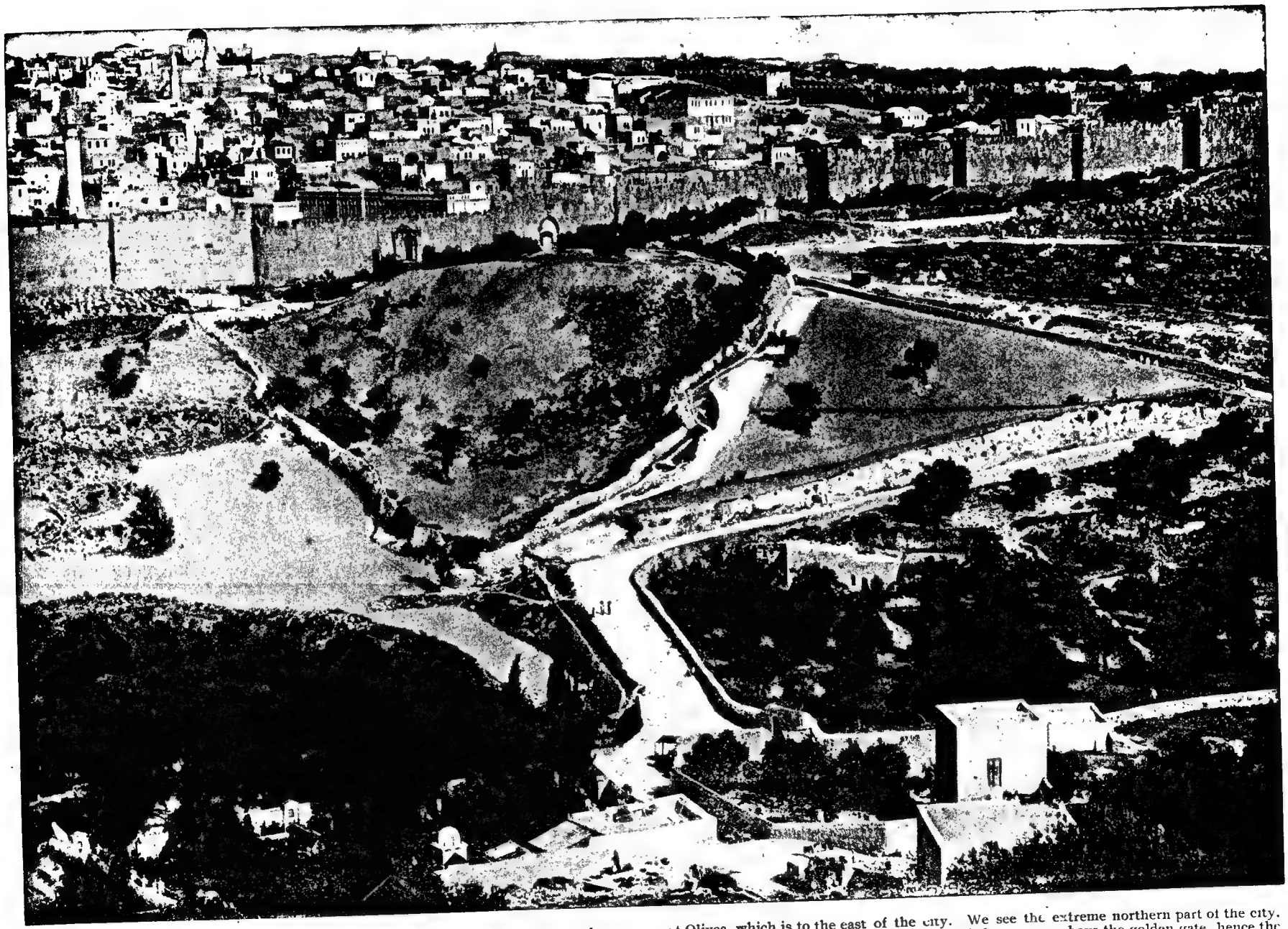
7 And when we had finished *our* course from Tyre, we came to Ptolemais,[9] and saluted the brethren, and abode with them one day.

8 And the next *day*, we that were of Paul's company departed, and came unto [9]Cesarea:

[b] ch.20.6. Ps.119.63;45.12;87.4. Is.23.18. [c] ch.20.6,7. Re.1.10. Jn.20.19,26. [d] ch.20. 23;ver.11,12. [e] ch.15.3;17.10;ver.16;ch.20.38. [g] Ge.18.19. Jos.24.15. Pr.22.6. Ep.6.4. [h] ch.16.13; 20.36;7.60. [i] Jn.19.32;16.27. [9] Cities on the west of Canaan, ch.8.40; 9.30;10.1;18.22.

have need to be recommended to the grace of God, that he may increase their gifts, graces, and success, and at last grant them a free admission to the state of perfect holiness and happiness above.

CHAPTER XXI. REFLECTIONS.—It is delightful to travel about under the special direction and protection of Providence, and in every place to have edifying converse with Christian friends concerning the great things which God has done for us and for his church. And it is comely for Christians to meet and part with cordial affection and solemn prayer. No wonder that loving Christians are averse to think of the sufferings or death of their faithful and useful ministers. But glorious is the fortitude to be ready to suffer anything for Christ, and to be entirely resigned to his will; and yet the tender affections of friends sometimes occasion a greater trial than the fury of enemies.—Entangling



PANORAMA OF JERUSALEM. [Acts, xxi:15.]—"And after those days we took up our carriages and went to Jerusalem."—Acts, xxi:15. Paul went up to Jerusalem at this time to see the Elders, and to give them some account of his ministry among the Gentiles. As he went up from the seacoast it is probable that he entered through the gate in the western wall. In the above view we are looking at Jerusalem from the Mount of Olives, which is to the east of the city. We see the extreme northern part of the city. The wall which begins at the extreme left of the view is above the golden gate, hence the site of the temple does not appear. It is about two miles and a half all round the walls of Jerusalem. The city is entered by about seven gates. These were formerly closed at night, but for the last few years they are kept open night and day.

and we entered into the house of [j]Philip the evangelist,[1] which was *one* of the seven; and abode with him.

9 And the same man had four daughters, virgins, [k]which did prophesy.

10 ¶ And as we tarried *there* many days, there came down from Judea a certain prophet, named [l]Agabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, [m]Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.

12 And when we heard these things, both we, and they of that place, [o]besought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep and to break mine heart? [p]for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14 And when he would not be persuaded, we ceased, saying, [q]The will of the Lord be done.

15 And after those days we took up our carriages,[2] and went up to Jerusalem.

16 There[r] went with us also *certain* of the disciples of [s]Cesarea, and brought with them one Mnason of [t]Cyprus, an [u]old disciple, with whom we should lodge.

17 ¶ And when we were come to Jerusalem, the brethren received us [v]gladly.

18 And the *day* following Paul went in with us unto [x]James; and all the elders were present.

19 And when he had saluted them, [y]he declared particularly what things God had wrought among the Gentiles by his ministry.

20 And when they heard *it*, they [z]glorified the Lord; and said unto him, Thou seest, brother, how[a] many thousands of Jews there are which believe; and they are all [b]zealous of the law:

21 And they are informed[3] of thee, [c]that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs.

22 What is it therefore? [d]the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: We[e] have four men which have a vow[4] on them;

24 Them take, and purify[5] thyself with them, and be at charges with them, that they may shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* [g]thou thyself also walkest orderly, and keepest the law.

25 As touching the Gentiles which believe, [h]we have written, *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.

26 Then[i] Paul took the men, and the next day purifying himself with them, entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

27 ¶ And when the seven days were almost ended, [j]the Jews which were of Asia,[6] when they saw him in the temple, [k]stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, [l]help: this is the man that teacheth all *men* every where against the people, and the law, and this place; and further, brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him, in the city, [m]Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And[o] all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.[7]

31 And [p]as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar:

32 Who[q] immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded *him* to be [r]bound with two chains; and demanded who he was, and what he had done.

34 And[s] some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the [t]castle.[8]

35 And when he came upon the stairs, so it was, that he was borne of the soldiers, for the [u]violence of the people.

36 For the multitude of the people followed after, crying, [v]Away with him!

37 ¶ And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 Art not thou[9] that Egyptian,[1] which be-

A.M. cir 4065. A.D. cir. 61.

j ch. 6. 5; 8. 5, 12, 26-40. Ep. 4. 11. 2 Ti. 4. 5.

1 See note [r] below.

k ch. 2. 17. Joel 2. 28.

l ch. 11. 28.

m ver. 33. ch. 20. 23; 24. 27; 25. 14; 20. 29. Ep. 3. 1; 6. 20. Phi. 1. 7, 13. 2 Ti. 2. 9. He. 10. 34. Col 1. 24, with Mat. 16. 21; 20. 18, 19.

o ver. 4. Mat. 16. 22, 23.

p ch. 20. 24. Ro. 8. 35 1 Co. 4. 9; 15. 31. 2 Co 4. 10; 11. 25. Ga. 6. 17. Phi 1. 20; 2. 17. Col. 1. 24. 2 Ti. 4. 6.

q 1 Sa. 3. 18. 2 Sa. 15. 25; 16. 10, 11. Ps. 39. 9. Mat. 6. 10; 26. 39, 42. Lu. 11. 2; 22. 42.

2 *Carriages.* The eastern traveller has still to depend for food and accommodation upon what he carries with him. Some of Paul's company may also have been traders, as the Jews often were, and so required to carry their baskets and wares.—*C.*

r See ver. 5; ch. 20. 48.

s See ver. 8.

t See ver. 3; ch. 11. 19; 4. 36; 13. 4; 15. 39

u Pr. 16. 31; 22. 6. Ps. 92. 14. Job 5. 26.

v ch. 15. 4. 1 Pe. 4. 9. Ps. 16. 3. He. 13. 1, 2. Ps. 119. 63.

x ch. 15. 13. Ga. 1. 19; 2. 9. Ja. 1. 1. ch. 15. 2, 6; 20. 17.

y ch. 14. 27; 15. 12; xvi. 19. Ro. 15. 18, 19. 2 Co. 12. 12.

z ch. 11. 18. Lu. 7. 16. Ps. xcvi. xcviii. c. cv. cxiv.

a ch. 2. 41, 47; 4. 4; 5. 14; 6. 7. Mat. 13. 31. Ps. 72. 16, 17. Jn. 12. 24.

b ch. 15. 1. Ro. 10. 2. Ga. 1. 14. ch. 22. 3.

3 They were much misinformed; for Paul had strictly conformed to the decision of the apostles and elders (ch. 15. 24), teaching that it was not necessary for the believing Gentiles to be circumcised, while yet he prevailed on Timothy to conform to the Mosaic ordinance, that he might remove all cause of prejudice or offence from the Jews, ch. 16. 3.—*C.*

c ch. 6. 14. Ga. 5. 1-4.

d ch. 15. 12, 22; 19. 32.

e ch. 18. 18; 24. 18. Nu. 6. 2, 13, 18, 19.

4 Either weak brethren, whom they had, in charity, received (Ro. 14. 1-23), or else Nazarites who had vowed (Nu. 6. 2) before their conversion, and to whom conscience dictated a literal fulfilment of their vow.—*Note,* In all cases where conscience is concerned, and judgment in doubt concerning the path of duty, let that line be chosen where judgment is clearest, and duty most obvious.—*C.*

5 As directed, Nu. 6. 5, 8, 9; 13. 15, 18.—*C.*

* *Evangelist* occurs but twice again in the New Testament (2 Ti. 4. 5. Ep. 4. 11), and seems to indicate one who either not having seen the Lord in the flesh, or not having been chosen by the church to the office of apostle (see Ac. 1. 21, 22), or not being endowed with the miraculous gifts promised to, and conferred on, the apostles, 2 Co. 12. 12, were yet next to them in qualifications and labours, 2 Ti. 4. 5, and, consequently, in that dignity which arises not from office, but from the faithful and laborious discharge of ministerial duty. *Note,* Matthew, Mark, Luke, and John are commonly called evangelists, as writers of the gospel. Philip, 'one of the seven,' Ac. 6. 5, has the name 'evangelist,' to distinguish him from Philip the apostle, Mat. 10. 3, and he was most probably the same who preached Jesus to the Ethiopian, Ac. 8. 40.—*C.*

f 1 Co. 9. 20.

h ch. 15. 20, 28, 29. 1 Co. vii. x. Ex. 34. 15. Le. 17. 14; 3. 17; 19. 26. De. 12. 16, 23; 15. 23. 1 Sa. 14. 32. Ge. 9. 4. 1 Co 5. 1, 9, 11; 7. 2. He. 13. 4. 1 Th. 4. 3, 5, 7.

i 1 Co. 9. 20. Nu. 6. 13-20. ch. 24. 18.

j ch. 24 18; 26. 21.

6 *Of Asia.* The original country which finally gave its name to the whole continent. Those Jews were, most probably, of Ephesus. See ver. 29.—*C.*

k ch. 13. 50; 14. 2, 5, 19; 17. 5, 6, 13; 18. 12; 19. 23.

l ch. 6. 13, 14; 19. 25, 26; 24. 5, 6; 16. 20, 21; 26. 2, 20, 21.

m See ch. 20. 4. 2 Ti. 4. 20.

o ch. 16. 20; 19. 29; 7. 54; 26. 21.

7 To keep Paul from refuge, and the Gentiles from entering, ver. 28, 29; ch. 24. 6.

p 2 Co. 11. 23, &c.

q ch. 23. 27; 24. 7.

r ver. 11; ch. 20. 23. Ep. 6. 20.

s ch. 19. 32.

t ch. 23. 10, 16.

8 This castle was Antonia, the barracks of the Roman garrison. It was originally built by the Maccabees, and called Bares, but had its name changed by Herod in honour of Mark Anthony, one of the Roman triumvirs. It was situated at the west angle of the temple, and surrounded by walls 300 cubits high, with several fortifications and towers, and was at once a place of equal strength and magnificence.—*C.*

u Ps. 55. 9. Hab. 1. 3.

v Lu. 23. 18. Jn. 19. 15. ch. 22. 22; 7. 54. 1 Co. 4. 13.

9 Not Theudas or Judas, ch. 5. 36, 37; but another about A.D. 55.

1 It appears from Josephus (*Antiq.* b. xx., and *Jewish Wars*, b. ii.), that, in the first or second year of Nero, and while Felix was procurator of Judea, a certain Egyptian persuaded a multitude to follow him to the Mount of Olives, to whom he promised a miraculous overthrow of the walls of Jerusalem. But Felix attacked them, slew 400, took 200 prisoners, and put the Egyptian to flight. The chief captain imagined that in Paul he had found this Egyptian returning to foment new disturbances, as he had done two or three years before. So slow is inquiry!—so speedy is misconception!—*C.*

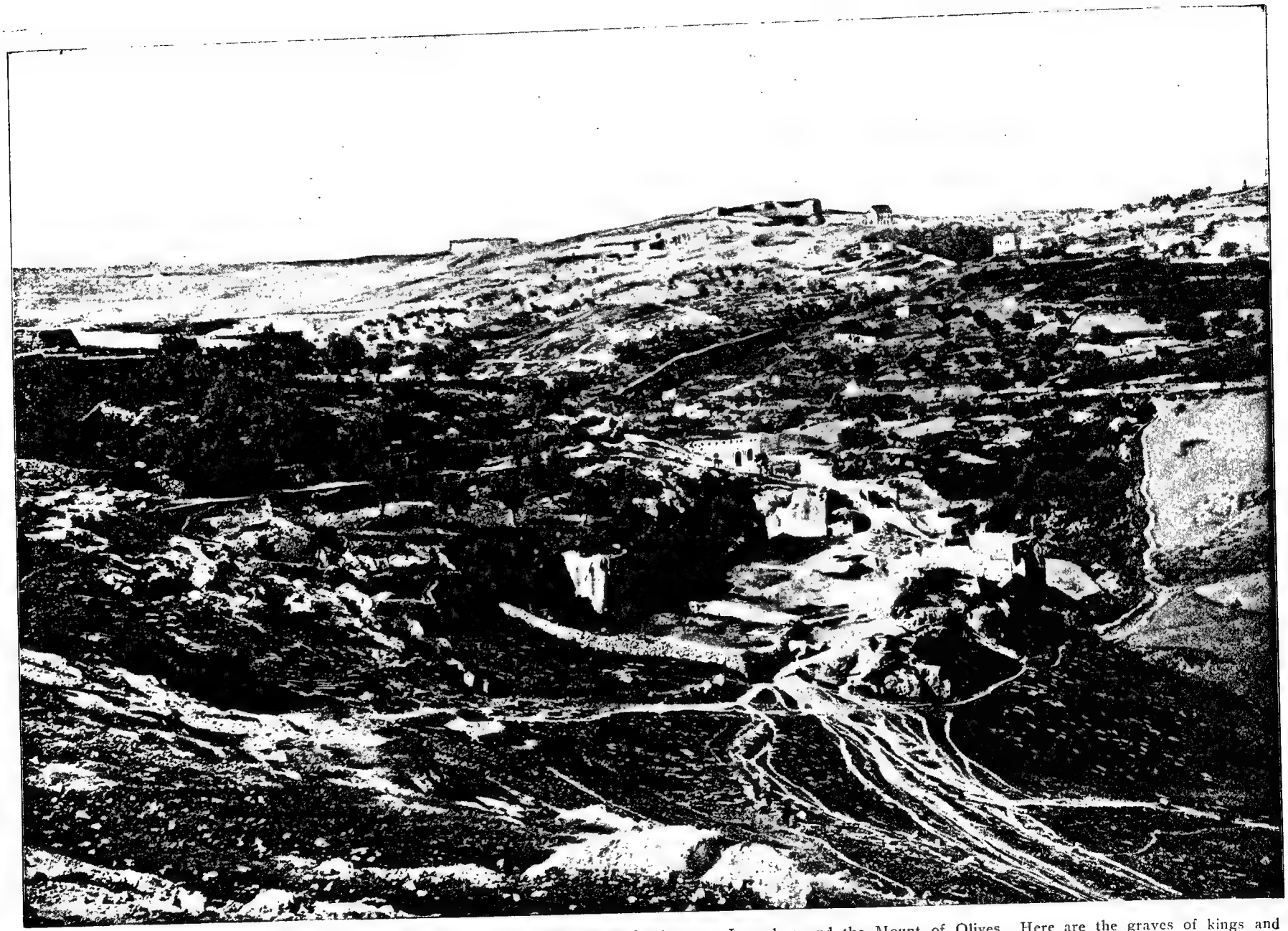
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weaknesses and strong prejudices remain with real believers. And it is difficult to judge how far we ought to condescend to their infirmity, or to appear zealous for our Christian liberty. It is indeed needless to condescend to ignorant cavillers or obstinate ungodly bigots, who will at any rate rage against us as the servants of Christ. Nothing can be expected in their popular tumults but violence and fury, confusion and injustice. But seasonably God interposes for the preservation of his servants from wicked and unreasonable men, and gives them opportunities to vindicate themselves, plead for the Redeemer, and spread abroad his glorious gospel.

CHAPTER XXII. REFLECTIONS.—With great prudence, temper, courage, and faithfulness, ought the cause of Christ to be maintained against its most malicious opposers.—Blind bigots are in general inflamed against it and its candid professors with the most outrageous and murderous zeal.—But God's grace strangely changes the most furious and obstinate tempers. And yet men often have gospel light shining all around them, and are never thereby converted to Christ or instructed in his truth.—Even when conversion is begun



RIVER ROAD, DAMASCUS. [Acts, xxii:5.]—No one can ever forget even a short sojourn in Damascus. It is created by the River Abana, as completely as Egypt is created by the Nile. Take away the Abana river and Damascus would simply become a part of the great desert which stretches from the Lebanon mountains to Palmyra. The Abana river, made up of melted snow from the Lebanon mountains, rushes through a gorge in the mountains about three miles above the city, and is distributed through canals to every part of Damascus. It also makes productive the surrounding country for a circuit of 25 miles. After thus refreshing and replenishing a small area in the desert, the Abana loses itself in the lakes of the meadow about 25 miles from the city and finally sinks out of sight in the burning plains of Syria.



THE VALLEY OF THE KEDRON—THE MOST FAMOUS VALLEY IN THE WORLD. [Acts, xxii:20.]—"And when the blood of the Martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him." Stephen was stoned to death near St. Stephen's gate, and this gate opens out into the Valley of the Kedron. The Valley of the Kedron is the most famous valley in the world, situated as it is between Jerusalem and the Mount of Olives. Here are the graves of kings and prophets. Here David walked, and Isaiah meditated and Jeremiah wailed. Here Christ prayed, and here the Garden of Gethsemane bears its nurslings of the sky, the beautiful flowers, to remind us that though Christ suffered and died, He lives again in the grace and beauty and tenderness of the world.

fore these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, [z]I am a man *which am* a Jew of Tarsus, *a city* in Cilicia, a citizen of no mean city:[2] and, I beseech thee, [y]suffer me to speak unto the people.

40 And when he had given him license, Paul stood on the stairs, and [z]beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue,[3] saying,

CHAPTER XXII.

1 Paul declareth at large how he was converted to the faith, 17 and called to his apostleship. 22 At the very mentioning of the Gentiles, the people exclaim on him. 24 He would have been scourged, 25 but claiming the privilege of a Roman, he escapeth.

MEN,[a] brethren, and fathers, hear ye my defence *which I make* now unto you.

2 (And when they heard that he [b]spake in the Hebrew[1] tongue to them, they kept the more silence: and he saith,)

3 I[c] am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city, [d]at the feet[2] of Gamaliel, *and* taught according[e] to the perfect manner[3] of the law of the fathers, and was zealous toward God, as ye all are this day.

4 And[g] I persecuted this way unto the death, binding and delivering into prisons both men and women.

5 As[h] also the high-priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren,[4] and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

6 And[i] it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And[j] they that were with me saw indeed the light, and were afraid; but they heard not[5] the voice[6] of him that spake to me.

10 And[k] I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

A.M. cir. 4065.
A.D. cir. 61.

x ch. 9.11, 30; 11.25. 22.3.25.

2 Tarsus was an ancient city, having been founded by Sardanapalus, king of Assyria. It was colonized by Greeks in the time of Alexander the Great, and became the capital of Cilicia. Antony gave it the privilege of a *free city*. Paul was consequently fully justified in the statement he here makes. —*P.*

y 1 Pe.3.15;4.15,16.

z ch.12.17; 13.16; 19.33.

3 Or Syriac derived from it.

CHAP. XXII.

a ch.7.2;13.15,26,38; 15.7,13; 23.1,6; 28.17. 1 Pe.3.15.

b ch.21.40.

1 The Jews of Asia had stirred up 'the people' of Jerusalem (ch.21.27), representing Paul as a Hellenist, one who spoke the Greek tongue, and was imbued with Gentilism; but when they heard him speak in the sacred tongue their prejudices were, for a time, arrested. —Such being the wisdom and goodness of God, that the 'confusion of tongues' has often been made a key to open the heart to the gospel.—*C.*

c ch. 21. 39; 9. 11, 30; 11.25;20.3-23.

d De.33.3.2 Ki.4.38. Lu.10.39; 8.35.ch.5.34.

2 In countries where the sitting attitude is upon carpets, without forms or chairs, the student literally sits 'at the feet of his instructor.—*C.*

e Ga.1.14. Phi.3.5,6. 2 Co.11.22.ch.24.16;26.4-9;23.6; 21.20. Ro.10.2,3.

3 *The perfect manner.* Including both the law of Moses and the tradition of the elders.—*C.*

g ch. 8, 3; 9. 1, 13, 14; 26.9-13. 1 Co.15.9. Ga.1.13. Phi.3.6. 1 Ti.1.13.

h ch. 9. 2, 14; 26. 12. Lu.22.6.

4 Unbelieving Jews, Ro.9.3.

i ch. 9.3-5,17; 26.12-15. 1 Co.9.1; 15.8. 2 Co. xii.

j ch.9.7. Da.10.7.

5 Did not understand the words, ch. 26.14. Ge. 11, 7; 42. 23. De. 28. 49. Is. 36. 11. Mat.13.11.

6 In ch. 9. 7 it is said, 'The men stood speechless, hearing a voice;' here it is said, 'They heard not the voice of him that spake to me.' But this presents neither difficulty nor contradiction. In ch. 9. 7 Paul's companions 'heard a voice,' a sound as of thunder, but observed not, through their terror, the words that were spoken. Here there is no mention of their hearing the terrible sound, but merely the fact that they noted not the words of the speaker—in which statement both narratives perfectly coincide.—*C.*

k ch.9.6;26.16.

A.M. cir. 4065.
A.D. cir. 61.

* 'the blood of Jesus Christ, God's Son, (that really) cleanseth from all sin.' 1 Jn. 1.7. But thus the believing Israelite offered sacrifices for atonement, though 'it was not possible that the blood of bulls or of goats should take away sin.' He. 10. 4. yet were they offered as the types and shadows of that 'one offering of himself,' by which the Saviour 'hath perfected for ever them that are sanctified,' He.10. 14. —*C.*

l ch.9.8,9.

7 The chief city of Syria, Ge. 15. 2. 1 Ki. 11.24.

n ch.9.10–19; x. Ca. 2.8. Ro.10.14–17.

o ch.10.22. 1 Ti.3.7. He.11.2.

p ch.3.13; 5. 30. Ge. 17.7. Ex.3.6; 20. 2. Ps. 50.7;81.8–10.

q Ro.1.1. Ga.1.1,12, 15. 1 Ti. 1. 1. 2 Ti. 1.1. Tit.1.1.ch.9.15.

r ver.18;ch.9.17; 18. 9;23.11;26.16. 1 Co.9.1; 15.8.

s ch.3.14; 7.52. 1 Jn. 2.1. He.7.26. 2 Co.5.21. 1 Pe.2.22.

t 1 Co.11.23. Ga.1.12.

u Jn.15.27. ch.1.8;4. 20; 10.39,41; 23.11; 26. 16;20.21. Lu.24.47,48.

v Mat. 3. 11. Mar.1. 4. Lu.3.16. ch.9.18; 2. 38;3.19. Tit.3.5. 1 Co.6. 11. 1 Ti.1.13. He.10.22. 1 Pe. 3. 21. Ro.10.13. 1 Co.1.2.

8 See note * in first column.

x ch. 9. 26, 28. Ga.1. 18.

y ch. 10.10. Nu.24.4. Re.1.10.2Co.12.1,2.

z ver.14.

a Mat.10.14,23. Ec. 9.10.

b ver.4,5.1 Co. 15. 9. Ga.1.13. Phi.3.6. 1 Ti. 1.13.ch.26.9–12; 8.3; 9. 1.

c ch.7.58;8.1.

d ch.9.15; 13.2,4, 47; 26. 17. Ga. 1. 15; 2. 7, 8. Ro. 1. 5; 11, 13; 15. 16. Ep 3.7,8. 1 Ti. 1. 12; 2. 7. 2 Ti 1. 11.

e ch. 21. 36; 7. 54, 57, 58;25.24. Lu.23.18. Jn. 19.15.

f Ge. 22. 14. De. 32. 36. Ps.46.1. Ro.8.28.

h ch. 16. 22, 23, 37. Jn.19.1; 18. 23. He. 11. 35.ver.25,29.

9 Scourged to make him confess his crime.

1 Being ignorant of the Hebrew, the chief captain could neither tell what Paul said, nor what the people charged against him. He therefore proposes recourse to that most cruel and unwarrantable measure, the torture, by which the accused is compelled to bear witness against himself—a practice at utter variance with the humane law of Moses, by which 'two or three witnesses' were required for every criminal charge—a practice by which the INQUISITION succeeded, for a time, in sustaining an anti-christian system, but by which it finally brought down the wrath of a merciful but righteous God upon the countries by which its enormities were tolerated and patronized.—*C.*

i ch.16.37;25.16;ver. 27,28.

j ch.16.38,39;ver.29.

11 And [l]when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.[7]

12 And[n] one Ananias, a devout man according to the law, [o]having a good report of all the Jews which dwelt *there*,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, [p]The God of our fathers [q]hath chosen thee, that thou shouldest know his will, and [r]see that [s]Just One, and shouldest hear the [t]voice of his mouth.

15 For thou shalt be [u]his witness unto all men of what thou hast seen and heard.

16 And now, why tarriest thou? [v]arise, and be baptized, and wash away thy sins,[8] calling on the name of the Lord.

17 And it came to pass, that, [w]when I was come again to Jerusalem, even while I prayed in the temple, I was in a [y]trance;

18 And [z]saw him saying unto me, [a]Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

19 And I said, Lord, they know [b]that I imprisoned and beat in every synagogue them that believed on thee:

20 And[c] when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart: for [d]I will send thee far hence unto the Gentiles.

22 ¶ And they gave him audience unto this word, and *then* lifted up their voices, and said, [e]Away with such a *fellow* from the earth: for it is not fit that he should live.

23 And as they cried out, and cast off *their* clothes, and threw dust into the air,

24 The[g] chief captain commanded him to be brought into the castle, and bade [h]that he should be examined[9] by scourging; that he might know[1] wherefore they cried so against him.

25 ¶ And as they bound him with thongs, Paul said unto the centurion that stood by, [i]Is it lawful for you to scourge a man that is a Roman, and uncondemned?

26 When the centurion heard *that*, he went and told the chief captain, saying, [j]Take heed what thou doest: for this man is a Roman.

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in a miraculous manner, God leads to the ordinary means of his own appointment to carry it on, and render such persons acquainted with his will and their work. And while baptism solemnly admits them into his church, effectual fervent prayer recommends them to God.—When notorious sinners are converted, their former opposition to Christ sticks fast in their remembrance, and lies heavy on their heart; and sometimes God, in merciful chastisement, returns it on their head. But if Jesus inst..ll ministers in their office, he will take care of them, and direct their course where they shall be truly successful, when others would have rejected them. And wonderful is the wisdom of his grace in accepting the most distant and unlikely, while others wilfully harden themselves in their sins. —Great is their wickedness who are enraged at the extending of God's redeeming kindness, even to the most despicable and infamous sinners, and who shut their eyes against the most evident appearances of God's Word and Spirit.—Seasonably he raises up protectors where his servants are in imminent danger.—And for their own safety saints ought to insist on their civil privileges, that, while they stand up for his truth, God may own them, and give them further opportunities of defending his and their righteous cause.

CHAPTER XXIII. REFLECTIONS.—Happy are they who can appeal to God, that, by his grace, they have lived soberly, righteously, and godly before him.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free* born.[2]

29 Then straightway they departed from him which should have examined him:[3] and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30 ¶ On the morrow, [k]because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and [l]commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

CHAPTER XXIII.

1 As Paul pleadeth his cause, 2 Ananias commandeth them to smite him. 7 Dissension among his accusers. 11 God encourageth him. 14 The Jews' laying wait for Paul 20 is declared unto the chief captain. 27 He sendeth him to Felix the governor.

AND Paul, earnestly beholding the council, said, [a]Men *and* brethren, [b]I have lived in all good conscience before God until this day.[1]

2 And the high-priest Ananias commanded them that stood by him [c]to smite him on the mouth.

3 Then said Paul unto him, God shall smite thee,[2] *thou* [d]whited wall: for sittest thou to judge me after the law, and [e]commandest me to be smitten contrary to the law?

4 And they that stood by said, Revilest thou God's high-priest?

5 Then said Paul, I wist not,[3] brethren, that he was the high-priest: for it is written, [g]Thou shalt not speak evil of the ruler of thy people.

6 ¶ But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I [h]am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 For[i] the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

9 And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, [j]We find no evil in this man: but[k] if a spirit or an angel hath spoken to him, let us not fight against God.

10 ¶ And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

11 And[l] the night following, the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 ¶ And when it was day, certain of the Jews banded together, [m]and bound themselves under a curse,[4] saying that they would neither eat nor drink [o]till they had killed Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the [p]chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now[q] therefore ye,[5] with the council, signify to the chief captain that he bring him down unto you to-morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are [r]ready to kill him.

16 And[s] when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 Then[t] Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain; for he hath a certain thing to tell him.

18 So he took him, and brought *him* to the chief captain, and said, Paul the [u]prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me?

20 And he said, [v]The Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, as though they would inquire somewhat of him more perfectly.

21 But[x] do not thou yield unto them: for [y]there lie in wait for him of them more than forty men, which have bound themselves with an oath,[6] that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain *then* let the young man depart, and charged *him, See thou* tell no man that thou hast showed these things to me.

23 ¶ And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Cesarea,[7] and horsemen threescore and ten,

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2 The fact of Paul's being a 'free-born citizen of Rome,' did not arise from his having been born in Tarsus, for though it was a *free city*, yet it was not a *colonia* or *municipium*, and consequently its inhabitants were not Roman citizens. In all probability one of Paul's ancestors had rendered important services to the state, and had received as his reward the status of citizenship. It was of immense advantage to the apostle. A Roman citizen could not legally be fettered or imprisoned without open trial; neither could he be scourged. Any infringement of his rights subjected the magistrates who were guilty to severe punishment.—*P.*

3 Or, *tortured him*, ver. 24. He. 11. 35.

k ch. 23. 28.

l Lu. 21. 12. Mat. 10. 17, 18; 24. 9.

CHAP. XXIII.

a See ch. 22. 1.

b ch. 24. 16. 1 Co. 4. 4. 2 Co. 1. 12; 4. 2. 2 Ti. 1. 3. He. 13. 18.

1 See note * below.

c 1 Ki. 22. 24. Je. 20. 2. Jn. 18. 22. Mi. 5. 1.

2 This was no angry invective or imprecation, but a terrible prophecy, which, five years after, was remarkably fulfilled—when, after a tumult commenced by his own son, he was besieged in the palace, and being driven thence, and having hid himself in an aqueduct, he was at length discovered there, dragged out, and slain.—*C.*

d Mat. 23. 27. Re. 3. 2. Tit. 1. 16. 2 Ti. 3. 5. Je. 7. 4. Mi. 3. 11.

e Le. 19. 35. De. 17. 4, 9; 25. 1–3. Jn. 7. 51.

3 This declaration of ignorance, compared with the special promise, Mat. 10. 19, has been urged as an evidence that Paul was not inspired. But can the objectors prove that Paul was really ignorant? The ignorance is their own. Ananias was not the high-priest. He had been deprived of that office by the Romans, and succeeded by Jonathan, after whose murder by Festus there occurred a period of vacancy anterior to the elevation of Ishmael. During this vacancy Ananias usurped the office from which he had been formerly expelled on account of his crimes. When Paul, therefore, 'wist not that he was the high-priest,' he declares an historical fact; for though his partisans and flatterers called him so, they could not invest him with the office. Josephus' *Antiq.* b. xx. c. 6, § 2. Michaelis' *Introduction*, c. ii. p. 52, 53.—*C.*

f Ex. 22. 28. Ec. 10. 20. 2 Pe. 2. 10. Jude 8.

h ch. 24. 15, 21; 26. 5, 6, 8; 28. 20. Phi. 3. 5.

i Mat. 22. 23. Mar. 12. 18. Lu. 20. 27.

j ch. 25. 25; 26. 31. Lu. 23. 4, 14, 15, 22, with Pr. 16. 7. 1 Sa. 24. 17.

k ch. 9. 4; 16. 9; 22. 7, 17, 18; 5. 39; 11. 17.

* How may this declaration be reconciled with the facts recorded, ch 22. 4, 20. Ga 1 13; and the guilt admitted, 1 Co. 15. 9; 1 Ti. 1. 15? Some suppose that the apostle referred merely to his conduct since his conversion—his conduct as a Christian being the only subject of question or trial. It seems, however, more natural to understand him as speaking of his whole life, and declaring that as a Jew, when his mind was darkened and his conscience misled (see Jn. 16. 2), still he had walked according to his light sincere, though mistaken, Ac. 26. 9, 10, and that now, as a Christian, when 'light had shined into his dark heart,' and his 'conscience had been purged from dead works,' he had, with equal sincerity, disinterestedness, and zeal, devoted himself to the work to which the Lord had miraculously called him. The whole amounts to a solemn assertion that his life as a Jew would furnish a public test of his integrity in embracing the religion of Jesus.—*C.*

l Ps. 109. 31; 46. 1, 7. ch. 2. 25; 18. 9; 19. 21; 27. 23, 24; 28. 16–31. Ro. 1. 15. De. 32. 36. Is. 41. 10, 14; 43. 2.

m ver. 21, 30; ch. 25. 3. Is. 8. 9, 10. Mat. 26. 74.

4 Or, *with an oath of execration*, Mat. 26. 74. 1 Sa. 3. 17; 20. 13; 25. 22. 2 Sa. 3. 9. 1 Ki. 2. 23; 19. 2.

o Ps. 31. 13.

p Ho. 4. 9.

q Pr. 1. 11, 16; 4. 16. ch. 25. 3.

5 From comparing ver. 6, 9, 14, and 15, it will be seen that 'the chief priests and elders' had become 'Sadducees'—an awful example of 'false doctrine and heresy' infecting the church of God among the Jews, which should serve as a warning to the Christian churches of the Gentiles, lest, through carelessness and worldliness, they should fall into like errors, and so be cut off by a like judgment, Ro. 11. 20, 21.—*C.*

r Ps. 21. 11; 37. 32, 33.

s 2 Sa. 17. 17. Job 5. 13. Pr. 21. 30.

t Pr. 22. 3. Mat. 10. 16, 17. Ep. 5. 15.

u ch. 28. 17. Ep. 3. 1; 4. 1. Phile. 9.

v ver. 12–15; ch. 25. 3.

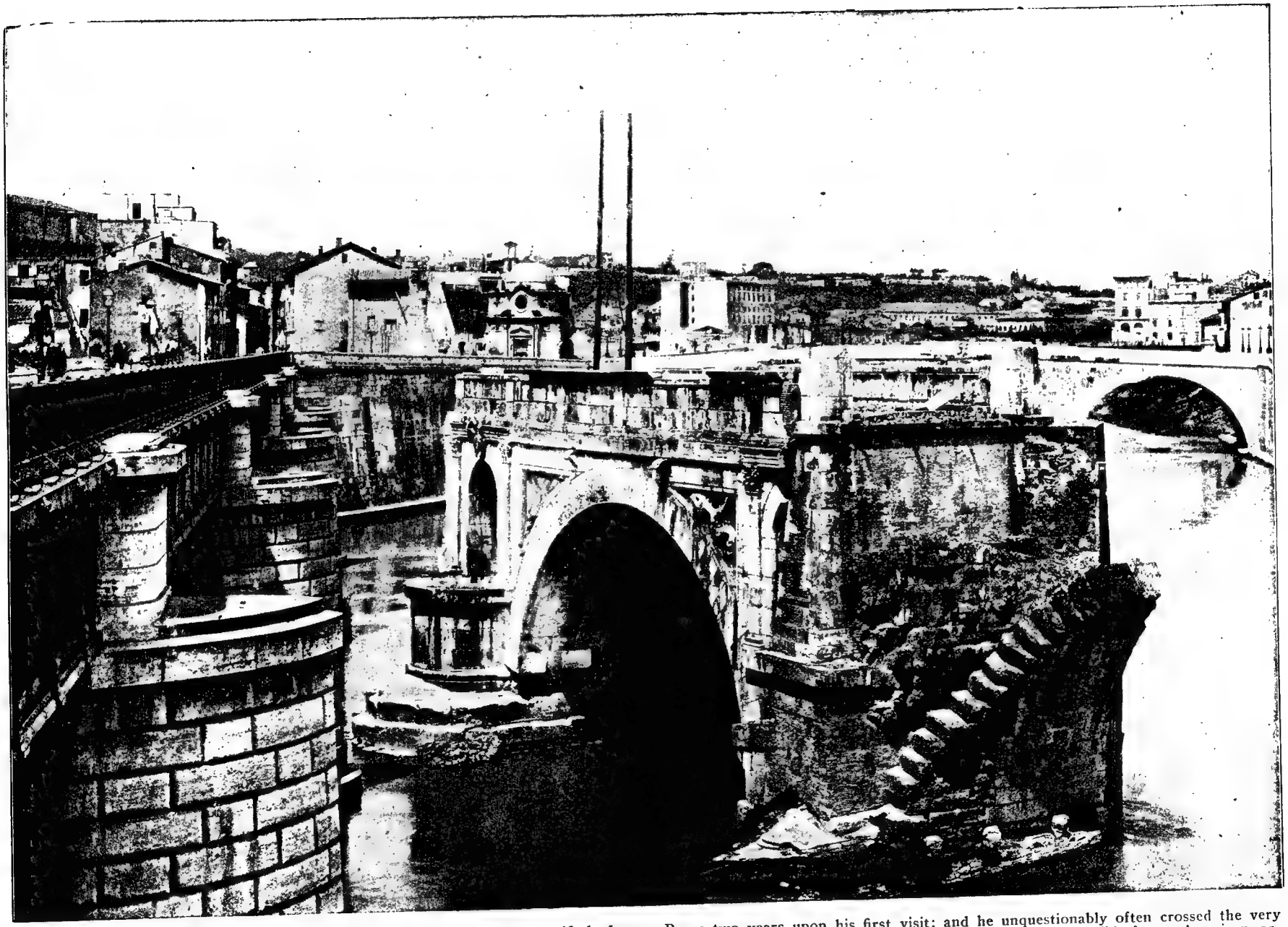
x Ex. 23. 2.

y ch. 25. 3; 20. 3. Ps. 10. 9, 10; 37. 32. Mi. 7. 2. Pr. 1. 16; 4. 16. Is. 59. 7, 15.

6 Or curse, ver. 12, 14. Ro. 9. 3, with Mat. 26. 74.

7 *Cesarea*, and not Jerusalem, was now the ordinary residence of the governor of Judea, from its being a seaport, its facilities of communication with Rome, its commercial importance, and architectural splendour. It flourished as a Christian church till the seventh century, but even its ruins have disappeared, nor does it contain a single inhabitant. So transitory is human glory! so terrible are God's judgments against oppression and pride!—*C.*

And it is base in judges to abuse any honest man for avowing his own integrity. He who knows their heart and way will vindicate his faithful servants, to the confusion of their enemies, however great; and proud persecutors will quickly feel themselves unable to stand before the storm of his judgments.—In ordinary cases we must not speak evil of our rulers whom we know and own as such.—But we may join the wisdom of the serpent with the simplicity of the dove. We may divide the counsels of our enemies, though we may not revile their persons; and by maintaining some particular article of truth, set one part of them against another. If one party be enraged, the other will probably favour us.—If we be upright followers of that which is good, God can make the secular powers to protect us, and can overrule our dangerous circumstances to gain their favour. And if Jesus assure us of his presence and support, and of our future useful-



ANCIENT BRIDGE, ROME [Acts, xxiii:11.]—"For as thou hast testified of me In Jerusalem, so must thou bear witness also in Rome." We give as an illustration of Rome the arch of an old bridge that is interesting in this connection, because we see it now exactly as St. Paul saw it when in Rome. This arch, which is just above the new bridge you see, was built here 181 B. C. St. Paul was in Rome two years upon his first visit; and he unquestionably often crossed the very bridge this old arch helped to bear up. It is almost impossible for an American, accustomed to seeing everything new, to appreciate the great age of things connected with the city of Cicero and Cæsar. Many of the oldest structures in Rome are built of brick, but they do not seem to crumble or decay; they last as well as stone.

and spearmen[8] two hundred, at the third hour of the night;

24 And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.[9]

25 And he wrote a letter after this manner:

26 Claudius Lysias unto the most excellent governor [e]Felix[1] *sendeth* greeting.

27 This[a] man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

28 And when I would have known the cause wherefore they accused him, [b]I brought him forth into their council:

29 Whom I perceived to be accused of [c]questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 And[d] when it was told me, how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what *they had* against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.[2]

32 On the morrow they left the horsemen to go with him, and returned to the castle:

33 Who, when they came to Cesarea,[3] and delivered the [e]epistle to the governor, presented Paul also before him.

34 And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of Cilicia;[4]

35 I will hear thee, said he, [g]when thine accusers are also come. And he commanded him to be kept in Herod's judgment-hall.[5]

CHAPTER XXIV.

1 *Paul being accused by Tertullus the orator,* 10 *answereth for his life and doctrine.* 24 *He preacheth Christ to the governor and his wife.* 26 *The governor hopeth for a bribe, but in vain.* 27 *At last, going out of his office, he leaveth Paul in prison.*

AND after[a] five days, Ananias the high-priest descended with the elders, and *with* a certain orator *named* Tertullus,[1] who [b]informed the governor against Paul.

2 And when he was called forth, Tertullus began to accuse *him*, saying, [c]Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

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8 Or archers or javelin-casters.

9 See note ' below

z ch.24.3,25,27.

1 *Felix* is described in history as a monster of avarice, cruelty, and licentiousness, being raised to office through no personal merit, but through the influence of his brother Pallas, the favourite of the emperor Claudius. *C.* —Felix was the Roman *procurator*, or governor, of the province of Judaea; and his residence was in Caesarea, the political capital. He was a man of humble origin, being a freed-slave of the emperor Claudius.—*P.*

a ch.21.38;ver.10.

b ch.22.30.

c ch. 18. 15; 24. 6, 10-21;26.2-6,31;25.8,19.

d ver.16-24; ch.24.7, 8;25.6,16.

2 *Antipatris* was a city built by Herod, and so named in memory of his father Antipater, and, according to Reland, was forty-two miles from Jerusalem and within six of Cesarea. But as forty-two miles are too great for one night march, commencing at nine o'clock, it is most probable the party did not reach Antipatris till the second night.—*C.*

3 A city on the north-west of Canaan. See ch.8.40.

e ver.25-30.

4 A country in Lesser Asia, the capital of which was Tarsus, ch.15.41;21.39.

f ch.24.1,19;25.16.

5 A palace built by Herod the Great, for holding courts of judicature in, with apartments adjoining to confine prisoners in, Jn.18.28.Mat.27.27.

CHAP. XXIV.

a ch.23.2,30,35;25.2, 17;

1 *Tertullus* is a Roman name, but he speaks as a Jew, and hence it has been conjectured he was a proselyte. But is it not much more probable, that as a pleader, he employs the term 'we' as a mere legal phrase, whereby the advocate is fictitiously identified with his client? For it is by no means likely that the Jewish priests, who were deeply acquainted with the ways and feelings of the world, would present before their heathen governor a proselyte to Judaism, whom he, as a heathen, would consider at once both an apostate and a fool.—*C.*

b Ps.11.2.

c Ps.12.2;55.21. Jude 16.

* The desperate measures of the Jews no doubt confirmed Lysias in his determination to protect his prisoner; but, by keeping him at Jerusalem, insurrections might have been excited, and some opportunity might have been afforded to his vigilant enemies of murdering him. He therefore resolved to send him to Felix the Roman governor, who resided at Cesarea, which is computed to have been about seventy miles from Jerusalem. The

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body of Roman soldiers appointed to escort him, consisting of two hundred legionary soldiers, two hundred light-armed soldiers, and seventy horsemen, might have sufficed to repel any tumultuary assault of the Jews; but to prevent bloodshed, they were ordered to set off about three hours after sunset, that they might be out of the reach of the zealots before morning. This prudent precaution was accompanied by one equally humane. Paul was not required to walk with the soldiers, who had been accustomed to long and speedy marches; but they were ordered to provide beasts, mules or horses, changing them when necessary, that he might be conducted safely & conveniently to Cesarea.—*C.*

d ch.6.13;16.20;17.6, 7; 21.28. Lu.23.2. 1 Pe. 12.19.1 Ki.18.17.

2 Gr. *a plague.*

e ch.19.37; 21. 26-28, 31;22.10; ver.11-13; ch. 25.8. Jn.18.31.

f ch.21.31-33; 22.30; 23.10.

g ch.23.30;25.16.

3 Paul.

i Ps.4.2;64.3.Je.9 3-5.Jn.8.44.

j ch.12.17; 13.16; 19. 33;21.40.

4 *Felix* was made procurator over *Judaea* in Anno Domini 52. [He had consequently the experience of *seven years* to guide him.—*P.*]

k 1 Pe.3.15.

l ch.21.15,26.

m ch.25.7,8;28.17.

o 1 Pe.3.16.

p Mat.10.32. Ps.119. 46. ch.3.13; 5. 30; 7.32; 22.14; 26.22; 28.22; 9.2. Mi.4 5.2 Ti.1.3.

5 The Roman law forbade any private individual to introduce any new object of worship. Paul's reference to 'the God of his fathers' was, therefore, an appeal and a defence calculated alike for his accusers and his judge. —*C.*

q ch.10.43; 13.15; 26. 22,23; 28.23. Mat.22.40. Lu.16.16; 24.27,44. Jn. 1. 45; 5. 39. Ro. 3. 21. 2 Co.1.20.

r ch. 23. 6-8. Da.12. 2. Jn. 5. 28,29. 1 Co.15. 12-27. ch.26.6-8; 28.20. Re. 20.6,12,13. Job 19. 25, 26. 1 Th. 4. 14-16. Mat.22.31,32.

6 In this Paul openly differs from the Pharisees, who held the resurrection of 'the just,' but denied that of 'the unjust.'—A striking example of the unbending integrity of the apostle, who agreeing upon one point with the men who had been his protectors, will yet not conceal, but openly proclaim, the point on which they differed.—*C.*

s 1 Ti.4.7,8. 1 Th. 2. 10. ch.23.1. 1 Co.4.4. 2 Co.1.12; 4. 2. 2 Ti. 1. 3. He.13.18.

7 *And herein.* Rather, 'And on this account;' to wit, the hope of a glorious resurrection.—*C.*

8 He had been absent from six to seven years.—*C.*

t ch.11. 29, 30; 20.16. Ro.15. 25, 26. Ga. 2.10. 1 Co.16.1. 2 Co. viii. ix. ch.21.26.

u ch.21.26,27; 26.21. Lu.12.1.

3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

5 For[d] we have found this man *a* pestilent *fellow*,[2] and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:

6 Who[e] also hath gone about to profane the temple: whom we took, and would have judged according to our law.

7 But[g] the chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands,

8 Commanding[h] his accusers to come unto thee: by examining of whom[3] thyself mayest take knowledge of all these things whereof we accuse him.

9 And[i] the Jews also assented, saying that these things were so.

10 ¶ Then Paul, after that the governor had [j]beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years[4] a judge unto this nation, I do the more cheerfully [k]answer for myself:

11 Because[l] that thou mayest understand that there are yet but twelve days since I went up to Jerusalem for to worship.

12 And[n] they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither[o] can they prove the things whereof they now accuse me.

14 But this I confess unto thee, [p]that after the way which they call heresy, so worship I the God of my fathers,[5] believing[q] all things which are written in the law and in the prophets;

15 And[r] have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.[6]

16 And[s] herein[7] do I exercise myself, to have always a conscience void of offence toward God, and *toward* men.

17 Now after many years,[8] I came to bring [t]alms to my nation, and offerings.

18 Whereupon[u] certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult:

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ness, it should entirely remove all our disquieting fears, let our enemies do what they will.—Abandoned are those miscreants, and especially those judges, who, contrary to the law of nature or nations, combine to murder such as they cannot convict of any crime. No pretence of religion can sanctify, but greatly aggravates, such horrible villainy. To bind ourselves under a curse to work iniquity, is but to insnare our souls into fearful damnation.—But watchfully God marks the most secret plots of his people's enemies. Easily he discovers and disappoints them in favour of his faithful servants. And he will avenge wickedness on the wicked, and will even turn their intended mischiefs to the good of his servants, and for promoting their further usefulness in the world.

CHAPTER XXIV. REFLECTIONS.—Profane clergymen and abandoned lawyers stick at nothing to gain their own vile ends. Falsehood, flattery, and slander go hand in hand. The purest innocence will not protect men from the most abominable aspersions; and the most infamous characters will not render some men ashamed of flattery. Spiteful malice generally represents faithful ministers as enemies to the state. And as it is in the power of every villain to propagate falsehood, and lay the heaviest charges against the noblest characters, it becomes the innocent meekly to vindicate themselves and their doctrines from invidious reproach, and that with due deference to the magistrates who give them an opportunity. But in vindicating ourselves it becomes us to own the truths of God, particularly the general resurrection of the dead, in which ruin.—But watchfully God marks the most secret plots of his people's enemies. Easily he discovers and disappoints them in favor of his faithful servants. And he will return wickedness on the wicked, and

19 Who[v] ought to have been here before thee, and object, if they had ought against me.

20 Or else let these same *here* say, if they have found any evil-doing in me, while I stood before the council,

21 Except it be for this one voice, that I cried standing among them, [w]Touching the resurrection of the dead, I am called in question by you this day.

22 ¶ And when Felix heard these things, having more perfect knowledge[9] of *that* way, he deferred them, and said, When [y]Lysias the chief captain shall come down, I [z]will know the uttermost of your matter.

23 And[a] he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

24 ¶ And after certain days, when Felix came with his wife Drusilla,[1] which was a Jewess, he sent for Paul, and heard him concerning the [b]faith in Christ.

25 And as he reasoned of [c]righteousness, [d]temperance,[2] and [e]judgment to come,[3] Felix trembled,[g] and answered, [h]Go thy way for this time; when I have a convenient season I will call for thee.

26 ¶ He[i] hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.[4]

27 But after two years, Porcius Festus came into Felix' room: and Felix, [j]willing to show the Jews a pleasure, left Paul bound.[5]

CHAPTER XXV.

2 The Jews accuse Paul before Festus. 8 He answereth for himself, 11 and appealeth unto Cæsar. 14 Afterwards Festus openeth his matter to king Agrippa, 23 and he is brought forth. 25 Festus cleareth him to have done nothing worthy of death.

NOW when Festus was come into the province, after three days he ascended from Cesarea to Jerusalem.

2 Then[a] the high-priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, [b]laying wait in the way to kill him.[1]

4 But Festus answered, that Paul should be kept at Cesarea, and that he himself would depart shortly *thither*.

5 Let[c] them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.

6 And when he had tarried among them more than ten days,[2] he went down unto Cesarea; and the next day, sitting on the judgment-seat, commanded Paul to be brought.

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A.D. cir. 61.

v ch.23.30;25.16.

x ch.23.6; 26.6,9; 28. 20.

9 Few things seem more unlikely than that a man of the disposition and habits of Felix should become an accomplished adept in Jewish jurisprudence and theology. By his 'more perfect knowledge of that way' cannot well, therefore, be understood any extensive knowledge of Judaism derived from his long residence in Cesarea. Neither could he have learned much of Christianity from all that Paul had yet said; though by 'that way,' some understand the knowledge of Christianity he had acquired from Paul's expository defence. Is it not better to render the passage thus:—But when Felix had heard these things, he adjourned the cause, saying, 'When I shall have acquired a more perfect knowledge of that way (which you, the Jews, condemn, and you, Paul, justify), and when Lysias the tribune shall have come down, I shall decide upon your cause.'—*C.*

y ver.7.

z De.19.18.ch.23.20.

a Pr.16.7.ver.26;ch. 27.3;28.16,31.

1 *Drusilla*, sister to Bernice, ch.25.13.—*C.*

b Tit. 2. 11, 12. 2 Co. 7.1.

c Pr.16.12. Je.22.15-17.Da.4.27.Jn.16 8.

d Pr.31.4,5. Da.5.1-4.Ho.7.5.1 Pe.4.4.

2 *Temperance.* The curbing and mortifying of all forbidden desires.—*C.*

e Ps.50.3,4. Da.12.2. Mat. 25. 31-46. 2 Co.5. 10.Re.20.12.

3 *Judgment.* Rather, 'the judgment to come,' as righteous. certain, and without appeal.—*C.*

g ch. 2. 37. Ps. 99.1. Is. 32. 11. Hab. 3. 16. He.4.1,11,12. Ro.3.19, 20.ch.17.32.

h Pr. 1. 24-32. Mat. 22.5;25.1-10.

i Ex.23.8. Job 15.34. Ps.26.10.1 Ti.6.10.

4 The venality of the Roman officials at this time was well known. It is said of Albinus, who, at a later period, was governor of Judaea, that he encouraged bribery to such an extent, that no malefactors remained in prison, except such as were too poor to purchase their liberty. Paul was most unjustly imprisoned; he was, without a shadow of reason, detained for two years, yet his Christian principles forbade his using any such means for securing his liberation.—*P.*

A.D. cir. 63.

j ch. 12. 3; 25. 9, 14. Mar. 15. 15. Ga. 1. 10. Pr.29.25.

5 See note * below.

CHAP. XXV.
A.D. cir. 63.

a ch. 24. 1. Ps. 2.1,2. Mat.10.17.

b ch. 23. 14, 15. Ps. 140.5;37.32.

1 *Laying wait*, &c. Rather, 'having laid a plot to kill him by the way.'—*C.*

c ch.23.30;24.8.

2 Some copies read, *no more than eight or ten days*, ver.17.

* History tells us why Felix was anxious, at Paul's expense, to propitiate the Jews. His government was so corrupt and tyrannical that the Jews resolved to prefer a complaint, and seek redress at Rome. He thought, by Sacrificing Paul to their fanaticism, to soften, if not prevent, their complaint.—*P.*

A.M. cir. 4067.
A.D. cir. 63.

a Es.3.8. Ps. 27. 12; 35. 11. Lu. 23. 2, 5, 10. Mat.5.11,12; 26.60. ch. 21.28;24 5,6,13.

c ch. 24. 12, 16; 23. 1; 26.4-6,22;28.17;ver.10.

g ch.12.3; 24.27. Ga. 1.10. Pr.29.25.

3 Festus was a just man. He was anxious on the one hand to act uprightly as a Roman magistrate, and yet, on the other, as far as possible to gain favour with those over whom he was so recently placed. He therefore asked Paul whether he was willing to be tried at Jerusalem under his own immediate presidency, but yet according to Jewish law. Had Paul consented the sentence would have been final. But Paul, though not afraid of a fair trial, knew well that the Jews would attempt his life by treachery. He, therefore, exercised his right to decline the procurator's offer, and appealed to Rome.—*P.*

4 As a citizen of Rome, ch.16.37,38;22. 25-28.

k Jos.22.22. 1 Sa.12. 3,5. ch.18.14; 21.24;23. 29.

i ch.16.37,38; 22. 25-28 1 Th.2.15.1 Sa.27.1.

5 Every Roman citizen had a right, when under a criminal charge, to appeal to the emperor; after which it was highly criminal for any governor or judge to proceed farther. This appeal was to Nero, a proverbial tyrant—yet, such are the mysteries of Providence, his very name, at the distance of some hundred miles, forms a shield for the protection of the Lord's chosen servant!—*C.*

j ver.21;ch.26.32;19. 21;23.11.

6 This *Agrippa* was son of Herod Agrippa, and was king of Chalcis, a district of Cœlo-Syria, and also held the tetrarchies of Philip and Lysanias, with part of Perea and Galilee.—*C.*

7 *Bernice* was his sister, a name both famous and infamous in Roman history. See Suetonius' *Life of Titus*, and *Juv. Sat.* 6.—*C.*

k ch.24.27.

l ver.1-3.Es.3.9.

m Jn.7. 51. De. 17. 4; 19.17,18.

o ver.4-6.

p ver.7; ch.26.22,23. 1 Co.15.3,4. ch. 18. 15; 23.29.Re.1.18.

8 Agrippa being, by profession at least, a Jew, and Festus a well-bred Roman, there is no reason to imagine that the word translated 'superstition' was intended to signify anything but religion—in which sense it is often used by Josephus, and in several edicts of the Roman emperors.—*C.*

9 Or, *I was doubtful how to inquire hereof*, &c., ver.9.

q ver.10; ch.26.32. 2 Ti.4.16.

1 Or, *judgment.*

2 *Augustus* was a flattering title originally bestowed upon Octavianus, by the Roman senate, and, in common with the name 'Cæsar,' was assumed by all the Roman emperors.—*C.*

7 And when he was come, the Jews which came down from Jerusalem stood round about, [d]and laid many and grievous complaints against Paul, which they could not prove.

8 ¶ While he answered for himself, [e]Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all.

9 But Festus, [g]willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?[3]

10 Then said Paul, I stand at Cæsar's judgment-seat, where I ought to be judged:[4] to the Jews have I done no wrong, as thou very well knowest.

11 For[h] if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, [i]no man may deliver me unto them. I appeal[5] unto Cæsar.

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar? [j]unto Cæsar shalt thou go.

13 ¶ And after certain days, king [6]Agrippa and Bernice[7] came unto Cesarea, to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, [k]There is a certain man left in bonds by Felix:

15 About whom, when I was at Jerusalem, [l]the chief priests and the elders of the Jews informed *me*, desiring *to have* judgment against him.

16 To whom I answered, [m]It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him.

17 Therefore,[o] when they were come hither, without any delay on the morrow I sat on the judgment-seat, and commanded the man to be brought forth.

18 Against whom, when the accusers stood up, they brought none accusation of such things as I supposed:

19 But[p] had certain questions against him of their own superstition,[8] and of one Jesus, which was dead, whom Paul affirmed to be alive.

20 And because I doubted of such manner of questions,[9] I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had [q]appealed to be reserved unto the hearing[1] of Augustus,[2] I com-

offence towards God and towards men. And it is very shameful when infamous heathens manifest more regard to common equity, and more awe of God's truth, than high-flown professors.—Amazing is the power of divine truth. Uttered by a prisoner, it makes a wicked heathen judge to tremble, though his wife, an abandoned Jewish professor, feels it not. But if sharp convictions be stifled, the love of this world, and the deceitfulness of sin, ordinarily prevent their return.



HOUSE OF TIBERIUS, ROME. [Acts, xxv:21.]—Tiberius was Emperor of Rome from A. D. 14 to A. D. 37. His house on the Palatine hill helped to form the manifold and massive series of structures which all together constituted the palaces of the Cæsars. When Tiberius ascended the throne of Rome, Christ was ten years old, and was crucified just a few years before Tiberius died. His house on the Palatine is built of brick, and is one of the ruins that inspired a part of Byron's celebrated poem, "Childe Harold." Tiberius was the Roman emperor who from his resort near the city of Pompeii wrote to the Roman Senate the despairing words: "May all the gods and goddesses damn me a thousand times worse than I am damned, if I know what to write to you.". All the emperors of Rome were called Cæsar. The emperor referred to in Acts xxv:21 is Nero.

manded him to be kept till I might send him to Cæsar.

22 Then Agrippa said unto Festus, [r]I would also hear the man myself. To-morrow, said he, thou shalt hear him.

23 ¶ And on the morrow, when Agrippa was come, and Bernice, with [s]great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment [t]Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom [u]all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying that [v]he ought not to live any longer.

25 But when [w]I found that he had committed nothing[x] worthy of death, and that he himself hath [y]appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord.[3] Wherefore I have brought him forth before you, [z]and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.[4]

27 For [a]it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

CHAPTER XXVI.

2 Paul, in the presence of Agrippa, declareth his life from his childhood, 12 and how miraculously he was converted, and called to his apostleship. 24 Festus chargeth him to be mad, whereunto he answereth modestly. 28 Agrippa is almost persuaded to be a Christian. 31 The whole company pronounce him innocent.

THE Agrippa said unto Paul, [a]'Thou art permitted to speak for thyself. Then Paul stretched[b] forth the hand, and answered for himself:

A.M. cir. 4067. A.D. cir. 63.

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

3 Especially[c] *because I know* thee to be [1]expert[2] in all customs and questions which are among the Jews: wherefore I beseech thee to [d]hear me patiently.

4 My[e] manner of life from my youth, which was at the first among mine own nation at Jerusalem, [g]know all the Jews;

5 Which knew me from the beginning, if they would testify, that [h]after the most straitest sect of our religion, I lived a Pharisee.

6 And now I stand and am judged [i]for the hope of the promise made of God unto our fathers:[3]

7 Unto which *promise* our [j]twelve tribes, instantly serving *God* day and night, [k]hope to come. For which hope's sake,[4] king Agrippa, I am accused of the Jews.

8 Why[l] should it be thought a thing incredible with you, that God should raise the dead?

9 I[m] verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice[5] against *them*.

11 And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities.

12 Whereupon,[o] as I went to Damascus, with authority and commission from the chief priests,

13 At[p] mid-day, O king, I saw in the way a

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r Is.52.15.ch.9.15.
s Eze.7.24. Es.1.4. Da.4.30.ch.12.21.1Co.7.31. Ja.1.11. 1 Pe.1.24. Ec.1.2.
t ch.9.15.
u ver.3,7.
v ch.22.22.
x ch.23.9,29; 26.31. Jn.18.38. Lu.23.4,14, 15.
y ver.11,12.
3 Nero the Roman emperor.
z ch.26.2,3.
4 This is a very striking fulfilment of our Lord's prophecy in Mat. 10.18. Paul was now put on his trial before 'a king and a governor;' and the falsehood of the charges preferred against him, and the injustice of the Roman officials in detaining him so long in prison, were *testimonies against both Jews and Gentiles.* —*C.*
a Pr.18.13.Jn.7.51.

CHAP. XXVI.

a Pr.18.13.Jn.7.51.
b ch.13.16; 12.17; 19. 33;21.40.

* With great oratorical skill the apostle here connects the fundamental principles of the Pharisees with the true doctrine of the Messiah. His object is to show that as a true Pharisee he must believe the Old Testament promises, and believing them he must believe in Jesus. *P.*—By 'the hope of the promise' some understand the hope of the resurrection of the dead; but as Messiah, and not the resurrection, was the great object of revelation and promise, it seems more natural to understand the apostle as speaking of 'the hope' of a Saviour first, and of the resurrection to life and glory through him.—*C.*

† Though Paul was not a member of the council, it is most probable he held some commission in Jerusalem that demonstrated his fitness for an appointment to Damascus, ver. 12, and that the 'giving of his voice' was not merely joining in the popular cry against the Christians, but giving his official testimony (such as European officers of police are often required to give in case of tumults and riots) that he had found them in Christian assemblies observing Christian ordinances, or in some way neglecting the Jewish ordinances, or undervaluing the traditions of the elders.—*C.*
c ch.25.26.
1 Gr *a knower*, De. 17. 13-20. 1 Co.13. 7.
2 Herod Agrippa, the father of this king Agrippa, was a zealous Jew, and cruel persecutor of the Christians (ch.12.1-4), and would, no doubt, train up his son in his own principles. Besides, this Agrippa now held, by permission of the Roman emperor, the direction of the sacred treasury, the government of the temple, and the right of nominating the high-priest—offices that would naturally lead him to an intimate acquaintance with the Jewish 'customs and questions.'—*C.*
d ch.24.4.
e ch.22.3;23.6.Ga.1. 13,14.Phi.3.5,6.
f ch.23.6; 24.15; 28. 20;ver.8. Ge.3.15; 12.3; 22.18; 26.4; 49.10. De. 18.15.2 Sa.7.12. Ps.132. 11. Is.4.2;11.1; 7.14;9.6, 7; 40.10. Je.23.5; 30.21; 33.14-16. Eze.21.27;34. 23,29; 37.24. Da.9.24, 25. Mi.5.2;7.20. Zec.6. 12;9.9; 13.1,7. Mal.3.1; 4.2, with ch.2.39; 3.26; 5.31; 13.23, 26, 32, 46. Ga.3.13-16; 4.4. Tit.2. 13.
3 See note * in first column.
g Ja.1.1. Ezr.6.17; 8. 35. with Lu.2.37.1 Th. 3.10.1 Ti.5.5.
h ch.23.8;24.15. Phi. 3.11. Lu.7.19,20.
4 *For which hope's sake*—as held and looked for so long and so earnestly by our fathers, and now realized in Jesus, 'I am accused of the Jews.'—*C.*
i Mat.22.29-32.1 Co. 15.12.20. Is.26.19. Da. 12.2. Job 19.25,26.
k Jn.16.2,3. 1 Co.13. 11. Ro.10.2. Phi.3.6. Ga.1.13,14. 1 Ti.1.13. 1 Co.15.9. ch.7.58; 8.3,4; 9.1,14;22.4,19. Ro.10.2.
l See note † in first column.
m ch.9.2,3;22.5. 1 Ki. 21.8. Is.10.1. Jn.7.48.
n ch.9.3-9;22.6-16.

Many who have been once terrified by convictions die slaves to their lusts. And a sinful desire to please men makes many, to no purpose, act contrary to their own conscience, and injure the people of God.

CHAPTER XXV. REFLECTIONS.—No length of time can wear out, or repeated disappointments subdue, inveterate malice against Christ and his servants: no sentence is so unjust but it will insist upon it; no murder so horrid but it will attempt it.—By secret springs God sometimes, for the preservation of his servants, restrains the most easy and selfish compliance of judges. And when men prudently insist on their just rights, his providence overrules all for the accomplishment of his promises. But it is hard when a righteous cause must be referred from those who enjoy divine revelation to barbarous and blood-thirsty heathens. And it is shameful when a man can scarcely get a fair hearing before he be condemned. Alas! how ignorant and unconcerned are many great men with respect to the one thing needful! Yea, many have the means of instruction always near, and never profit by them. And multitudes are eternally lost for making the gospel an object of mere curiosity.—The faithful followers and ministers of Christ easily stand clear of being enemies to the peace and order of civil societies. And judges ought to be very tender and exact in representing the case of the accused.

CHAPTER XXVI. Ver. 14. *Pricks.* Κεντρα may be rendered 'goads,' but more correctly 'military spurs.' The figure is taken from a horse whose 'obstinacy of temper resists the spurs' of his rider.—*Note*, In ch. 8. 7 it is said his fellow-travellers 'stood speechless;' here it is said, 'we were all fallen to the earth.' True; but the passages present neither difficulty nor contradiction. Either Paul, who heard and understood the words spoken, fell down first, while his companions, who merely heard the sound, stood for a time, and afterwards fell down; or they all fell down together: and his fellow-travellers, who were merely affrighted with the suddenness of the light, but not conscience-stricken by the accusation, rose first and 'stood;' while Paul, whose conscience was awakened to a deep sense of his guilt, remained prostrate upon the ground, in earnest prayer for mercy. *C.*

Ver. 23. *That he should be the first that should rise from the dead.* Now, from 2 Ki. 13. 21; Mat. 9. 25; Lu. 7. 15; Jn. 11. 41, it appears that several had risen from the dead previously to the resurrection of Jesus. How therefore may these facts be reconciled with Paul's statement? Without having recourse to the doctrine that as he was 'the Lamb slain from the foundation of the world,' in the purpose of God, the prophecies, the promises, and the types—so, in like purpose, prophecy, promise, and types (see Le. 14. 6, 7; 16. 22, was he, the Saviour, raised from the dead—the difficulty may be solved by a more literal translation; to wit, 'that he should be chief (head over all things to the church) after his resurrection from the dead.' *C.*

Ver. 28. *Almost thou persuadest me.* Upon that fatal rock 'almost,' how many thousands have suffered shipwreck! O, my soul! why not 'altogether' persuaded? Hast thou not need of a Saviour? Is not Jesus such a Saviour as thou needest? What more evidence of his mission, grace, or power can reason suggest or demand? Halt then no longer between two opinions, but give thyself wholly to the Lord! 2 Co. 8. 5. *C.*

REFLECTIONS.—Jesus remarkably fulfils his promise in enabling his servants to speak when brought before rulers and kings for his sake. And it is delightful to see the cause of Christ defended with all the grace and faithfulness of a Christian, and yet all the good manners of a courtier. It is a high honour to be chargeable with nothing but an avowed dependence on God's promises, and belief of his performances, relative to the resurrection of Christ, and the eternal life of believers through him, and the general judgment of all by him.—But dreadful is their enmity against Christ who think his followers deserve everything cruel and barbarous for holding the fundamental truths of the gospel. Yea, devilish is their temper who can gratify themselves by forcing them, contrary to their conscience, to blaspheme their Saviour. And very distressing is it, though candid, to call to mind such things in our conduct. Amazing is that grace which changes such monsters into distinguished saints and eminent preachers, which honours them as noted instruments in winning multitudes to Christ, and preserves and protects them long in that honourable work. And happy are those ministers that make God's Word the standard of all their ministrations, in matter, manner, and end.—Dreadful is the condition in which the gospel and Spirit of Christ find sinful men; and marvellous the change they make, the infinite and everlasting blessings they confer, and the happy end to which they conduct. Alas! that these should ever be esteemed madness! that many who hear the gospel should be no more than almost Christians, and never experience the power and pleasures of religion! But it is delightful when Christians wish better to others than to themselves, and make even those who hate their cause avow their innocence.

CHAPTER XXVII. Ver. 16. *We had much work to come by the boat.* The boat, among the ancient navigators, was generally towed after the ship; for before the discovery of the mariner's compass, navigation being merely coasting, it was important to have the boat always ready for communicating with the shore. The storm being now high, they found great difficulty in getting their boat on board. *C.*



FALLS OF THE ABANA, DAMASCUS. [Acts, xxvi:20.]—What a refreshing and lovely picture! So thought the writer. The soft, invigorating air was coming in gentle breezes from the top of the Lebanon mountains, lifting their snow-covered heads to the clouds in full view. The birds were singing in the groves of black walnut and poplar, which thickly shaded the ground on the right and on the left, while over the rock the clear, sparkling waters of the River of Damascus fell in spray to gladden the hearts of the flowers which grew in profuse abundance at the bottom of the falls. In that country, where the sun shines so hot, and where water is so rare, the waterfall represented by the picture is a perpetual benediction.

light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in [q]the Hebrew tongue, Saul, Saul, why persecutest thou me? *It is* hard for thee to kick against the pricks.

15 And I said, Who art thou, Lord? And he said, I am Jesus, whom thou persecutest.

16 But[r] rise, and stand upon thy feet: for I have appeared unto thee for this purpose, [s]to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear[6] unto thee;

17 Delivering[t] thee from the people, and *from* the Gentiles, unto whom now I send thee,

18 To[u] open their eyes, *and* to turn *them* from darkness to light, and [v]*from* the power of Satan unto God, that they may receive [z]forgiveness of sins, and [y]inheritance among them which are [z]sanctified by faith that is in me.

19 Whereupon, O king Agrippa, [a]I was not disobedient unto the heavenly vision:

20 But[b] showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and *then* to the Gentiles, [c]that they should repent and turn to God, and do works meet for repentance.

21 For these causes [d]the Jews caught me in the temple, and went about to kill *me*.[7]

22 Having therefore [e]obtained help of God, I continue unto this day, [g]witnessing both to small and great, saying [h]none other things than those which the prophets and Moses did say should come:[8]

23 That[i] Christ should suffer, *and* that he should be [j]the first that should rise from the dead, and should [k]show light unto the people, and to the Gentiles.

24 ¶ And as he thus spake for himself, [l]Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For [n]the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are [9]hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou [o]the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, [p]Almost thou persuadest me to be a Christian.

29 And Paul said, [q]I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these [r]bonds.[1]

30 ¶ And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

31 And when they were gone aside, they talked between themselves, saying, This man [s]doeth nothing worthy of death or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty,[2] if he had not [t]appealed unto Cæsar.

CHAPTER XXVII.

1 *Paul, shipping toward Rome,* 10 *foretelleth of the danger of the voyage,* 11 *but is not believed.* 14 *They are tossed to and fro with tempest,* 41 *and suffer shipwreck,* 22, 34, 44 *yet all come safe to land.*

AND, when it was [a]determined that we should sail into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion[1] of Augustus' band.

2 And entering into a ship of [2]Adramyttium, we launched, meaning [b]to sail by the coasts of Asia; *one* [c]Aristarchus, a Macedonian of Thessalonica, being with us.

3 And the next *day* we touched at [d]Sidon. And Julius [e]courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed under Cyprus,[3] because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia.[4]

6 And there the centurion found a ship of Alexandria[5] sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against [6]Cnidus, the wind not suffering us, we sailed under Crete,[7] over against Salmone;[8]

7 Or *Candy*, a large island in the Mediterranean, Tit.1.5,12. 8 *Salmone.* A city and cape on the eastern side of Crete.—*C.*

A.M. cir. 4067. A.D. cir. 63.

q ch.21.10;6.1.
r Da.10.11.Re.1.17, 18.
s Mat.13.12.ch.9.15, 17; 13. 2-4, 31; 18.9; 22. 10, 15; 23. 11. Ep. 3. 7. Col.1.23,25.1 Ti.1.12.2 Co.12..
6 Either personally or by special revelation of the Spirit.—*C.*
t 2 Co. 1. 10; 4. 8–10; 11. 23–28. ch. 9. 23–25; 14.19, 20; 16. 39; 17. 10, 14;18.12–17;19.30;21.31 –35;23.10,21–33.2 Ti.4. 17, 18, with ch.9.15; 22 21.Ep.3.8.1 Ti.2.7.Ko. 11.13.
u 1 Co.3.5,6. 2 Co.4. 5, 6. Is.35.5; 42.7; 60.1; 61. 1. Lu.4.18; 1.77–79; 2.30,32.Ep.1.18;4.17,18, 1 Pe.2.9,25. Col.1. 13.Jn.1.9;3.19;8.12;9.5; 12.35,2 Co.6.14.
v Is.49.24,25. 2 Ti.2. 26.1 Jn.3.5,8;5.19.
x Ep. 1. 7. Col. 1.14. ch.5.31;10.43;13.38,39.
y Ep.1.11. Col. 1.12. ch.20.32. He. 9. 15. Ja. 2.5;4.6.1 Pe.1.4,13;3.9. Ro.8.17,30.
z Jn.15.3; 17. 17. ch. 15. 9; 20. 21, 32. 1 Co.6. 11. Tit. 3. 5. 1 Pe. 1. 2. Jude 1. 1 Co. 1.30. Re. 21.27.Ep.2.8.He.11.6.
a Ga.1.16. Jn.1.2.Is. 50.5. 1 Co.15.10.
b ch. 9. 19–30; xiii.–xxi.Ro.11.18–20.
c ch.13.46,47; 14. 15; 17. 30; 20. 21; 17.2,3; 18. 11;19.8.Mat.3.8. Tit.2. 11,12.2 Co.7.1,11.
d ch. 21. 30; 23.12; 9. 22; 25.3.
7 *To kill me.* Rather, as the word implies, 'to kill me with their own hands'—without law or trial, and in violation of the Roman interdict, by which they were prevented from putting any man to death (Jn. 18.31), and of the protection of Roman citizenship, which the apostle now claimed.—*C.*
e 1 Co.15.10. 2 Co. 3. 5,6.Phi.4.13.2 Ti.4.17.
g ch.20.20–27.
h Lu.24.27,44,46.Jn. 1. 45. ch.24.14; 28. 23. 1 Co.15.4.
8 The great accusation against Paul was that he had spoken against the law, and endeavoured to bring it into disgrace; his defence is at once wise and bold. Instead of opposing the law, he was doing all in his power to develop its fundamental truths and principles; instead of attempting to overthrow it, he was, in his teaching, fulfilling it to the letter. Such sentiments enunciated in the presence of a learned Jewish monarch must have produced a deep impression. They did so, as Agrippa's confession proves. Festus could not comprehend them. He, too, was impressed, but it was only with the learning, eloquence, and earnestness of Paul.—*P.*
i Ps.xxii.lxix.Is.liii. Da.9. 24–26. Zec.13.7. Ge.3.15.
j 1 Co. 15.20,23. Col. 1. 18. Re.1.5. Jn.10.18; 11.25.ch.13.34. Ro.6.9; 8.11.
k Is.42.6; 60.1. Lu.2. 32. Jn.1.9.
l Jn. 10.20. Mar. 3.21. 1 Co. 14.4. 10; 1.18,23. 2 K. 9.11.
n Jn. 18. 20. Lu. 24. 19. Mat. xxvi.-xxviii. Mar.xiii.–xvi.

A.M. cir. 4067. A.D. cir. 63.

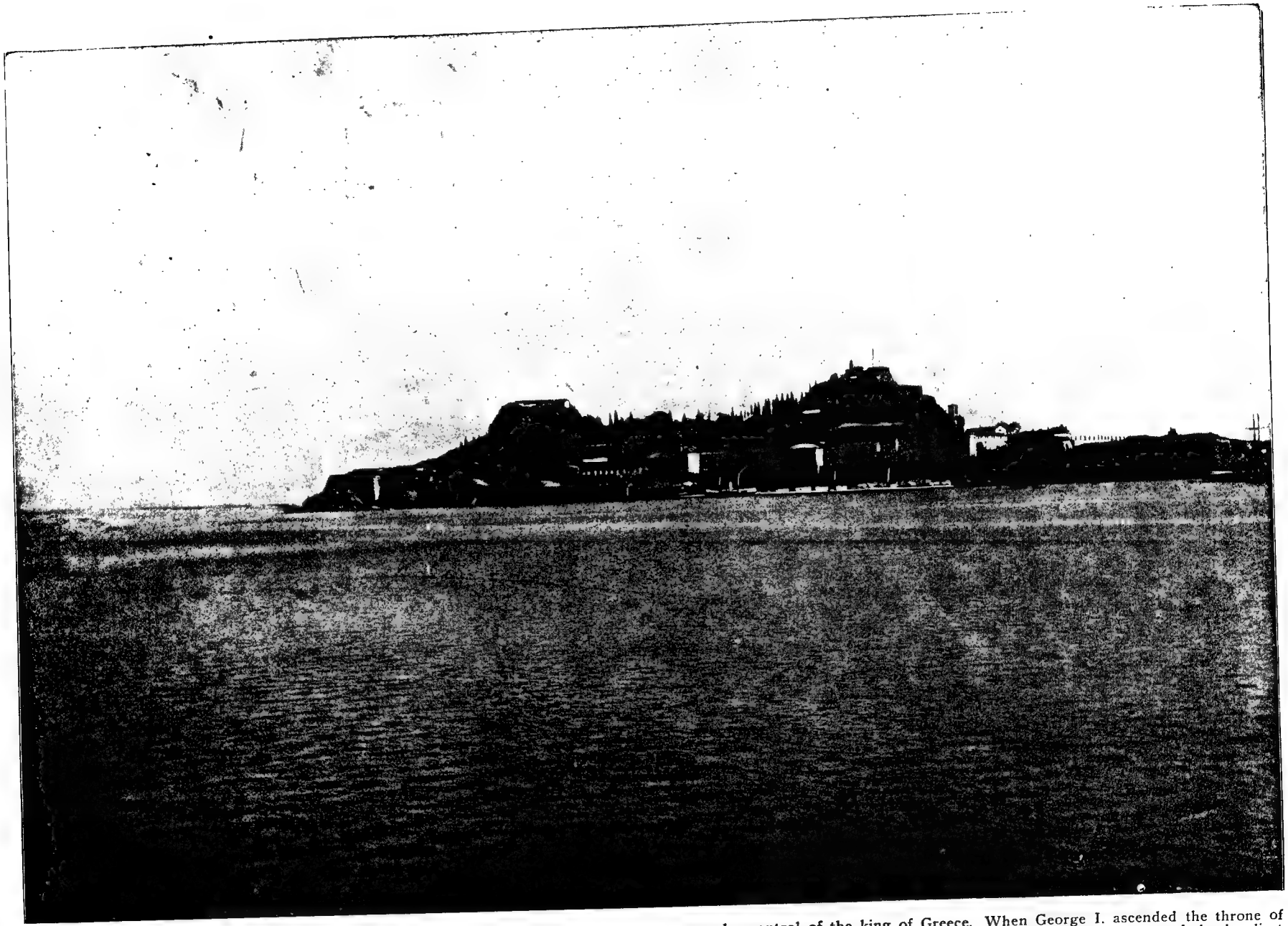
9 His father having been a persecutor of the Christians, Agrippa must have been well aware of the main points in the history both of Jesus and of his church.—*C.*
o ver.22,3.
p Mar.12.34;6 20. Ja 1.23,24.
q Ko.9.1–4;10.1.Col. 1.28.1 Co.7.7.
r ch.12.6;25.14; ver. 32.
1 The meaning of Agrippa's words in ver. 28 has been variously interpreted. Recent critics represent them as spoken ironically, signifying, '*I am not so easily to be made a Christian of as thou supposest.*' Philologically they *may* be so interpreted, but the meaning attached to them in the English version *may* also be correct. There can be no doubt, however, in what sense Paul understood them. He represents them as having been spoken in earnest, and he gives the noble reply contained in ver. 29.—*P.*
s 1 Sa. 24.17. Lu.23. 4, 14. ch.23.9; 24.12,14; 25. 25. 1 Pe. 4. 15,16; 3. 10.
2 After an appeal to the emperor, all power in the judge ceased either to pass sentence or liberate.—*C.*
t ch.25.10,11,25.

CHAP. XXVII.

a ch.20.16; 25. 12,25, with Ge. 50. 20. ch.19. 21;23.11. Ro.15.28,29.
1 Captain of a hundred soldiers, Mat. 8. 5; 27.54. ch.10.1; 22.25; 23.17,23.
2 *Adramyttium.* A sea-port of Mysia, opposite the island of Lesbos. It was founded by a colony of Athenians, and was a place of extensive trade. Under its present Turkish rulers it has become an insignificant village.—*C.*
b ch.16.11; 18.21; 20. 3,15;21.1,3.
c ch.19.29;20.4. Col. 4.10. Phile.24.
d Ge.10.15. Jos.19.28. Is.23.2.
e ch.24.23;28.2,16.
3 A large island north-west of Syria.
4 The direct course from Sidon to Myra would have been past the south coast of Cyprus; but the wind being contrary, *i.e.* blowing from the west, they were obliged to run along the northern coast, and to sail 'over the Sea of Cilicia and Pamphylia,' which lay between Cyprus & Asia Minor. *Myra* was once a large and prosperous commercial city. It lay about two miles from the coast, but a navigable river flowed past it, and at its mouth was a safe and spacious harbour. Myra is now a desolate ruin.—*P.*
5 A city in the north-west of Egypt, ch.6.9;28.11.
6 *Cnidus.* A city on a promontory of the same name, in the south-west of Asia Minor, opposite Rhodes.—*C.*

Ver. 17. *Sail.* The word translated 'sail' is of uncertain signification, and has also been rendered 'mast or yard.' Bloomfield holds it to have been the mast; and observes, that by the ancients masts were constructed with a kind of socket, so that they could be lowered at pleasure. And this construction is no doubt still common with European vessels prepared to pass under bridges, but is by no means probable in vessels intended for the open sea, and capable of carrying 276 souls, ver. 37. Neither is it likely that in such weather there would be any sail set; but if any, there would certainly be no more than would enable the vessel to steer, with a view to keeping off the coast, which the mariners believed to lie to leeward. The σκευος is therefore more probably the gigantic 'yard,' such as appears in some of the paintings of Pompeii, with the main-sail brailed around it, or some close-reefed sail which the violence of the storm compelled the mariners to take in. *C.*

REFLECTIONS.—The passage of saints through this world is often extremely tempestuous. Yet frequently the Lord gives them repeated favours from whom they might have expected the hardest usage. Kindly he communes with and comforts them when terrors prevail all around them. By them he sends his warnings of danger and messages of peace. And he not only preserves them, but others for their sakes, from raging seas and bloodthirsty men. God can exactly foretell events that are to happen in time to come; and whatever be his means, whether winds, waves, or mariners, their influence is necessarily connected with the end which he has seen and foretold.—Thrice happy are they who can speak of him as their Proprietor, Master, and Friend. Great confidence may they repose in his promise, and may expect safety and comfort from his hand. While they who trust to their fancied wisdom rather than to his Word most surely plunge themselves into mischief and shame. We owe great thanks to him for our daily bread, as well as for our hopes or enjoyment of remarkable deliverances. Yet how tasteless is our necessary provision when all hope of life is taken away, and there is like to be no more occasion for it; and insignificant is all the wealth of this world when a storm of raging elements may make us glad to part with it for our own preservation.—Sailors had need to live in union to Christ and fellowship with God, who alone can preserve them from the jaws of destruction. And it is proper that all should sympathize with them that do business in great waters.—But thrice happy are those souls which are made to renounce the broken covenant of works, and their own



CITADEL AT CORFU. [Acts, xxvii:40.]—We have no record in the Acts of the Apostles that St. Paul was ever at Corfu. But it was in the track of his voyage and was then an important island, so that he doubtless passed and stopped there. It was customary for trading vessels, such as he sailed on as he made his way to Rome, to stop at the leading points of commercial interest. Corfu is one of the islands now under control of the king of Greece. When George I. ascended the throne of Greece, Great Britian made over to him the Island of Corfu, one of the loveliest places in the Mediterranean sea. We have before us a view of the Citadel as it appears from the sea. This picture was taken from the deck of the Italian steamer upon which we sailed. Viewed from the steamer the island looks like some fairyland

8 And, hardly passing it, came unto a place which is called the Fair Havens; nigh whereunto was the city *of* Lasea.[9]

9 Now when much time was spent, and when sailing was now dangerous, because the fast[1] was now already past, Paul admonished *them*,

10 And said unto them, Sirs, [g]I perceive that this voyage will be with hurt[2] and much damage, not only of the lading and ship, but also of our lives.

11 Nevertheless, the centurion [h]believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 ¶ And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice,[3] *and there* to winter; *which is* an haven of 'Crete, and [4]lieth toward the south-west and north-west.[5]

13 And when the south wind blew softly, supposing that they had obtained *their* purpose, [i]loosing *thence*, they sailed close by Crete.

14 But[6] not long after there arose[6] against it a tempestuous wind, called Euroclydon.[7]

15 And when the ship was caught, and could not bear up into the wind, we let *her* drive.

16 And running under a certain island which is called Clauda,[8] we had much work to come by the boat;

17 Which when they had taken up, they used helps,[9] undergirding the ship; and fearing lest they should [1]fall into the quicksands,[1] strake sail, and so were driven.

18 And we being exceedingly [m]tossed with a tempest, the next *day* they lightened the ship;

19 And the third *day* [o]we cast out with our own hands the tackling of the ship.

20 And[p] when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.

21 ¶ But after [q]long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, [r]and not have loosed from Crete, and to have gained this harm and loss.

22 And now [s]I exhort you to be of good cheer: for there shall be [t]no loss of *any man's* life among you, but of the ship.

23 For [u]there' stood by me this night the angel[v] of God, [w]whose I am, and [v]whom I serve,

24 Saying, [x]Fear not, Paul; [a]thou must be brought before Cæsar: and, lo, [b]God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer: [c]for I believe God, that it shall be even as it was told me.

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9 *Lasea.* A city on the south-east coast of Crete, not mentioned by any ancient geographer. *C.*—The direct course from Myra to Italy would have been to the north of Crete; but it seems the ship was met by strong north-westerly gales which drove her to the south of Crete. The ruins of Lasea have been recently discovered, about 5 miles to the east of the roadstead of Fair Havens, still bearing its ancient name.—*P.*

1 The great day of atonement in the month of September, Le.xvi.; 23.27,29. Nu. 29.7.

g 2 Ki.6.9,10. Da. 2. 20. Am. 3.7. Ps.25.14.

2 Or, *injury.*

h Pr.27.12.

3 *Phenice* receives a minute description, to distinguish it from Phenice, or Phenicia, on the continent.—*C.*

i ver.7.

4 *Which lieth*, &c. Rather, 'looking towards the south-east and north-east.' In the absence of any special geographical description, it seems probable that the harbour was a bay with an island in front, affording two entrances, one from the south-east, and another from the north-west, and thus completely sheltered from every wind.—*C.*

5 See note * below.

j ver.21.

k Ps.107.25. Es.7.10. Ps.37.35. Ec.11.9. ch. 12.23.

6 Or, *beat.*

7 *Euroclydon* signifies 'an eastern storm;' most probably what the ancients called *typhon*, and the moderns *Levanter*—a tempestuous whirlwind or hurricane, blowing in all directions from north-east to south-east.—*C.*

8 *Clauda* is supposed to be an island on the south-west coast of Crete, now called Gaza.—*C.*

9 *Helps.* Most probably internal stays to support the sides of the vessel, and to resist, and give effect to the 'undergirding,' by cables passed under the keel and over the deck. See *Horace*, book i. ode 14, and Anson's *Voyage*, 4to, p. 24.—*C.*

l ver.41.

1 *The quicksands.* Syrtis Major, or Gulf of Sidra, believing themselves to be near the coast of Africa.—*C.*

m Ps.107.27.

o Jonah 1.5. Job 2.4. Pr.23.5.

p Ps.105.28; 107.25-27. Jonah 1.4,13. Mat. 8.24,25. Eze.37.11.

q Ps.107.5. De.8.3.

r ver.9,10,13.

s Job 22.29, 30. Ps. 122.7. Is.43.1,2; 41.10. 2 Co.4.8,9.

t With ver.31.

u ch.23.11.

v He.1.14.

x De.32.9. Ps.135.4. Is. 44.5. Mal.3.17. Jn. 17.9,10,11. Co.6.20. 1 Pe. 2.9,10.

y Ps. 116. 16. Is. 44. 21. Da.3.17;6.16. Jn.12. 26 Ro.1.9,2 Ti.1.3.

z Is.41.10,14;43.1,2.

a ch.19.21;23.11;25. 11.

b Is.6.13. Job 22.30. Ge. 19. 21, 29; 39. 5,18, 26,28-32. ver.44.

c Ro.4.20,21. 2 Ch. 20.20. Nu.23.19. Tit.1. 2. He.6.17,18. Lu.1.45. Ju.1.50. Ti.1.12.

* The meaning of this last clause is, that the harbour had, as stated above, two openings, divided by a little island, one opening in the direction in which the south-west wind blows, *i.e.* to the north-east; the other in the direction in which the north-west wind blows, *i.e.* to the south-east. Recent researches have shown that this is exactly the description of the haven of Phenice.—*P.*

d ch.28.1.

2 *Adria* was not, by the ancients, confined to the Gulf of Venice, but comprehended all the seas between Greece, Italy, and Africa.—*C.*

3 The ships of the ancients frequently carried ten or even more anchors.—*C.*

4 That the ancients cast their anchors out of the 'stern' is evident from paintings preserved in Pompeii, and from many classical authorities. (See Cesar. *Bell. Civ.* i. 29, and *Val. Flac.* v. 27). The Roman practice, however, generally was to cast the anchors from the prow. But this was a ship of Alexandria; and it is attested by Sir J. Chardin, that the large Egyptian merchant vessels still carry their anchors at the stern.—*C.*

e Ps.130.6.

5 Means must be used in fulfilling God's infallible promises, Ps.37.34. Is.38. 21. Mat.4.7. Ju.20. 28, 29, ver.22,24.

6 He that intends the end, commands the means. His word, through the Spirit, is equally the interpreter of both.—*C.*

7 Paul had evidently gained the confidence of the centurion, most probably by his calm and courageous bearing, and by the partial fulfilment his prophecy had already received. Through the centurion he was able to overrule the sailors, and thus succeeded in saving the lives of all in the ship.—*P.*

8 *Having taken nothing.* Rather, 'not one' (regular meal). —*C.*

f Mat. 15. 32. Ep. 5. 29. 1 Ti.5.23.

9 *For your health.* Rather, 'for your safety.' As the food, by a physiological law, would enable them to resist the cold.—*C.*

h Lu. 21. 18; 12. 7. Mat.10.30. Ki.1.52.

i 1 Sa.9.13. Mat. 15. 36. Mar.8.6. Jn.6.11,23. 1 Ti.4.3,4.

j Ps.30.11;107.30.

k ver.19. Jonah 1.5. Pr.23.5. Job 2.4. Mat. 6.25.

1 Bloomfield and others are of opinion that 'wheat' should be rendered 'provisions,' as the ship was already 'lightened' of her cargo, ver. 18. But any one who has seen the loading of a grain-ship knows that the wheat would be put lowest in the hold, and would, consequently, be the last article thrown overboard.—*C.*

2 *A shore.* Rather, 'a beach.'—*C.*

3 Or, *cut the anchors, they left them in the sea*, &c.

5 *Where two seas met.* The word so translated generally signifies, 'a peninsula washed on both sides by the sea.' It is also used to signify such 'reefs' of rock as are partly above and partly under water; and this seems the meaning of the sacred historian.—*C.*

l 2 Co.11.25,26.

n Ps.74.20. Pr.12.10; 1.16. Ro.3.15-18.

o 2 Co.11.25. Pr.16.7. ch.23.10. Je.38.10.

4 *The rudder-bands.* Rather, 'the bands' (*see page* 1164)

26 Howbeit, we must be cast upon [d]a certain island.

27 But when the fourteenth night was come, as we were driven up and down in [2]Adria, about midnight the shipmen deemed that they drew near to some country;

28 And sounded, and found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms.

29 Then fearing lest they should have fallen upon rocks, they cast four anchors[3] out of the stern,[4] and [e]wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31 Paul said to the centurion and to the soldiers, Except[5] these abide in the ship, ye cannot be saved.[6]

32 Then the soldiers cut off the ropes of the boat, and let her fall off.[7]

33 And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried, and continued fasting, having taken [8]nothing.

34 Wherefore I pray you to take *some* meat; for this is [9]for your health:[9] for[h] there shall not an hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and 'gave thanks to God in presence of them all: and when he had broken *it*, he began to eat.

36 Then were they all [i]of good cheer, and they also took *some* meat.

37 And we were in all in the ship two hundred threescore and sixteen souls.

38 And when they had eaten enough, [k]they lightened the ship, and cast out the wheat[1] into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek with a shore,[2] into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had [3]taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder-bands,[4] and hoised up the mainsail to the wind, and made toward shore.

41 And falling into a place where two seas met,[5] they[l] ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

42 And[n] the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the centurion, [o]willing to save Paul, kept them from *their* purpose; and commanded

self-righteousness and strength, that, through Jesus' merits and grace, they may, through much tribulation, get safe to the celestial country.

CHAPTER XXVIII. REFLECTIONS.—Barbarous heathens often far exceed many professed Christians in their kind compassion to shipwrecked mariners. And richly are they here rewarded of God with the healing of their sick, and no doubt much instruction for the salvation of their souls. We must never hastily



PUTEOLI—WHERE ST. PAUL LANDED. [Acts, xxviii:13.]—"And from thence we fetched a compass and came to Rhegium; and after one day the south wind blew, and we came the next day to Puteoli." We have in full view the place on the sea where St. Paul landed when he touched the Italian shore. When he landed on the quay at Puteoli, he was again on classic grounds. He was near Virgil's tomb and in the midst of scenes about which Virgil has sung. He was close to the luxurious winter home of Tiberius, and in sight of the region where has been committed the unnatural crime of Nero, who attempted to drown his own mother, which failing to do, he had her put to death by the hand of one of his hired assassins. This was the Roman emperor before whom Paul was to be tried, in the city of Rome.

that they which could swim should cast *themselves* first *into the sea*, and get to land:

44 And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, that [p]they escaped all safe to land.

CHAPTER XXVIII.

1 Paul after his shipwreck is kindly entertained of the barbarians. 5 The viper on his hand hurteth him not. 8 He healeth many diseased in the island. 11 They depart towards Rome. 17 He declareth to the Jews the cause of his coming. 24 After his preaching some were persuaded, and some believed not: 30 yet he preacheth there two years.

AND when they were escaped, then they knew that the [a]island was called [1]Melita.[2]

2 And the [b]barbarous[3] people [c]showed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3 ¶ And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand.

4 And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, [d]No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5 And [e]he shook off the beast into the fire, and felt no harm.

6 Howbeit, they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that [g]he was a god.

7 ¶ In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever, and of a bloody flux: to whom Paul entered in, [h]and prayed, and laid his hands on him, and healed him.

9 So when this was done, others also, which had diseases in the island, came, and were healed:

10 Who[i] also honoured us with many honours; and when we departed, they laded *us* with such things as were necessary.

11 ¶ And after three months we departed in a ship of [j]Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.[4]

12 And landing at Syracuse,[5] we tarried *there* three days.

13 And from thence we fetched a compass, and came to [6]Rhegium:[7] and after one day the south wind blew, and we came the next day to Puteoli;[8]

14 Where we found brethren, and were desired to tarry with them seven days:[9] and so we went toward Rome.

15 And from thence, when the brethren heard of us, [k]they came to meet us as far as Appii Forum, and the Three Taverns;[1] whom[l] when Paul saw,[2] he thanked God, and [m]took courage.

16 And when we came to Rome,[3] the centurion delivered the prisoners to the captain of the guard: [o]but Paul was suffered to dwell by himself with a soldier that kept him.

17 ¶ And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, though [p]I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans:

18 Who,[q] when they had examined me, would have let *me* go, because there was no cause of death in me.

19 But when the Jews spake against *it*, [r]I was constrained to appeal unto Cæsar; not that I had ought to accuse my nation of.

20 For this cause therefore have I called for you, to see *you*, and to speak with *you;* because that for the hope[4] of Israel I am bound with this chain.

21 And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came showed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for [s]as concerning this sect, we know that every where it is spoken against.

23 ¶ And when they had appointed him a day, there came many to him into *his* [t]lodging; to whom [u]he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening.

24 And[v] some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, [x]Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26 Saying, [y]Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed

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of the rudders.' And there can be no question that ancient vessels used two, or even more, rudders. See Ælian, *Var. Hist.* ix. 40; *Athen* b. v.; and Suidas *in voce* Διζευτα. Some ancient paintings exhibit a rudder on each side of the stern.—*Rands.* Ropes by which the rudders were lashed, to keep them steady while the ship was at anchor; or, perhaps, as would appear probable from one of the paintings at Pompeii, a tackle by which the outer part was altogether raised out of the water, and the inner end made fast to the deck.—*C.*

p ver. 22, 24. Ps. 107. 28-30.

CHAP. XXVIII.

a ch. 27. 26.

1 Or Malta, an island about 350 miles south of Rome.

2 Some think the island was Melita, on the coast of Dalmatia; others, the modern Malta. And the sailing first to Syracuse in Sicily, and then to Rhegium in Italy, seems to settle the question in favour of Malta. For had the vessel come from the Gulf of Venice, Rhegium would have been the first port, and Syracuse totally out of her course. *C.* —The scene of the shipwreck is still well known, and is called St. Paul's Bay. Its general features answer in all respects to the few incidental notes of Luke. The 'creek,' the sandy beach, the 'place where two seas met,' can all be identified.—*P.*

b Ro. 1. 14. 1 Co. 14. 11. Col. 3. 11.

3 *Barbarous*, according to ancient use, did not necessarily signify 'uncivilized,' but merely a people that did not speak the Greek language.—*C.*

c Col. 3. 12, 13. Mat. 10. 42. He. 13. 1, 2. ch. 27. 3.

d Lu. 13. 2, 4. Jn. 7. 24; 9. 2, 3.

e Mar. 16. 18. Ps. 91. 13. Lu. 10. 19.

g ch. 8. 10; 14. 11; 10. 25. Re. 19. 10; 22. 8, 9.

h 1 Ki. 17. 20-22. Ja. 5. 14-16. ch. 19. 11. Mar. 16. 18; 6. 5; 7. 32. Lu. 4. 40; 13. 13. Mat. 9. 18. 1 Co. 12. 9, 28.

i ver. 2. Mat. 5. 46, 47. Ja. 2. 15, 16. 1 Th. 2. 6. 1 Ti. 5. 17, 18. Mat. 6. 31-34; 10. 8-10. 2 Co. 9. 5-11. Phi. 4. 11, 12.

j ch. 27. 6; 6. 9.

4 Sailors' gods, 2 Sa. 5. 21. 1 Ch. 8. 4.—[Two heathen deities, represented as inseparable twin brothers, the patron deities of endangered seamen. That they were not paintings, but 'figure-heads,' appears probable from some of the paintings of Pompeii, in some of which both stern and prow are so ornamented. —*C.*]

5 The chief city of Sicily, an island southwest of Italy.—[The ancient capital of Sicily, and situated in the direct line from Malta, in the Mediterranean.—*C.*]

6 A city on the south point of Italy. —[A city in Calabria, in the direct line from Melita, in the Gulf of Venice.—*C.*]

7 The word translated 'we fetched a compass,' signifies the round a vessel makes when beating or tacking against an adverse wind. The scope of the passage indicates that Rhegium was not on the direct route of the ship from Syracuse to the Straits of Messina. It lay a little to the east, and the ship meeting a north wind blowing down through the straits was unable to make way against it, and consequently put into the harbour of Rhegium. As soon, however, as the wind veered round to the south, they put out again, and ran through to Puteoli.—*P.*

8 A city on the south-west of Italy.—[About eight miles from Naples, now called Puzzuolo.—*C.*]

9 ch. 20. 6; 21. 4. Till he preached on a Lord's day.

k ch. 21. 5, 3 Jn. 6-8.

1 *Appii Forum*—a town fifty-one miles south from Rome.—*Three Taverns*—a town thirty-three miles south from Rome—both distances furnishing decided evidences of the love and devotedness of the primitive Christians.—*C.*

l He. 13. 3. 1 Co. 12. 21.

2 '*Whom when Paul saw*,' &c. Did Christians but consider how much by kind attention they may encourage, or by neglect or rudeness discourage one another; and did they really feel that 'none of them liveth to himself,' but that all should 'love one another, even as Christ loved the church,' what an irresistible argument for truth would they present to the world, who would again be compelled to say, 'See how these Christians love one another!' The Lord hasten the time when this picture, often happily exhibited in miniature, shall enlarge its borders until it comprehend, in one lovely perspective, all of every climate and of every colour who have professed the faith and named the name of Jesus!—*C.*

m Jos. 1. 6, 7, 9. 1 Sa. 30. 6. Ps. 27. 14.

3 The chief city of Italy, and of the Roman empire, ch. 19. 21; 23. 11.

o ch. 24. 23; 27. 3; ver. 30, 31; ch. 23. 11.

p ch. 23. 1, 33; 24. 12-16; 25. 8.

q ch. 22. 24; 23. 29; 24. 10, 13, 22; 25. 8, 25; 26. 31.

r ch. 25. 10-12, 25; 26. 31.

4 Faith in Christ and the resurrection. Je. 14. 8. ch. 23. 6; 24. 15; 26. 6-8, 29. 2 Ti. 1. 16; 2. 9. Phile. 10, 13. Ep. 6. 20. Phi. 1. 23. Ep. 3. 1, 13; 4. 1.

s Lu. 2. 34. 1 Pe. 2. 12; 4. 14. He. 12. 3. ch. 24. 5, 14.

t Phile. 22.

u ch. 23. 11; 20. 21, 25; 9. 15, 22; 17. 2, 3; 18. 5, 28; 19. 8; 26. 6, 22, 23. 1 Co. 2. 2; 15. 3, 4. Lu. 24. 27, 44. Jn. 1. 45. ch. 10. 43; 13. 27.

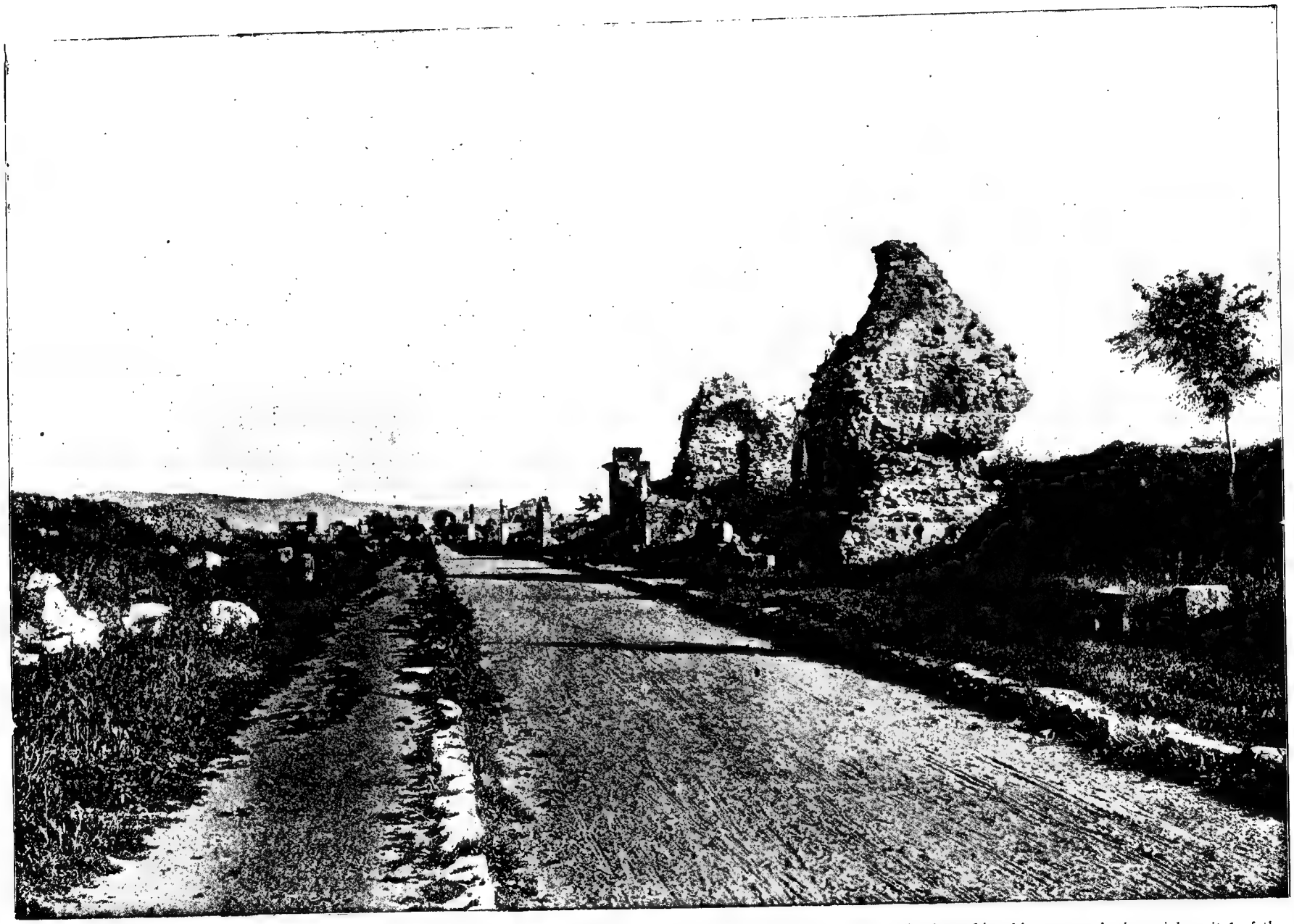
v ch. 13. 48, 50; 14. 1, 4; 17. 4, 34; 19. 9. Ro. 3. 3.

x Am. 3. 7. Is. 44. 26. Nu. 23. 19. Mat. 24. 35; 5. 18.

y Is. 6. 9, 10; 44. 18. Mat. 13. 14, 15. Mar. 4. 12. Lu. 8. 10. Jn. 12. 40. Ro. 11. 8. Je. 5. 21. Eze. 3. 6, 7; 12. 2. Is. 42. 19, 20; 66. 4. Ps. 81. 11, 12. 2 Th. 2. 11, 12. 2 Pe. 3. 5.

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judge of the external dispensations of Providence, nor run from one extreme to another. There is great danger in thinking uncharitably of the distressed, or too honourably of the prosperous. And it is God's will, not idols or charms, that can render our attempts successful. If we sincerely aim at honouring God, he will procure sufficient honour, comfort, and kindness for us, go where we will. But awful is the enmity of carnal minds against Christ, that his religion, notwithstanding all its purity, dignity, and benevolence, should be everywhere spoken against, and that any should be loaded with chains on his account.—And for the advantage of souls, ministers should be careful to prevent, avert, or remove whatever groundless prejudices can be conceived against them. But let them do what they will, the gospel will be to many a savour of death unto death. And dreadful indeed is the experience of this. But it is a great mercy if any are made to believe; and if ministers can be useful, even under persecuting restraints, and can devote their house, as well as their heart, lips, and hands, to the service of Jesus Christ.



THE APPIAN WAY, NEAR ROME—OVER WHICH THE APOSTLES WALKED IN CHAINS. [Acts, xxviii:15.]—We see the road in the above picture along which the tired and persecuted apostles walked in chains from the coast of Puteoli to Rome. At the point represented in our view of the Appian Way, St. Paul was about five miles from the city of Cæsars. Now amid tombs, which lined either side of the Appian Way, he was slowly making his way to the imperial capital of the world. While he walked amid the tombs of the great men who had reigned and died in Rome, he was also moving along the most fashionable boulevard, for the Romans built their tombs beside their gayest driveway, and thus he slowly entered the city where he was to be beheaded. This road now is strewn with the wrecks of tombs.

gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that [a]the salvation of God is sent unto the Gentiles, and *that* they will hear it.

29 And when he had said these words, the Jews departed, and [b]had great reasoning among themselves.

30 ¶ And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 Preaching[b] the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.[5]

A.M. cir. 4067. A.D. cir. 63.

[a] He. 2.3. Tit. 2. 11, 12. Is.49.6. ch.18.6; 13. 14, 46, 47; 22. 21; 26.17, 18. Mat. 21. 41. Lu.24. 47. Is. 11.10. Ro.11.11; 15.9-12.

[b] Mat.10.34. Lu.12. 49,51. ch.14.4.

[b] ch.4.31; 23. 11; ver. 23; ch.5.42 Ep.6.19,20. Phi.1.13;4.22.

[5] With this remark Luke closes his history: probably the apostle was soon after set at liberty; though it is generally agreed that he afterwards suffered martyrdom at Rome. Doubtless Luke, Aristarchus, & others who attended on the apostle, or came to him, being themselves at liberty, laboured diligently to make the gospel known in the city and its vicinity, during all the time of the apostle's imprisonment; though the historian, by a modesty almost unprecedented, is wholly silent concerning his own labours and sufferings. —*I.*

CONCLUDING REMARKS ON THE ACTS OF THE APOSTLES.

The 'ACTS OF THE APOSTLES' possesses all the characteristics of other scriptural histories—brevity; impartiality; selection of what is valuable for instruction; neglect of what is merely curious; tenderness towards the persons of the wicked, but unflinching condemnation of their sins; a continuous reference of all events to God, with an overwhelming desire to promote his glory by the conversion of sinners. The whole book presents, not so much a *history* as a *specimen* of the primitive church; but that specimen amply sufficient, not merely to attest the miraculous origin of Christianity, but also to exhibit those moral qualities—those graces of the Spirit—by which, as 'outward and ordinary means,' the gospel was originally propagated; and by which alone it can continue to be propagated, where miraculous powers are not bestowed—graces of the Spirit, more or less common to all true believers, and without which, even the eye of the prophet penetrating the depths of futurity, the tongue of inspiration expounding all mysteries, with the arm of faith miraculously removing mountains—are all 'nothing,' 1 Co. 13. 2. Accordingly it will be seen that one of the first moral qualities—one of the first graces—of the primitive church was absolute dependence upon God, evidencing itself in an earnest desire for his Spirit, and in continued waiting upon his promise and providence in prayer, ch. 1. 4, 14, 24; 2. 46; 6. 4–6; 9. 11; 10. 9; 12. 5; 16. 16. A second distinguishing feature of the primitive church appears in the spirit of liberality of the rich towards the poor, and their personal indifference, as individuals, to the acquirement and accumulation of wealth, ch. 2. 44, 45; 5. 4; 8. 18–20. A third characteristic may be seen in the order and efficiency with which their temporal affairs were conducted, as manifested in that most difficult department, the comfortable support of the poor, ch. 6. 1–6. This part of primitive Christianity was, most probably, derived from the Mosaic institutions, in which provision for the widow, the fatherless, the poor, and even the stranger, occupied a conspicuous place. And, in this characteristic, had the modern imitated the primitive churches more, the interference of human law on behalf of the poor would have been quite unnecessary; and although it is certain pauperism would not have been annihilated, there is little question that it would have been diminished; and the unexpensive machinery of the deaconship would have been amply sufficient for distinguishing between the really necessitous and the indolent impostor, and collection and outlay of the ample finance of benevolence. A fourth characteristic of the primitive church may be seen in the profound respect with which the apostles regarded, in things temporal, 'the powers that be,' and the faithfulness and courage with which, in things spiritual, they declared their determination to 'obey God rather than man,' ch. 4. 13–20; 16. 37; 25. 11. A fifth speciality in the primitive church is founded in the coexistence of a fixed and itinerant or superintendent ministry. The fixed ministry lay in the hands of the deacons managing the temporalities, and of the elders labouring in the spiritualities, ch. 6. 1–6; 14. 23; 20. 17, 28; the itinerant or superintendent in the hands of the apostles and their companions, as qualified and designated by the Holy Spirit, and prayerfully appointed by their brethren, ch. 11. 22, 23; 13. 2, 3; 15. 36–41; 16. 4–23. Upon this characteristic there is immediately ingrafted a sixth—the primitive was essentially, if not totally, a missionary church—a church of missionaries. But there is a speciality in this characteristic not to be overlooked—the primitive church did not intend to become missionary—the very apostles did not at first understand either the nature, object, or extent of their original commission. And when the eyes of an apostle were opened, as it were, by light from heaven, the body of the church took offence, and he was necessitated to justify himself for obeying a heavenly vision, and preaching the gospel to the Gentiles, ch. 10. 9–16, 34, 35, 45; 11. 1–3, 18. Christianity alone has been able to grapple with and overcome the prejudices of caste and colour. Christianity alone infuses a heaven-born ambition—an ambition that aims at universal conquest and universal monarchy—a conquest of truth over error, of love over enmity; and a monarchy of which the meek and lowly Jesus is the sole King and Head. Among the many internal evidences of Christianity, the early eradication of national prejudices, and the cordial reconciliation and fellowship of the Jews with the Gentiles, presents one, in the form of a moral transformation, never to be accounted for by any power inferior to that of him in whose hands are the hearts of all men, and who turneth them (if they will) as the rivers of water in the valleys. The last characteristic of the primitive church specially demanding notice is presented in the humility of its rulers, and the simplicity of its government. This is no place for any discussion of the comparative merits of mere forms of church government. But one fact every true Christian will admit—that whatever form approaches nearest to that historically depicted in the Acts of the Apostles, must be acknowledged as the true model by all who seek and find their religion in the Bible, and the Bible alone. But to whatever conclusion Christians may come concerning the original form of the church and its binding nature as a model to future times, one thing they will do well to observe—that no outward form can supply the lack of truth and charity, 1 Co. 13. 1–6; a world renounced and self-denied, Mat. 16. 24; Ro. 12. 1, 2; of Christ crucified before the eyes, and of Christ reigning in the heart, Ga. 3. 1; Col. 1. 27; that heart renewed by the indwelling Spirit of God, and thereby rendered an abiding place for the Father and the Son, 1 Co. 3. 16; Jn. 14. 23. Without these, ministers and churches are 'nothing;' with these, they either have all that they need, or, if anything be wanting, or anything superfluous, God will assuredly reveal it to them in his own time, Phi. 3. 15.

Before closing our remarks on the Book of Acts, let us direct a moment's attention, not to the whole, but to a few peculiar features in the character of Paul. (1) One of the first features of his character, as exemplified in his actions, is that perfect and undivided energy with which he devoted himself to *one object*. As a Jewish persecutor he did nothing but persecute; as a Christian apostle he did nothing but journey, visit, pray, preach, and write. Even when by a necessity arising from the poverty of a persecuted church, he was compelled to labour for his daily bread, he still continued to 'reason in the synagogue every Sabbath, and persuade both the Jews and the Gentiles,' ch. 18. 4. And when this interval was past, with what undivided purpose and energy he again devoted himself to his *one work*, the brief notices in the 'Acts,' and the cursory review in one of his epistles, will sufficiently demonstrate. Hear his own account, the truth of which was right well known to the churches:—'In journeyings often—in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches,' 2 Co. 11. 26. (2) Immediately connected with the foregoing trait of character, or rather intimately and inseparably blended with it, appears that *endurance of fatigue* which seems to imply an iron-like constitution of body, with that endurance of insults, injuries, and ingratitude which depends upon a crucified spirit. (3) It is unnecessary to record more than a passing remark upon the *personal courage* with which he was endowed, which, in prophetic view of 'bonds and imprisonments,' could easily reply to all the dissuasion of his friends, 'None of these things move me, neither count I my life dear unto myself.' (4) With similar brevity may be noted that remarkable *decision* by which he was distinguished. When even Peter vacillated, Paul remained unshaken; when Peter 'was to be blamed,' Paul 'withstood him to the face.' A truth once confirmed, he never doubts; a prejudice once uprooted, he never suffers to be replanted; a purpose once formed, no obstruction can induce him to relax his efforts for its accomplishment. He uniformly acts as one who has 'set the Lord before him,' and therefore, whatever may betide him, can never be unduly moved. (5) The last characteristic we shall select from among many may be discovered in that perfect *readiness* with which he meets the difficulties of every emergency in his laborious and eventful life. No doubt this, like every other quality noticed, was 'the gift of God,' in fulfilment of his gracious promise to his disciples of a 'strength' sufficient for 'their day.' Still we are not the less, upon that account, to note or admire the gift; in fact, our admiration should only be the greater, when to the worth of the possessor is superadded the grace of the donor. Every remarkable incident of his life exemplifies the *readiness* of the apostle—take the examples of his use of the *Greek* tongue with Lysias (ch. 21. 37), his immediate transition to *Hebrew* when he addresses the Jews, who, be it observed, did not generally speak the Hebrew, but who nevertheless honoured it above all languages. Note also the *readiness* with which he justly put forward his faith in the resurrection, whereby he roused the Pharisees against the Sadducees, while he engaged the Pharisees themselves to a more attentive consideration of the evidences of the resurrection of Jesus, ch. 23. 6. Mark again the *readiness* and graphic accuracy with which he distinguishes between Felix and Agrippa, seizing at a glance the distinctive peculiarities of each, flattering neither, but conciliating both, ch. 24. 10; 26. 2, 3. With similar *readiness* he appeals to Cesar (ch. 25. 11); for the time had now arrived when, had he willingly returned to Jerusalem, he had been guilty of his own death. But the most striking example of this wonderful *readiness* for all emergencies appears during his voyage to Rome, a *readiness* the more wonderful, that there appears no trace of his previous acquaintance with maritime affairs; nevertheless we find him (ch. 27. 9) admonishing the captain of the ship and officers of the imperial army of the future disasters of the voyage. When the cowardly sailors are about to become the first to desert their ship, we find him detaining them on board as the agents and securities of the general safety; and when crew and passengers were alike exhausted with labour and fasting, we find him again, by precept, example, and promise, cheering their drooping spirits; and when they had escaped from shipwreck, with the same characteristic *readiness* he 'gathers a bundle of sticks, lays them on the fire;' and, when bitten by a viper—the emblem of Satan's enmity when God's dear children escape from the moral storms he is permitted to raise—we find him, unmoved, cast the venomous creature back into the fire—the emblem of that judgment 'prepared for the devil and his angels.' Now in all these instances—and many others might easily be adduced—Paul certainly stands assimilated to the character of our Lord beyond any other apostle. Our Lord, it may be justly said, was never taken unawares or unprepared. He alone fully realized the words of the psalm (Ps. 16. 8), 'I have set the LORD always before me; because he is at my right hand, I shall not be moved:' and Paul, in an eminent degree realized his promise (Mat. 10. 19), because, in an eminent degree, he was filled with his Spirit. *C.*

THE EPISTLE OF PAUL THE APOSTLE TO THE

ROMANS.

Rome was, and is, the chief city of Italy, and was long the mistress of the then known world. To the Christians there, though not converted by his ministrations, Paul, as the apostle of the Gentiles, about A.D. 60, wrote this epistle, in order to establish their minds in the leading principles of the gospel, and direct them to a suitable improvement of it. After an introduction, asserting his own apostolic mission, and commending their faith, ch. 1. 1–17, he represents both Gentiles and Jews as being so sinful, that they could not possibly be justified before God by their own works, ch. 1. 18; ii.; 3. 1–20: how God's free grace reigns, through Jesus Christ's righteousness, to the justification of the greatest sinners, ch. 3. 21; iv.; v.: what obligations to holiness in heart and life are laid upon believers, by the happy freedom and rich privileges which they enjoy in him, ch. vi.–viii.: and while he traces up all heavenly blessings to the eternal and wise purpose of God as their true original, he points out how the just rejection of the Jews for their unbelief, and the gracious calling of the Gentiles by the gospel, because of their repentance and good works, was exactly answerable thereto, ch. ix.–xi.: and finally, exhorts to a multitude of personal and relative duties, incumbent on these Romans as members of the commonwealth, and especially of the church, ch. xii.–xvi.

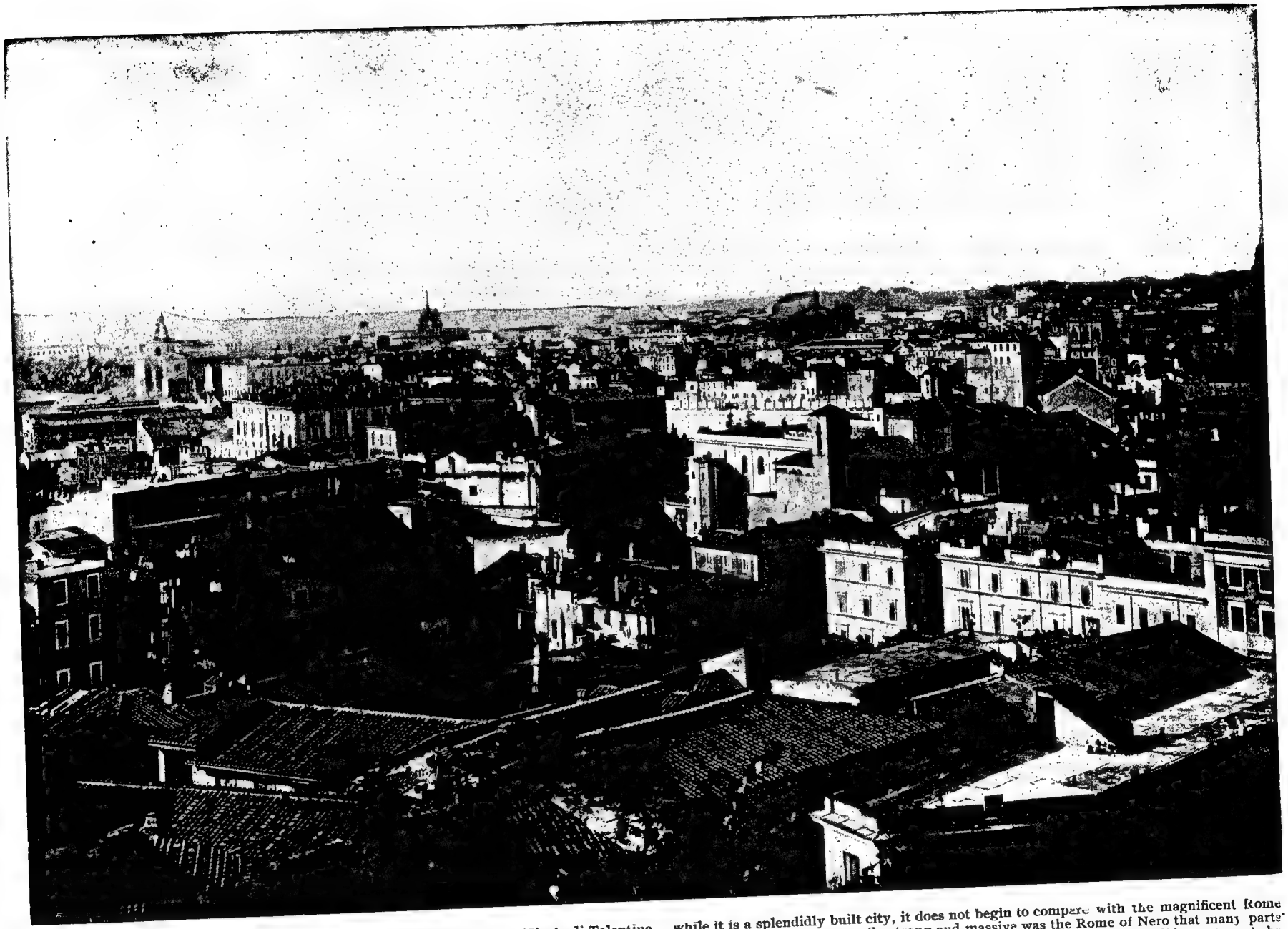
[Letter-writing upon sacred subjects was an ancient practice among the prophets of the Lord. Thus Elijah not only wrote (2 Ch. 21. 12–15) to warn Jehoram to flee from the wrath to come; but he appears to have written the letter before his translation to heaven, that it might come as with all the solemnity and sanction of one sending a message from the world of spirits. Thus, again, we find Jeremiah (ch. xxix.) writing a letter to the captives in Babylon, exhorting them to quietness, to beware of false prophets, and promising their return after seventy years. Other portions of the prophecies seem also to have been written and sent as letters—such as several of the 'burdens' of particular countries or cities, of which the chief use must have lain in their speedy communication to the parties addressed. See for example Is. 13. 1; 15. 1; 17. 1, &c.; Je. 36. 1–10, 18, 32; 44. 1–14; Eze. 28. 1, 2, &c. Thus also the prophecy of Haggai, ch. 1. 1, seems to have been a letter to Zerubbabel and Joshua; and Malachi, the last of the prophets, seems to have written his 'burden,' ch. 1. 1, first as a general epistle to all Israel, and then as a special lesson of rebuke and instruction to the priests, ch. 2. 1.

Of the New Testament a large portion is composed of letters, some to individuals and some to communities. Among these the epistle to the Romans occupies a conspicuous place. By consent of all historic antiquity it is ascribed to Paul. It appears to have been the fifth of his apostolic letters, but is placed at the head of the collection, either because Rome was the imperial city, or because it is the longest and most comprehensive of his epistles, embracing the case both of Jews and Gentiles, and presenting the general doctrines of Christianity in a regular and systematic form.

This epistle has always attracted the peculiar attention of interpreters; 'yet no considerable difference of interpretation (observes Haldane) has ever been given of its contents by those who have renounced their own wisdom, and have determined to follow implicitly the obvious meaning of the Word of God.' In the first chapter, after declaring his own rank and authority in the church, the apostle proceeds by directing attention to the Son of God, in his incarnation in time, and his divine nature from eternity, as the great object of the gospel which he was commissioned to proclaim. Then, after an affectionate Christian salutation to the church, he proceeds to announce the doctrine he intends to inculcate and establish, viz. that the gospel is 'the power of God unto salvation to every one that believeth;' and then presents the reason and the means, because 'therein is the righteousness of God revealed;' and that unless such righteousness had been brought in and rendered available, all men must have perished, because 'the wrath of God (has been) revealed from heaven against all ungodliness and unrighteousness of men.' Accordingly, in the *first* chapter, the apostle proceeds, by an appeal to facts, to establish the charge of 'ungodliness and unrighteousness' against the Gentiles, who had outraged reason in rejecting the Creator, and adopting the creatures as their gods, while they violated even the fragments of the law written in their hearts, disregarded the admonitions of their own consciences, and took their pleasure in sin and sinners, though aware of the righteous judgment of a holy God against all the workers of iniquity. In the *second* chapter the Jews, who would have lent a ready ear to the indictment and condemnation of the Gentiles, are themselves to be arraigned. But before they could well be aware of what was to follow, like David before Nathan, they pronounce their own doom, by concurring in a sentence by which an indefinite character is pronounced 'inexcusable' when he himself condemns another, and yet is guilty of the same crimes. The Jews are then proved guilty of violating the law delivered at Sinai, and instructed in the vanity of trusting to outward ceremonies and ordinances, while the heart is polluted with sin, and alienated from God. In the *third* chapter, the apostle proceeds to arraign both Jews and Gentiles under one common indictment, and draws from the Old Testament, and especially from the Psalms, that anatomy of the human heart, a fearful picture of their common depravity and guilt. Thus having proved, by an undeniable appeal to facts, that every man in his natural state lies under the just condemnation of God, because a rebel against him, whether as revealed in the visible creation, in the hearts and consciences of men, or in the positive ordinances and eternal principles of a written law, he arrives at the inevitable conclusion, that by obedience to the law no living man shall be justified; for that so far from justifying him, each form of this threefold revelation proves him to be a transgressor, and therefore worthy of condemnation.

The way is thus prepared for the grand display of the grace and mercy of God announced in the gospel. What the law could not do, not from any deficiency in itself, but owing to the depravity of man, God has fully accomplished. Man has no righteousness of his own, but God has provided a living way for him, a living way provided solely by grace and received solely by faith; it is placed to the account of the believer, when he repents of his sins and receives Christ as his Savior. Yet so far from being contrary to the justice of God, this method of justification 'freely by grace' illustrates his justice, and vindicates his former dealings with men. So far from making the law void, it establishes the law in all honour and authority. This way of salvation equally applies to all, both Jews and Gentiles, men of every nation and of every character; there is no difference here, for all, without exception, are sinners.

In the fourth chapter the apostle proceeds to obviate certain objections. First, that drawn from Abraham's alleged justification by works when he delivered up his son at the commandment of God, see Ja. 2. 21–24. Now this he admits, with James, to be a justification before men, a thing capable of being shown outwardly by one to another, comp. Ro. 4. 2 with Ja. 2. 18, but demonstrates to be no justification before God, because no present obedience, however conspicuous, can possibly obliterate past sin, and because this is a work to which grace alone is adequate. Secondly, he obviates the Jewish objection against the justification of the Gentiles, who, because 'salvation was of (began with) the Jews,' would have confined it to them, or to proselytes of circumcision. This the apostle obviates, by showing that the promise of God was made, the faith of Abraham professed, and the righteousness of God bestowed before circumcision, when Abraham was still as a Gentile, and that circumcision was a mere seal of that righteousness received by faith, which he already had; that so, being of God, pronounced a 'father of many nations,' he might become the representative and fountain-head of all upon whom God, by his Spirit, should confer like precious faith in the Saviour. While thus obviating objections, the apostle casts much additional light upon his great topic, and in order to complete his view, describes in the fifth chapter the blessed effects connected with a state of justification, especially peace with God, access to the throne of grace, hope of glory, ability for all trials, deliverance from wrath, joy in God, eternal salvation and reign in glory through the Lord Jesus Christ. But now, as free grace in the justification of a sinner might be supposed to set aside the necessity of obedience to God, the apostle proceeds in the sixth and seventh chapters to prove, that so far from this being the case, his



ROME, FROM ST. NICHOLAS. [ROMANS, i.]—The Church of San Nicolo di Tolentine stands in the grounds of the villa Massimo Rignano, the site of the famous gardens of Sallust. After the death of Sallust, this place was purchased for the emperor, and was a favorite place of abode with Aurelian. The view of Rome we have in the above picture is modern. And one thing is to be remembered in looking at modern Rome—that, while it is a splendidly built city, it does not begin to compare with the magnificent Rome of the Cæsars St. Paul saw. So strong and massive was the Rome of Nero that many parts of it have defied all the changes of time, and stand out as the most splendid structures to be found in the modern city One never tires of looking over Rome from the tops of her hills There is infinite interest about the city

doctrine establishes the only sufficient grounds of a cheerful, loving, and holy obedience. This foundation is union with the Redeemer, through that faith by which the believer is justified. Whereas the law, instead of sanctifying, operates by its restraints to stimulate the corruptions of the human heart, and rouses them into action; while, at the same time, it condemns all who are under it. But, through their union with Christ, believers are delivered from the law; and being under grace, which produces love, they are enabled to bring forth fruit acceptable to God. The law, however, is holy, just, and good, and is employed by the Spirit of God to discover the nature and extent of sin in the heart, and thereby to demonstrate the value of the remedy by which this disease is to be healed. As a general conclusion, the believer's entire freedom from condemnation, through union with his glorious Head, and his consequent sanctification, are both asserted in the eighth chapter,—effects, neither of which could ever have been accomplished by the law. The doctrine of God's sovereignty occupies the greater part of the ninth chapter; in the end of which, and throughout the tenth, the error of the Jews in seeking righteousness by the law, and refusing the righteousness which is by faith, is clearly exhibited. After which he propounds the freeness of salvation through the Redeemer, and the certainty that all who accept it shall be saved. And since faith comes by hearing, and hearing by the Word of God, the necessity of preaching the gospel to the Gentiles is inferred and asserted. In the eleventh chapter the doctrine of election is resumed, and affirmed to be wholly of grace. Upon which is founded a most consolatory view of the issue of the present dispensation, in the final ingathering of the Jews with the fulness of the Gentile nations. He then proceeds to vindicate the providence of God, both toward Jews and Gentiles; showing that God was acting upon a plan which would finally issue in the fullest manifestations of the divine attributes of wisdom, justice, and mercy. While, as it were, lost in the height and depth, and length and breadth of his subject, the apostle prostrates himself in humble adoration, and summons all to join him in ascribing the glory of salvation to God alone! As the natural result of correct views of God's providence and grace, the apostle, in the twelfth chapter, proceeds to inculcate the moral duties of the Christian life. These he founds on the mercies of God through Jesus Christ, and sums up in two points,—the body for a sacrifice, the spirit for renewal. And here it may be proper to observe that, as in the visible world, we infer that nothing short of divine wisdom and power could have produced the heavens, Ps. 19. 1, so nothing short of divine inspiration could have produced the morality of the Scriptures. The whole array of philosophers can produce no such gem of morality as the twelfth chapter of this epistle. So many ideas in so few words are nowhere, unless in Scripture, again to be found. Paul was either the prince of all philosophers, or he was inspired. Philosophers will not acknowledge the first point; in denying it, however, they establish the second. He was inspired; and the superiority of his moral system to all that unassisted reason could produce, or human depravity tolerate, furnishes an internal evidence to the fact that infidelity, if it could reason, could neither gainsay nor resist. In the thirteenth chapter the apostle proceeds to inculcate the political relations and duties of Christians. They are subjects of a kingdom which is 'not of this world,' and lest they should conclude that they are, therefore, not also subject to the kingdoms which are 'of this world,' he inculcates obedience, in things lawful before God, to 'the powers that be,' without any distinction whatsoever as to mere forms of government. In the fourteenth, and to the thirteenth verse of the fifteenth chapter, he inculcates the duty of mutual forbearance among Christians, in relation to things indifferent; such as observance of days, with abstinence from, or use of, certain meats. These were subjects of keen and irritating discussion in the days of the apostle, though the questions concerning them may now, for a time, have gone to rest; but other things equally indifferent may arise, and have arisen, to occupy their room, and the doctrine of forbearance inculcated by the apostle may still find ample room for its patient and charitable exercise. In the succeeding portion of the fifteenth chapter he offers up earnest prayer for the believers at Rome, recounts his apostolic labours, and declares his purpose and hope of visiting them in due time. And in chapter sixteenth, he concludes with sundry personal notices, with salutary warnings against divisions, and earnest commendations to the grace of God. *C.*

We have internal evidence both of the date of this epistle, and of the place where it was written. In ch. 15. 25 Paul says, 'But now I go unto Jerusalem to minister unto the saints.' From 1 Co. 16. 1 we learn that the contribution to which he refers was given by the church at Corinth; and from Ac. 24. 17 we learn that Paul with others went from Corinth to Jerusalem, bearing the offerings. In ch. 16. 1 Paul mentions *Cenchrea*, the port of Corinth. In ver. 23 of the same chapter he mentions Gaius, *his host*, who was a native of Corinth, 1 Co. 1. 14, and Erastus, 'the chamberlain *of the city*.' It appears, therefore, that the epistle was written from Corinth, when Paul was about to leave that city for Jerusalem, in the spring of A.D. 58. *P.*]

CHAPTER I.

1 *Paul commendeth his calling to the Romans,* 9 *and his desire to come to them.* 16 *What his gospel is, and the righteousness which it showeth.* 18 *God is angry with all manner of sin.* 21 *What were the sins of the Gentiles.*

PAUL,[a] [b]a servant of Jesus Christ, [c]called *to be* an apostle,[1] separated unto the gospel of God,

2 (Which[d] he had promised afore by his prophets in the holy scriptures,)

3 Concerning his Son Jesus Christ our Lord, which was made [e]of the seed of David according [g]to the flesh;

4 And declared[2] *to be* [h]the Son of God [i]with power, according to the spirit of holiness, by the resurrection from the dead:

5 By whom [j]we have received grace and apostleship, [k]for obedience to the faith[3] among all nations, for his name:

[a] ch.16.26.Ac.6.7,9.15; 26.17,18; 13.46; 22.21; 28.28; ch.11.13; 15.16,19.2 Co.10.4,5.Ga.1.16.1 Ti.2.7.2 Ti.1.11.Col.1.6,23.Mat.28.19.Mar.16.15,16.ch.3.29,30.2 Th.1.12.

A.M. cir. 4064. A.D. cir. 60.

CHAP. I.

[a] Ac. ix. xxii. xxvi. Ga. 1. 13–23. Phi. 3. 5, 6.

[b] Ac. 27. 23. Phi. 1. 1. Ja. 1. 1. 2 Pe. 1. 1. Jude 1. ver. 9. Ep. 4. 1.

[c] He. 5. 4. Ac. 9. 15; 13. 2, 3; 22. 14, 21; 26. 16–18. 1 Co. 1. 1; 9. 1, 2. 2 Co. 1. 1; 11. 5; 12. 11, 12. Ga. 1. 1, 15. Ep. 1. 1; 3. 8. Col. 1. 1. 1 Ti. 1. 1, 12; 2. 7. 2 Ti. 1. 1. Tit. 1. 1. ch. 11. 13.

[1] See note [*] below.

[d] Lu. 2. 10, 11. ver. 9. Ac. 20. 24.

[e] Ga. 3. 8. Ge. 3. 15; 12. 3; 22. 18; 26. 4; 49. 10. De. 18. 15–18. 2 Sa. 7. 12. Ps. 132. 11; 89. 36. Is. 4. 2; 7. 14; 9. 6, 7; 40. 9. Je. 33. 5, 6, 15, 16; 31. 22. Eze. 34. 23, 29; 37. 24. Da. 9. 24. Mi. 7. 20. See Lu. 24. 27, 44. Ac. 10. 43.

[g] Mat. 1. 1; 9. 27; 12. 23. Lu. 1. 32, 69; 2. 5, 6. Ac. 2. 30; 13. 23. 2 Ti. 2. 8.

2 Or, *determined.*

[h] Ps. 2. 7. Jn. 10. 30. Ac. 2. 22; 13. 32–34. He. 1. 5; 5. 5. Mat. 3. 17; 17. 5; Re. 1. 18.

[i] 2 Co. 13. 4. 1 Ti. 3. 16. 1 Pe. 3. 18. He. 9. 14. Jn. 10. 18; 5. 26. Ac. 17. 31.

[j] ch. 12. 3; 15. 15, 16. 2 Co. 3. 6. Ga. 2. 9. Ep. 3. 2, 7, 8. 1 Co. 15. 10. 1 Ti. 1. 12. Jn. 1. 16.

3 Or, *to the obedience of faith.*

* 'Called an apostle,' or 'a called apostle'—an apostle not appointed in the usual way, having been a follower of Christ; but one specially called by a divine miraculous power.—*P.*

[k] 1 Co. 1. 2, 9. He. 3. 1. 1 Pe. 2. 9. 2 Ti. 1. 9. ch. 8. 28, 30. 2 Pe. 1. 3, 10. 1 Th. 4. 7. ch. 9. 24. Phi. 3. 14.

[m] 1 Jn. 3. 1; 4. 9, 10, 19. 1 Co. 1. 2. Ep. 1. 1. Re. 17. 14.

[o] 1 Co. 1. 3. 2 Pe. 1. 2. 2 Co. 1. 2. Ga. 1. 3. Ep. 1. 2. Phi. 1. 2. Col. 1. 2. 1 Th. 1. 1. 2 Th. 1. 2. 1 Ti. 1. 2. 2 Ti. 1. 2. Tit. 1. 4.

[p] 1 Co. 1. 4. Ep. 1. 16. Phi. 1. 3, 5. Col. 1. 3. 1 Th. 1. 2. 2 Th. 1. 3. 2 Ti. 1. 3. Phile. 4, 5.

[q] He. 13. 15. Ep. 5. 20. 1 Pe. 2. 5.

[r] ch. 16. 19. 1 Th. 1. 8. 2 Jn. 4. with Lu. 2. 1.

[s] ch. 9. 1. Job 16. 19. 2 Co. 1. 23; 11. 31. Ga. 1. 20. Phi. 1. 8. 1 Th. 2. 5, 10.

[t] Ac. 27. 23. Jn. 4. 23. Phi. 3. 3. 1 Co. 15. 10. 2 Ti. 4. 2.

4 Or, *in.*

[u] 2 Ti. 1. 3. Col. 1. 3. 1 Sa. 12. 23. 1 Th. 5. 17. Phi. 4. 6. 2 Th. 1. 11.

[v] ch. 15. 23, 32. 1 Th. 3. 10; 2. 17. Ja. 4. 15.

[x] ver. 12, 15. 1 Th. 3. 2. 1 Pe. 5. 10; 2. 1, 2. 2 Pe. 1. 12; 3. 17, 18. Ep. 4. 12, 13. ch. 15. 1, 23, 29, 32.

6 Among whom are ye also the [l]called of Jesus Christ:

7 To all that be in Rome, [m]beloved of God, called *to be* saints: [o]Grace to you, and peace, from God our Father, and the Lord Jesus Christ.

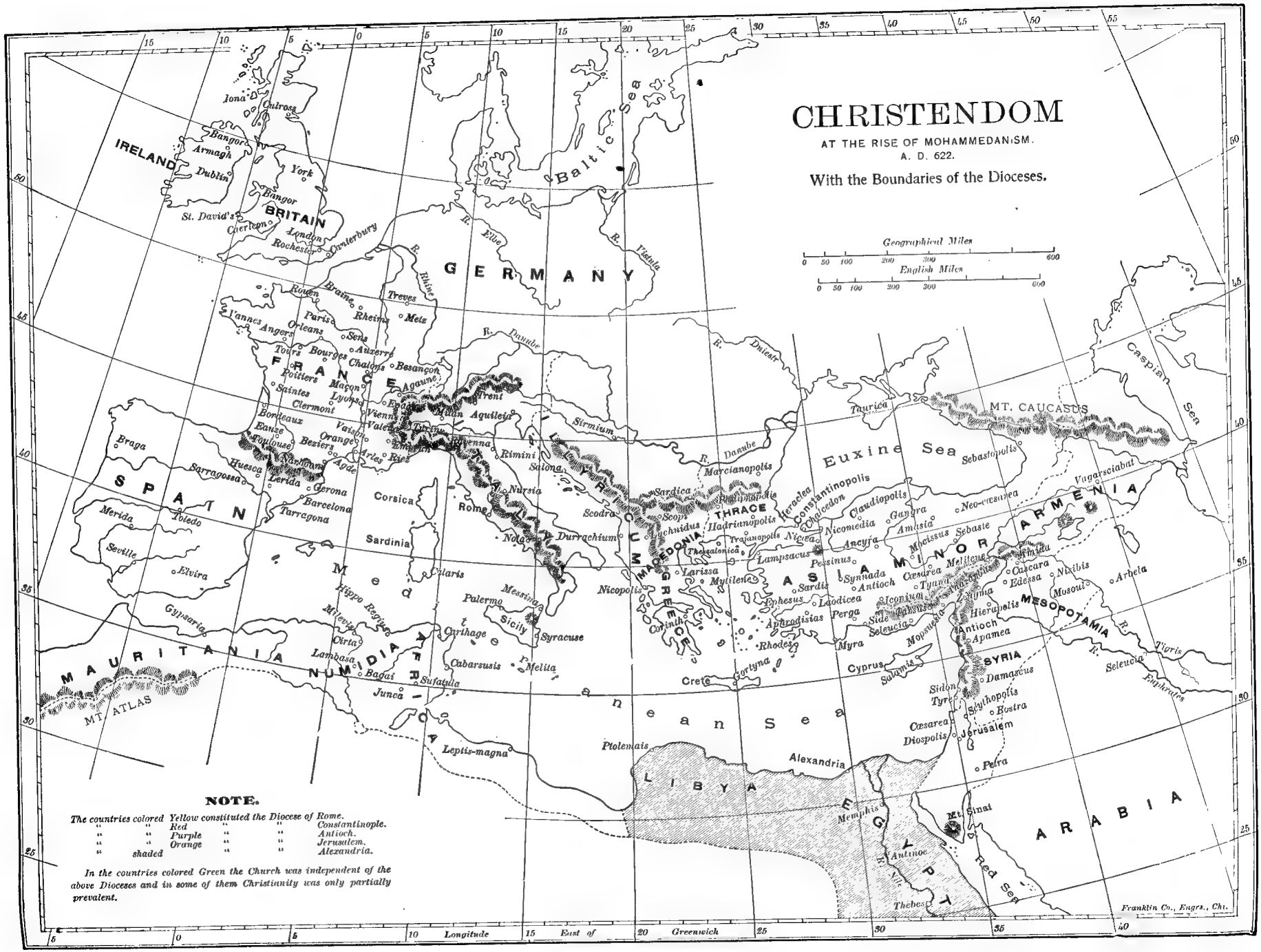
8 First, [p]I thank my God [q]through Jesus Christ for you all, [r]that your faith is spoken of throughout the whole world.

9 For [s]God is my witness, whom [t]I serve with[4] my spirit in the gospel of his Son, [u]that without ceasing I make mention of you always in my prayers;

10 Making request, [v]if by any means now at length I might have a prosperous journey by the will of God to come unto you.

11 For[x] I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

CHAPTER I. Ver. 1. I, Paul, who was formerly a bitter enemy of Christianity, and a furious persecutor of its professors, being now graciously honoured to be an obedient and devoted servant of Jesus Christ, the only Saviour of sinful men; converted by his wonderful grace; and by his immediate authority, since his exaltation to heaven, appointed one of his distinguished messengers for founding his gospel church, particularly among the Gentiles; and, in consequence of God's choice of me in his divine wisdom, separated and furnished by him;—and by my own voluntary act devoted to publish his intimations of his mind and will concerning the free, the rich, and eternal salvation of Jews and Gentiles through Christ. 2. (Which gracious tidings and offers of mercy and deliverance, though but lately published, in all the light, grace, and glory thereof, are no new contrivance of men, but are wholly of God, who, in former ages, gave manifold hints of them by his inspired prophets, and in his holy and sanctifying oracles; and promised that they should be more fully and plainly revealed in due time. 3. And which especially reveal, hold forth, and offer to men, Jesus Christ, his eternal and only begotten Son, and our only anointed Saviour, and Lord of our faith, worship, and obedience, who, with respect to his human nature or fleshly descent, is, according to the promises, sprung from David, the renowned favourite of God and king of Israel. 4. And as to his divine, absolutely spiritual, and infinitely holy nature, is constantly avowed, openly proclaimed, and convincingly demonstrated, to be the only begotten Son of God, by the resurrection of his dead body through his own power, and the power of the Holy Ghost, to a glorious state of immortality. 5. Through whose merits and intercession, and by whose free gift, I and others have been graciously enriched with special communications of divine favour, saving graces, and ministerial gifts, and honoured with an apostolic office, that, through our labours, multitudes of all nations, Gentiles as well as Jews, might be made obediently to give up their understandings, consciences, and wills to the authority of God, in believing on and receiving his Son, and spiritually and holily



NOTE.

The countries colored Yellow constituted the Diocese of Rome.
" " Red " " Constantinople.
" " Purple " " Antioch.
" " Orange " " Jerusalem.
" shaded " " Alexandria.

In the countries colored Green the Church was independent of the above Dioceses and in some of them Christianity was only partially prevalent.

12 That is, [y]that I may be comforted together with[5] you by [z]the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that [a]oftentimes I purposed to come unto you, (but was let hitherto,) that I might have[b] some fruit among[6] you also, [c]even as among other Gentiles.

14 I[d] am debtor both to the Greeks and to the barbarians, both to the wise and to the unwise.

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

16 For [e]I am not ashamed of the [f]gospel of Christ:[7] for it is [h]the power of God unto salvation, to every one that believeth; to [i]the Jew first, and also to the Greek.

A.M. cir. 4064. A.D. cir. 60.

y 3 Jn. 3. ch. 15. 32. Phi.2.18.
5 Or, *in*.
z Tit.1.4.2 Pe.1.1.
a ch. 15.23,22. 1 Th. 2. 18, or Ac. 16.6,7; 19. 21.
b Jn.15.8.Col.1.6,10. Phi.4.17;1.11.
6 Or, *in*.
c ch.15.18,19.1 Co.4. 15.Ac.xiii.–xix.
d 1 Co.9.16–22.2 Co. 11.28,29. Ac.9.15; 13.2; 22.21;26.17,18. 1 Co. 1. 24.Col.3.11.
e Ps. 40.9,10. 2 Ti. 1. 8.1 Co.1.23.24;2.2;9.16. Mar.8.38.Ac.5.41.

A.M. cir. 4064. A.D. cir. 60.

7 This expression seems,as Alford says, to be suggested and called forth by the mention of Rome. The pomp, the pride, the philosophy, the learning of the capital of the world could not make Paul feel ashamed of Christ's gospel. Whatever the opinion of men might be regarding the gospel, he knew that it was the 'power of God unto salvation.' —*P.*

f 2Co.2.12.Col.1.27.Lu.2.10,11.He.2.3. *h* Je.23.29.1 Co.1.18,24;15.2. 2Co.10.4,5.Tit.2.11,12. Ac.13.26.Mar.16.15,16.Ep.1.13.ch.10.4,10,17.Ps.110.2. *i* ch.2.9,10.Ac.3.26;13.46;28.28.ch.9.24.

obeying his commandments, that hereby all his perfections might be glorified to the highest in their eternal salvation. 6. Among which highly favoured multitude, ye, who dwell in the chief city of the Gentile world, have, by the grace and power of Christ, been called even to the knowledge, faith, and fellowship of the gospel.) 7. To you therefore, as objects of my particular care, as the apostle of the Gentiles, and as manifested, by the effects of the gospel upon you, to be objects of God's special love, and not only reputed to be, but by your divine calling rendered holy in your qualities, tempers, and conversation, I, in an earnest and affectionate manner, wish, and authoritatively declare, that the riches of divine grace shall abound, and be delightfully manifested, in your receiving freely and extensively all manner of peace, prosperity, and blessings, from God, as our living God and Father, as the original spring and designer of them; and from the Lord Jesus Christ, as the only Mediator, who secured them by his blood, and conveys them by his Spirit. 8. As what I hear of the work of God among you is great matter of gladness to my soul, though a stranger to you, I cannot forbear offering up the most hearty praises and thanksgivings on your behalf to your and my gracious God, through Jesus Christ as our only Mediator, that your ready reception of the gospel, and your remarkable faith in Christ, manifested by the good fruits of it, notwithstanding the manifold temptations and great opposition you meet with, are spoken of with religious wonder and joy, and with high commendations, among all the churches in the Roman empire. 9. And I can solemnly appeal to that all-seeing and heart-searching God, whom I serve, not in mere outward appearance, or with bodily labours, but, as renewed by his grace, sincerely, affectionately, faithfully, and with full bent of my heart, in publishing, maintaining, recommending, and enforcing the glorious gospel of salvation, of which his Son is the subject and author—that, in my stated and occasional addresses to him, in a particular manner, I plead that may ye be more and more abundantly filled with all the gifts and graces of his Spirit. 10. And I often entreat that, if it be for his own glory and your spiritual advantage, he would by his providence remove all hindrances out of the way, and give me a safe and favourable opportunity of coming to and personally conversing with you; 11. That, by his blessing upon my instructions, some of you may be furnished with ministerial gifts, and all of you confirmed in the doctrines of the gospel and in your most holy faith, in opposition to all the temptations which you meet with from Satan, seducers, or persecutors; 12. That you and I may rejoice together in the love of God manifested toward us, and in affectionately expressing our mutual love to each other; and may be delightfully satisfied in comparing our spiritual experiences, which manifest the same faith wrought by God in both you and me.— 13. Now, my dear brethren in Christ, think not these words are mere compliment, or only expressive of a present blaze of affection; for I have long and often seriously intended and endeavoured to visit you, in order that among you, as well as among other Gentiles, I might be useful in the conversion and edification of many souls; but I have been hitherto hindered by opposition, hardships, or necessary services in other places. 14. For, having freely received my apostolic office and qualifications for it, I look on myself obliged, in point of duty and gratitude, to improve them, as the Lord shall enable me, for the spiritual advantage of my fellow-sinners of mankind, Jews or Gentiles, polite or rude, learned or unlearned, sagacious or stupid. 15. And gladly would I hazard my reputation, ease, or even my life, to preach to you at Rome the blessed tidings of salvation through Jesus Christ, in the face of all possible opposition, contempt, and danger, as I have already done at Antioch, Philippi, Thessalonica, Athens, and Corinth. 16. For however great men or others may contemn and set themselves against the gospel, on account of the debasement of its author and principal subject, and of the meanness of such as profess it; or of the artless dress or sublimity of its doctrines, and their contrariety to their own lusts and prejudices; and however they may reproach and ridicule me for espousing and publishing it, I account it my highest honour to avow, preach, and defend it as an illustrious scheme, in which the glory of all the divine perfections is brightly displayed; and which God, by spiritual application of it to men's hearts, renders powerful for their conversion and eternal salvation, be of what nation or rank they will. 17. For in it the transcendently excellent obedience and sufferings of the Son of God in our nature, which God appointed, provided, approves, accepts, gladly for sinful men, for their full and complete justification to eternal life, is clearly revealed, exhibited, and offered, on the ground of God's faithful testimony, to be received by a living active faith, whether weak or strong, or among Jews or Gentiles. And thus, as the prophet Habakkuk hinted, men become righteous, and live for ever, not by their own good works, but by believing in and receiving Christ.—18. And indeed it is impossible for either Jews or Gentiles to obtain pardon or justification by any other method; for, to begin with the Gentiles, though God has not favoured them with his inspired oracles, he has, in the awful events of his providence, and by the inward convictions of their consciences, warned them that his just and holy nature determines him to punish all their iniquity, whether immediately against himself or against their fellow-creatures; especially as they wickedly and unrighteously stifle, confine, and suppress whatever notions of right and wrong they have, and will not act according to them. 19, 20. For by the light of reason in their souls, and the works of creation and providence thereby discerned, God has given them such plain manifestations of his infinite perfections, absolute eternity, almighty power, supreme dominion, unbounded wisdom, holiness, justice, goodness, and truth, as renders their contempt of him, and rebellion against him, altogether inexcusable. 21, 22. For when they could not but have some discernment of his being and attributes, they neither conceived of him, nor worshipped him answerably thereto, nor were thankful for the knowledge which they had, or the benefits which they received, but indulged their own groundless and pernicious fancies concerning his nature and the worship due to him, till, through the depravity of their wills and affections, their inconsiderate minds became infatuated with ignorance and error; so that they, and especially their Greek philosophers, amidst the highest pretences to uncommon learning and wisdom, became really stupid and senseless in everything pertaining to God and his service. 23. And under the influence of this wilful blindness and depravity of their minds, they debased his honour, in ascribing godhead to the most mutable, perishing, and contemptible creatures, and in representing him by such creatures, as if he had been of the same corporeal and contemptible form. 24–27. To punish their thus setting up false objects of worship, and representing him in so unjust, false, and shameless a manner, and regarding and worshipping the basest of creatures more than himself, God, their infinitely glorious and blessed Creator, Preserver, and Governor, in his righteous judgment, withdrew his abused light and restraints, left them to themselves, and gave them up to their own vicious inclinations, which hurried them, both men and women, into such shocking, lustful, disgraceful, and unnatural abuse of their bodies, as cannot be thought of or mentioned without shame and horror. 28. And because, out of mere enmity against God, they refused to retain, cultivate, or improve what just notions of him they had, or to search after the knowledge of or fellowship with him, he, in righteous judgment, delivered them up as persons disapproved and rejected, to their own careless, undiscerning, and disaffected mind, till, under its darkening and malignant influence, they committed the most unnatural, injurious, dishonourable, and detestable enormities. 29. Inwardly filled with the most wicked and abominable inclinations, they abounded in every sinful practice; they abandoned themselves to every form of uncleanness, fornication, adultery, incest, and unnatural lust; to a base and devilish malignity of temper, doing mischief for mischief's sake; to an eager and insatiable desire after earthly enjoyments; and, together with an inclination to, and doing of, injuries out of mere malice, they no less abandoned themselves to an envious grudging and repining at the welfare or prosperity of others; to an unjust, wilful, illegal, malicious, or wanton destroying of men's lives; to strifes, contentions, and quarrellings; to overreach, defraud, and impose on their neighbours by subtle contrivances and falsehoods; to a habitual practice and custom of doing evil to all around them; and to defame others by sly and artful methods, or under pretences of pity and friendship; 30. Or openly to slander them behind their backs, or while they could not vindicate themselves. —They were also stated and open enemies to the authority, justice, holiness, laws, and government of God, as contrary to their beloved vices; and revilers of men, or outrageous, insolent, or vexatious in their words and deeds towards them. Puffed up with a conceit of their own attainments and enjoyments, they vainly pretended to more than they really had. Not contented with common methods of sinning, they industriously contrived new forms of wickedness; and behaved perversely, disrespectfully, and undutifully to their parents, paying no regard to their authority, counsels, warnings, or commands. 31. Amidst all their skill in doing evil, they behaved like persons destitute of common sense, reason, or conscience, in everything religious or moral. They were so perfidious that no promises, contracts, oaths, or engagements, to God or men, could hold them; they had quite defaced or extirpated the common sentiments of humanity towards their fellow-creatures, parents or children. If once offended, they could never be reconciled on the most reasonable terms. And instead of pitying and relieving the miserable, they delighted in cruelty and oppression. 32. And what exceedingly aggravates their complicated and atrocious wickedness, is, that though the light of nature, their own consciences, and the dictates of their philosophers, teach them that such vices expose them to the just disfavour of God, they not only continue and abound in the practice thereof, but even encourage, abet, and delight in such as dare to be as wicked as themselves.

Ver. 1. *Separated.* Selected and appointed, Ac. 13. 2; Ga. 1. 15. Separated from Judaism as taught by the Pharisees: from his dearest kindred, who now held him an apostate; from the world, with all its pleasures, hopes, and honours; and set apart to the propagation of 'the truth as it is in Jesus.' *C.*

Ver. 4. *The Spirit of holiness.* Not the *Holy Spirit*, but the *Divine Spirit*; or, in other words, the *divine nature* of our Lord, which is here placed in contrast to 'the flesh.' In his human nature he was Son of David; in his divine nature he was Son of God; and he was shown—proved to be 'the Son of God with power,' by the fact that he rose from the dead. He laid down his life and took it again, and thereby manifested his divinity. *P.*

Ver. 5. '*We* have received.' Paul speaks of himself only, as in 1 Th. 2. 17, 18, using the plural—a practice not uncommon with writers.—*For obedience*, &c. 'In order to produce, or bring about, obedience to the faith among all nations.' This was the grand object of his apostolic calling and mission. *P.*

Ver. 17. *Righteousness of God.* The word here translated 'righteousness' is the same as in ch. 3. 21, 22; 4 3, 6, 9, 11, 13; 5. 17; 10. 3, 4, 5, 6, &c., and may be translated either 'justice' or 'righteousness.' When the subject relates to *administration* of the law, it must be translated 'justice;' when it implies *obedience* to the law, 'righteousness.' The phrase 'righteousness of God' forms the key to Paul's epistles—indeed to the whole gospel. Wherefore, the following definitions are selected, as presenting a brief review of the minds of several distinguished expositors, ancient and modern:—'God's attribute of justice' (*Origen*). 'The divine clemency' (*Chrysostom*). 'The justice or rectitude of the divine nature—a system of morality—a pure scheme of morality,

17 For therein is the [j]righteousness of God revealed [k]from faith to faith:[8] as it is written, The[l] just shall live by faith.

18 For [m]the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who [n]hold[9] the truth in unrighteousness;[1]

19 Because[p] that which may be known of God is manifest in[2] them; [q]for God hath showed *it* unto them.

20 For[r] the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are[3] without[s] excuse.

21 Because that, when they knew God, they glorified *him* not as God, [t]neither were thankful; [u]but became vain in their imaginations, and their foolish heart was darkened:

22 Professing[v] themselves to be wise, they became fools,

23 And[x] changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

A.M. cir. 4064.
A.D. cir. 60.

j ch.3.21–26;5.15–21; 10.3,4.2Co.5.21. Phi.3. 9.2 Pe.1.1.2Co.3.9.

k Ps.84.7. 2Co.3.18. Re.22.11.

8 Rather, 'by faith to faith,' as the same word is translated in the same verse. The meaning then is, the righteousness which is by faith; that is, received by faith, is revealed to faith, in order to life and justification.—*C.*

l Hab.2.4.He.10.38. Ga.2.20;3.11. ch.5.1,2. Ac.10.43. 2Co.1.24;5. 7.He.11.6,7.

m Ep.5.6. Ge. 6. 5–7; 19.13,24. Ex.15.7. Is.3. 10, 11. Eze. 18. 4. ch.2. 8,9.

n Jn.12.42. Lu.12.47. Job24.13. Jn.3.19. ver. 28.

9 *Hold.* Imprison, repress, bridle in the truth.—*C.*

1 See note * below.

o Ac.14.17;17.24–30. ch.2.15;ver.20.

2 Or, *to.*

p Jn.1.9.

q Ps.19.1–6; 148.3–6. Ac.14.17;17.24,27.

3 Or, *that they may be.*

r Lu.12. 47. ver. 18, 21; ch. 2.14,15. Job 24. 13,Jn.3.19.

s With Ac.14. 17.Ps. 106.13.2 Ti.3.2.

t De. 28.28,29; 29.4. 2 Ki.17.15. Je.2.5.1 Co. 3. 20; 1.20,21. Ep.4.17, 18 1 Th.4.7.

u Je.8.8,9;10.14.1Co. 1.19–22. Pr.25.14;26.12, 16,ch.11.25.

x De. 4. 15–18. 2 Ki. 17.10,29. Ps.106.20. Is. 40. 17, 18, 26. Je. 2. 11. Eze. 8. 10. 1 Co. 12.2. 1 Th.1.9.1 Pe.3.4.

* 'Who hinder or repress the truth in unrighteousness'—who know the truth intellectually, who acknowledge its reforming character; but yet who, through love of sin, prevent that truth from producing its legitimate influence upon their lives.—*P.*

A.M. cir. 4064.
A.D. cir. 60.

y De.29.4. Ps. 81.12, 13. Ac. 7.42; 14. 16; 17. 29, 30.1 Co.6.15,18. Ep. 4.14,19.1 Th.4.5. 2 Th. 2.11.1 Pe.4.3.

4 This is a *judicial act* upon the part of the great moral Governor of the universe. Opportunities of grace were given them, these were despised, and God as a righteous punishment left them to follow their own evil courses.—*P.*

z ver.18–21, with 23. Is.44.20. Am.2.4. Hab. 2. 18. Je.10. 8,14,15; 13. 25. Jon.2.8. Ps.115.4–8. 1 Th.1.9.

5 Or, *rather.*

a ch. 9.5. 2 Co.11.31. 1 Ti.1.11,17;6.15.

b ver.24. Le.18.22,23. Ep.5.12. Jude 7,10. Ge. 19. 5. Ju. 19.22. 1 Co.6. 9.

c ver.18,21. Jn.12.42. Lu. 12. 47. Job 24. 13. Jn.3.19.

6 Or, *to acknowledge.*

7 Or, *a mind void of judgment.*

d Je.17.9. ch. 8. 7, 8. Mat.15.19;12.35. Mar. 7.20–23. Ep.2.1–3,12; 4. 18,19. Tit.3.3. 1 Pe.4.3. 1 Co. 6. 9, 10. Ga.5.19–21. Ep. 5. 3. 2 Ti.3.2–4. Is.v.iix.Je.ix.Eze.viii. xvi.xxii.xxiii. Mi.ii.iii. vii.,&c.

24 Wherefore[y] God also gave them up[4] to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

25 Who [z]changed the truth of God into a lie, and worshipped and served the creature more[5] than the Creator, who is [a]blessed for ever. Amen.

26 For this cause [b]God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

27 And likewise also the men, [c]leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

28 And [c]even as they did not like to [6]retain God in *their* knowledge, God gave them over to a reprobate mind,[7] to do those things which are not convenient;

29 Being[d] filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

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truly of God' (*Campbell*). 'A righteousness belonging to faith, and not that conveyed and received by faith. Because God has enjoined faith as the righteousness he will count to sinners, and will accept and reward it as righteousness' (*Macknight*). 'God's method of justification' (*Newcome*). 'God's method of constituting men righteous, though in fact they are criminal, and obnoxious to punishment' (*R. Watson*). 'Not the essential righteousness of God's nature, but the manner of becoming righteous which God has appointed and exhibited in the gospel—the method which God has contrived and proposed for becoming righteous, by believing his testimony, and casting ourselves on his mercy' (*Doddridge*). Now, it is of the highest importance that every Christian should be aware of the insufficiency of these several definitions, but especially of the two latter, because they constitute the staple of a large amount of popular theology, and the doctrine which they would eventually overturn is that by which, as Luther truly declared, the church of God must either stand or fall. And surely it will be admitted that if such arbitrary modes of definition were followed out with other words and phrases, the Scriptures would be deprived of all certain meaning. For if 'the righteousness of God' do not mean simply his 'righteousness,' but merely 'a manner or method in which he renders believers righteous,' then the love, the mercy, the grace, the truth, the justice of God, do not mean those very attributes as essential to God, but so many methods or manners of their exercise. In fact, such arbitrary definition outrages the first principle of all interpretation, which ever must be, to search out the meaning of words or phrases, not in the judgment of the expositor, but in the use and wont of the author. Accordingly the phrase 'righteousness of God,' if thus sought, by comparing Ro. 1. 17 with 5. 19, will be found to mean—'the obedience of one,' by which 'many are made righteous;' that righteousness or obedience to the law, taken in its requirements and penalty, which has been yielded to it by our Lord Jesus Christ. This is indeed 'the righteousness of God,' for it has been provided of God (He. 5. 10; Job 33. 24; Mat. 20. 28), and, from first to last, has been effected by his Son, who is 'the mighty God, the Father of eternity' (*Haldane*)—'God manifest in the flesh,' who being, as the incarnate WORD (Jn. 1. 1, 14), 'made under the law' (Ga. 4. 4), 'became obedient unto death' (Phi. 2. 8)—death, the penalty of a broken law, inclusive; and thus 'brought in an everlasting righteousness' (Da. 9. 24), which is 'unto all (as a gift, Ro. 3. 22; 5. 17), and upon all (as a garment (Is. 61. 10) who believe' in his name for justification of life. *C.*

Ver. 23. The apostle justly represents idolatry as the root of all abominable immoralities; indeed the heathen deities ever have been at once the examples and patrons of licentiousness. See ver. 28. *C.*

Ver. 28. *A reprobate mind.* A mind judicially condemned to be given up to itself, and, consequently, blinded by its own imaginations, and hardened by its own habits. *C.*

Ver. 30. *Inventors of evil things.* Such as the 'inventors' of the orgies of Bacchus, the horrors of the arena, the mysteries of Ceres, in ancient times; with the debasing cruelties of the cockpit, the abominations of the theatre, the ruinous fascinations of the gaming-table, and such like, among the moderns. *C.*

Ver. 31. *Without understanding.* He does not deny them high intellectual cultivation and acquirement, for that they possessed, as their arts, sciences, and literature will witness; but he pronounces them 'stupid' concerning God, the knowledge of whom is the only genuine wisdom. *C.*

REFLECTIONS.—What a great, a full, a suitable Saviour is God in our nature! For the only begotten Son of God is clearly manifested in our promised, our risen Redeemer. And blessings of grace and glory proceed from him equally as from his Father. How ancient, how excellent, is that gospel which exhibits him and his fulness to us sinful men! While he is its author and subject, its great design is to bring both Jews and Gentiles everywhere to faith in and obedience to him. Therein his grace, as our hope, is revealed and bestowed, and thereby men are led to Jesus Christ. And marvellous is their honour, and great their happiness, who share its saving effects. It is delightful and edifying to hear of the remarkable grace and holiness of others, and for Christians to communicate their spiritual experiences one to another. Inexpressible is the honour to be divinely called, qualified, diligent, and successful ministers of Christ. And indispensable is their obligation to a faithful, bold, and laborious preaching of the gospel. Nor ought any opposition or contempt from men to render them ashamed of their work. God's existence and perfections are manifestly marked in his works all around and in us. And inexcusable then is our rebellion against him, or stifling the natural intimations which he has given us of himself. But, alas! what monsters men become when left to themselves, and abandoned to their own hearts' lusts! There is nothing too absurd for them to intend, or too idolatrous, brutish, unnatural, or shocking for them to practise. And diabolical is their temper who can take pleasure in wickedness for itself.—Great is the mercy to have the wickedness of our heart restrained, and especially to have it subdued by God's grace. And surely it is impossible for men to whom such wickedness is natural to be justified by their own works, or by anything less than a living and active faith in Jesus Christ.

CHAPTER II. Ver. 1. Since then God has given to all men knowledge sufficient to render them inexcusable if they abandon themselves to wickedness, ye Jews, and all who are disposed to censure others, must be still more inexcusable and incapable of being justified by your own works; for your censuring and condemning their faults is a practical condemnation of yourselves, who, notwithstanding your greater light, knowledge, and conviction, do the same things, or worse. 2. But from what we know of God's infinite holiness, equity, wisdom, and goodness, we are certain that all his threatenings, condemnations, or punishments which he will execute upon such, be of what nation, character, or rank they will, are exactly right and just, and according to the declarations which he has made, and answerable to the true state of things and eternal rule of righteousness. 3. Dare then any one of you who are endued with common sense and reason, and altogether dependent on and accountable to God for all your thoughts, words, and deeds, absurdly and injuriously imagine that you shall escape his just condemnation and wrath, when ye are so forward and dogmatical in arraigning and condemning others for crimes in which ye indulge yourselves? 4. Or, are ye so sordidly ungrateful as to slight, abuse, or pervert, not only the common bounties of his providence, but even his distinguished favours, marvellous patience, and long-suffering, as encouragements to wickedness; never seriously considering that the obligation, tendency, and design of his multiplied favours, is to overcome your obstinacy, and to make you, with grief and hatred of your sins, turn from them to God in Christ? 5. But according to the natural and wilfully contracted stubbornness and insensibility of your perverse hearts, are, by your persistence in unbelief and other wickedness, secretly preparing for yourselves the most fearful condemnation and punishment, to be inflicted in that great and terrible day of the last judgment. 6. For then God will impartially assign and distribute rewards and punishments to all mankind, Jews or Gentiles, small or great, not according to their fallible, mistaken, censorious, or self-flattering judgment, but according and in proportion to the good or evil nature or degree of every one's works. 7, 10. Bestowing immortal glory and honour, sweet harmony and delight, and perfection of blessedness in every form upon such, whether Jews or Gentiles, as, from a principle of faith in and love to Christ, have patiently persevered in good works, and earnestly sought after be adjudged according to their knowledge; but they heaping the most dreadful and tormenting, but just, punishments upon such as contentiously quarrel with his doctrines, laws, and providential dispensations; and instead of believing and practising what he has revealed to them, give up themselves willingly to a course of unbelief, hatred of him, and other like conduct. 11. For in passing the final decision, and distributing rewards and punishments in the last judgment, he will exactly and impartially proceed according to his own unerring knowledge and righteous rule of judgment, regarding none for their outward circumstances, privileges, professions, or pretences, and disregarding none for that ignorance or wickedness of which they have sincerely repented. 12. The Gentiles, who have sinned merely against the light of nature, without having the benefit of revelation to instruct and reform them, shall these great blessings of his kingdom. 8, 9. And who have contemned and rebelled against the clear light of revelation, and have refused Christ and his

30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenant breakers, without natural affection,[8] implacable, unmerciful:

32 Who[e] knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them[9] that do them.

CHAPTER II.

1 *They that sin, though they condemn it in others, cannot excuse themselves,* 6 *and much less escape the judgment of God,* 9 *whether they be Jews or Gentiles.* 14 *The Gentiles cannot escape,* 17 *nor yet the Jews,* 25 *whom their circumcision shall not profit, if they keep not the law.*

THEREFORE thou[a] art inexcusable, O man, whosoever[1] thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

2 But we are sure that [b]the judgment of God is according to truth[2] against them which commit such things.

3 And[c] thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 Or[d] despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?

5 But, [e]after thy hardness and impenitent heart, [g]treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

6 Who[h] will render to every man according to his deeds:

7 To[i] them who, by patient continuance in well-doing, seek for glory and honour and immortality, eternal life:

8 But[j] unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

A.M. cir. 4064. A.D. cir. 60.

8 Or, *unsociable.*

e ver. 18; ch. 2. 1–5, 21–23; 6. 21. Ho. 7. 3.

9 Or, *consent with them.*

CHAP. II.

a ch. 1. 18, 20, 32. 2 Sa. 12. 5–7. Mat. 7. 1–5; 23. 3. Lu. 6. 37; 14. 3. Jn. 7. 49. 1 Co. 4. 5. Ja. 3. 14, 17.

1 The apostle does not, at first, expressly name the Jews, but accurately describes them by their well-known disposition to justify themselves and despise and condemn others, Lu. 18. 19.—*C.*

b ch. 3. 4, 5; 9. 14. Ps. 96. 13; 11. 6, 7. Eze. 18. 25, 29. Lu. 12. 47. 2 Th. 1. 6–9. ver. 11, 12. Ge. 18. 25.

2 'The truth' of the law, as in the second and third commandments, in the terrible curses pronounced from Mount Ebal (De. 11. 29), with all the denunciations of Moses and the prophets, both against personal depravity and national corruptions.—*C.*

c Mat. 7. 2. Ja. 2. 13; 4. 11. Pr. 11. 21; 16. 5. Lu. 19. 22.

d ch. 9. 23. Ec. 8. 11. De. 32. 15. Is. 1. 2. Ho. 13. 6. Eze. 12. 22. Jonah 4. 2. Mat. 24. 48, 49. 2 Pe. 3. 3–9, 15. Is. 30. 18; 63. 7–10. Eze. 16. 63; 36. 31. Mat. 5. 44.

e Ex. 33. 3; 34. 9. Is. 48. 4. Zec. 7. 11, 12. 1 Ti. 4. 2. ch. 1. 28. Eze. 3. 7. Ac. 7. 51.

f Ja. 5. 3. De. 32. 34, 35. Am. 2. 16. Ec. 12. 14. ch. 9. 22.

g Ps. 62. 12. Job 34. 11. Je. 17. 10; 32. 19. Pr. 24. 12. Mat. 16. 27; 25. 34–46. ch. 14. 12. 1 Co. 3. 8. 2 Co. 5. 10. Re. 22. 12; 2. 23; 20. 12.

h Mat. 24. 13. Ga. 6. 8, 9. Re. 2. 7, 10, 11, 17, 28; 3. 5, 12, 21. Jude 20, 21. Mat. 5. 3–10; 13. 43; 25. 34–40, 46. 1 Pe. 1. 7, 13. 2 Co. 5. 1, 14, 17. 2 Ti. 4. 7, 8.

i Job 24. 13. Ho. 4. 4. 1 Ti. 6. 3, 4. 2 Ti. 3. 8. 1 Co. 11. 16. ch. 1. 18. Ga. 3. 1; 5. 7. 2 Th. 1. 8, 9; 2. 12. Lu. 26. 14–39. De. 8. 15–68. Is. 3. 11. Eze. 18. 4. Ps. 9. 17.

* *The doers of the law*—if such there be, they shall be justified—for thus saith the law, 'He that doeth these things shall live.' This again, as in ver. 7, describes a principle of judgment; but who is so self-ignorant as to claim the character!—*C.*

† A law by which they will be judged—not by which they can be justified. For every law, whether revealed or natural, is a law of condemnation, because every law has been broken.—*C.*

A.M. cir. 4064. A.D. cir. 60.

k Am. 3. 2. Lu. 12. 47, 48. 1 Pe. 4. 17. ch. 1. 16. Ac. 3. 26; 13. 46. ver. 10.

3 Gr. *Greek.*

l ver. 7. Is. 1. 19; 3. 10. Pr. 1.–iv. Ps. 34. 7–14; xxxvii. cxiii. cxxxviii. 1 Pe. 1. 7; 3. 10–13.

m Le. 19. 15. De. 10. 17; 1. 17; 16. 19. 2 Ch. 19. 7. Job 34. 10, 19. Pr. 24. 23. Ac. 10. 34. Ga. 2. 6; 6. 7, 8. Ep. 6. 9. Col. 3. 25. 1 Pe. 1. 17. 1s. 3. 10, 11. Ps. 11. 6, 7.

o Lu. 12. 47. Jn. 5. 45. ver. 14; ch. 3. 2.

p Mat. 7. 21, 24. Ja. 1. 22–25. 1 Jn. 3. 7. Jn. 13. 17. Ga. 3. 10, 12. ver. 25.

4 See note ' in first column.

q Ps. 147. 19, 20. ch. 3. 1, 2. Ac. 17. 30. Ep. 2. 12.

r 2 Co. 5. 1. 1 Co. 11. 14. Phi. 4. 8. ch. 1. 19, 20.

5 See note † in first column.

6 'The work of the law,' and not the law itself, is said to be written. The work of the law is teaching duty and condemning sin; which last department renders the legal justification of a sinner totally impossible. But that very thing which 'the law could not do,' God sent his Son to effect, Ro. 3. 20; 8. 3, 4. Ga. 3. 11, 21, 22.—*C.*

7 Or, *the conscience witnessing with them.*

8 Or, *between themselves.*

s Ge. 20. 5.

t Ps. 50. 6, 21; 96. 13; 98. 9; 7. 8; 90. 8. Ec. 3. 17; 12. 14. 1 Co. 4. 5. Mat. 6. 4, 6; 25. 31. Lu. 8. 17. Jn. 5. 22, 28; 12. 48. Ac. 10. 42; 1. 31. 2 Ti. 4. 1, 8. 1 Pe. 4. 5. 2 Co. 5. 10. ch. 1. 12. Re. 20. 11, 12.

u 2 Ti. 2. 8. 1 Ti. 1. 11. Tit. 1. 3. Ga. 1. 11. ch. 15. 16, 19; 16. 25. 1 Co. 9. 17. 1 Th. 2. 4.

9 *According to my gospel.* Not as if the gospel were constituted the universal rule of judgment; but the judgment shall be passed according to the principles laid down in that gospel which Paul preached. See especially ch. 2. 2, 6, 12; 8. 1–4, 33, 34.—*C.*

v ver. 28. Ps. 76. 1, 2; 114. 2; 135. 4; 148. 14. ch. 3. 1, 2; 9. 4, 5. Phi. 3. 5.

x Je. 7. 4. Zep. 3. 11. Is. 48. 2. Mi. 3. 11. Mat. 3. 9. Jn. 8. 33, 41. ch. 9. 4.

y Ps 147. 19, 20, with Phi. 1. 10. 2 Ti. 3. 15. De. 6. 7. Is. 38. 19.

1 Or, *triest the things that differ.*

z Is. 42. 19. Mat. 5. 14; 15. 14; 23. 16. 1 Co. 8. 1. Ga. 6. 3.

a ch. 6. 17. 2 Ti. 1. 13; 3. 5. Tit. 1. 16.

b Ps. 50. 16–21. Mat. xxiii. Lu. 11. 39–48; 4. 23. 1 Co. 9. 27.

c Je. 3. 1. Mal. 1. 6, 8, 12; 3. 8. Mat. 12. 33; 16. 4; 21. 12. Mar. 7. 18; 8. 38; 11. 15. Mat. 5. 28.

9 Tribulation and anguish, upon every soul of man that doeth evil, [k]of the Jew first, and also of the Gentile;[3]

10 But[l] glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:[3]

11 For [m]there is no respect of persons with God.

12 For[o] as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

13 (For [p]not the hearers of the law *are* just before God, but the doers of the law[4] shall be justified:

14 For when the Gentiles, [q]which have not the law, [r]do by nature the things contained in the law, these, having not the law, are a law unto themselves:[5]

15 Which show the work[6] of the law written in their hearts, [7]their conscience also bearing witness, and *their* thoughts the meanwhile[8] accusing or else [s]excusing one another;)

16 In the day when [t]God shall judge the secrets of men by Jesus Christ, according to [u]my gospel.[9]

17 Behold, [v]thou art called a Jew, and [x]restest in the law, and makest thy boast of God,

18 And[y] knowest *his* will, and approvest the things that are more excellent,[1] being instructed out of the law;

19 And[z] art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

20 An instructor of the foolish, a teacher of babes, which hast [a]the form of knowledge and of the truth in the law:

21 Thou[b] therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

22 Thou[c] that sayest a man should not com-

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salvation, shall, in proportion to the heinous nature of their crimes, come to deeper despair because having more light. 16. In that great and awful day, in which God will exactly search out not only the open acts, professions, and pretences, but even the most secret thoughts, dispositions, principles, motives, and ends of all mankind; and pass decisive, irreversible, and eternally-effective sentences upon them, by Jesus Christ his Son, and our Mediator, as is plainly declared and testified in that gospel which I preach by his revelation and appointment. 13. Since then it is not men's having or hearing the revealed law, or their perfect fulfilment of all its demands, that can justify any on that occasion, the Jews, however they boast of their own righteousness, will need an infinitely better. 14, 15. And the Gentiles, though not privileged with the revealed oracles of God, manifest, by the small remains or semblances of morality in their practice, that the law of nature, with respect to some general notions of good and evil, truth and falsehood, right and wrong, remains written in their natural rationality, and their consciences accuse, check, and reproach them when they act contrary thereto, and acquit or excuse them when they do well in any respect—a sure token that they also must have a better righteousness than their own to justify them before God.—17–20. Ye Jews pride yourselves in being the descendants of Abraham, and the professed people of God, and in having his oracles and ordinances, as if these could justify you before him. Ye boast of your profession of the true God, and his peculiar covenant relation to your people, as if these could secure you from his wrath, and entitle you to all the blessings of time and eternity. Ye pretend to understand the revelations which God has given you, and to be expert in distinguishing truth from error, and right from wrong, and to be fully acquainted with and firmly attached to the most excellent points of religion taught you by the law of Moses. In your attempts to convert the Gentiles to your religion, ye assume high-sounding titles, and presumptuously looking on them as poor, foolish, stupid, and ignorant wretches, ye pretend to be distinguished leaders, enlighteners, and masterly instructors, while ye have nothing but a merely apparent or notional knowledge of God and his laws, without any answerable practice. 21–24. Think therefore, for your conviction of the insufficiency of your own righteousness, how shamefully and inexcusably your practice contradicts your pretensions to knowledge and your instruction of others. While, according to the law, ye declaim against fraud and dishonesty in the Gentiles, ye indulge yourselves therein; while ye loudly inveigh against adultery in them, ye commit it yourselves; while ye profess a high detestation of heathenish idolatry, which ye have especially done since your return from Babylon, ye indulge yourselves in sacrilegiously robbing God of his offerings, obedience, and worship, and pretend to fulfil his law by hypocritical and imperfect performances; while ye boast of your knowledge of God's law, as your distinguished privilege, high honour, and infallible security for eternal life, ye dishonour his authority and holiness by your manifest and voluntary violations of his law.—For your notorious wickedness, committed in plain contradiction to your laws, professions, and privileges, brings a reproach on his perfections and government, word and ways, and tempts the very heathens to think or speak of him as if he allowed, encouraged, or connived at it, or could not hinder it among his own favourite people. 25–27. And with respect to circumcision, in which ye chiefly glory, and on which ye depend as your security for eternal happiness, it will indeed effectually seal and confirm God's covenant with you, if your natures be truly renewed, and ye sincerely study holiness of life, proceeding from union to and fellowship with Christ; but if ye live in your sins, your circumcision will render you no more acceptable to God than if ye were heathens. And if Gentiles, being renewed in their hearts, sincerely observe the law, they will be as highly valued by God as if they had been Jews, and will rise up in judgment against and condemn you, who, depending on your having the letter of the divine law, and being outwardly circumcised, presume to violate the obligations of the moral law. 28, 29. For it is not natural descent

Outward circumcision *will not profit.*

mit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?[2]

23 Thou[d] that makest thy boast of the law, through breaking the law[3] dishonourest thou God?

24 For[e] the name of God is blasphemed among the Gentiles through you, as it is written.

25 For[g] circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore [h]if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature, if it fulfil the law, [i]judge thee, who by the [j]letter and circumcision dost transgress the law?

28 For[k] he is not a Jew which is one outwardly; neither *is that* circumcision which is outward in the flesh:

29 But[l] he *is* a Jew which is one inwardly; and circumcision *is that* of the heart, [n]in the spirit, *and* not in the letter; [o]whose praise *is* not of men, but of God.

A.M. cir. 4064. A.D. cir. 60.

2 [2]Dost thou who abhorrest idols, rob the idol's temple?'—*P.*
d ver.17; ch.9.4; 3.27. Mat. 23.3,14,23; 19.20. Lu.18.11. ver.24; ch.7. 9.
3 See note [2] below.
e 2 Sa.12.14. Is. 52.5. Eze.36.20,23.
g ch.3.1,2; 9.4,5. Le. 26.41. Je.4.4; 6.10,14; 9. 25,26. Ac.7.51. 1 Co.7. 19. Ga.5 3,6; 6.15. Mat 8. 10, 11; 15. 28. Ac.10.34,35. ver.28, 29.
i Mat.12.41,42. Eze. 16.51,52. ver.14,15.
[2] The apostle elsewhere (Titus 2. 12) classes all graces and duties under three heads—sobriety, righteousness, and godliness—and the three opposite vices he has in ch.1 charged in detail against the Gentiles. Here, in a more condensed but not less accurate form, he charges them against the Jews:—Theft, including all unrighteousness: adultery, all intemperance: and sacrilege (robbing of temples, Ne. 13. 10 Mal.3.8), including all ungodliness; so that between them and the Gentiles 'there was no difference.'—*C.*

A.M. cir. 4064. A.D. cir. 60.

j ch.7.8. 2 Co.3.6. Tit. 1.16. 2 Ti.3.5.
k Jn. 8. 39. Re. 2. 9. Mat.3. 9. ch. 9.6–8; 14. 17. 1 Co.4.20; 8.8. Ga.5. 6; 6.15. 1 Ti.4.8.
l Phi.3.2,3. ch.14.17 Ps. 45. 13. Lu. 17. 21. 1 Co.4.20. 2 Co.4.16. Ga. 4.19. Ep.3.16. Col.1.27. 1 Pe. 3. 4. De.10.16; 30. 6. Je.4.4. Col.2.11,12.
n ch.7.6. 2 Co.3.6,7. Phi.3.3.
o 1 Co 4. 5. 2 Co. 10. 18. 1 Th.2.4. 1 Pe.3.4.

CHAP. III.

a Ec. 1. 3; 3. 19; 6.8. Da.5.14; 9.3, with ch.2. 26,28,29. Phi.3.5.

CHAPTER III.

1 The Jews' prerogative: 3 which they have not lost: 9 howbeit the law convinceth them also of sin: 20 therefore no flesh is justified by the law, 28 but all, without difference, by faith only: 31 and yet the law is not abolished.

WHAT advantage[a] then hath the Jew? or what profit *is there* of circumcision?

from Abraham, nor external covenant relation to God, nor profession of his truths, that will make a true child of Abraham; nor, in God's reckoning, is that external circumcision available to any saving purpose, which is only a mark of distinction imprinted on the body. But he is a true Israelite, one of Abraham's spiritual and believing seed, and an heir according to the promise, who, whether he be Jew or Gentile, is regenerated and sanctified in his inward nature, tempers, and disposition, and turned to God through Christ; and that is true circumcision, highly acceptable, not to carnal men, but to an all-seeing God, which consists not in any external cutting of the flesh, but in the renewing of the mind by the Holy Ghost, and purifying of the heart by faith in Christ.

Ver. 4. *Goodness.* The mercies so freely extended to the Jews, in their calling, deliverance, preservation, institutions, and settlement, De. 7. 7. *C.*

Ver. 7. This verse describes the principle of divine judgment: but to the character described no one has ever attained, save 'Jesus Christ the righteous.' Even he who, at least in his own opinion, came up to the full requirement of the law, received this for answer—'one thing thou lackest,' Mar. 10. 21. But who will dare to say, 'I lack nothing?' *C.*

Ver. 12. *Without law*—that is, without an audible or visible law.—*Shall perish.* Shall be condemned, not by a law which speaks from God, but by nature, ver. 14, or an appeal to themselves. As they have felt, desired, and judged in their own case, condemning those who injured them, so shall they be judged and condemned of God, where they have offended him. *C.*

Ver. 17–20. In these verses the apostle enumerates the advantages of the Jews. (1) They are called Jews, which, though now a name of contempt, yet contains within it the most glorious recollections and anticipations, both spiritual and temporal. (2) Having received the law in all its ordinances. (3) Having Jehovah for their God. (4) Knowing his will. (5) Discerning the superiority of right over wrong. (6) And that by means of a scriptural education, ver. 18, 'being instructed (catechised) out of the law.' (7) In being guides, lights, instructors, teachers. (8) In possessing the form or model of knowledge and truth into which they might mould themselves and their pupils. *C.*

REFLECTIONS.—It is base and criminal to condemn sin in others while we indulge it in ourselves; or to continue workers of iniquity under high professions of godliness. And desperate is their condition who harden themselves in sin from the mercies of God apprehended or experienced. Certain and awfully exact is the future judgment of men by Jesus Christ. And correspondent to their qualities and works shall be the eternal punishments or gracious rewards of men. All the means of illumination and grace which they have received will come into the account. And very unavailing is it, nay, dangerous, to have external privileges, extensive knowledge, and an orthodox profession, without real holiness in heart and life. None give a deeper stab to the cause and honour of God than they who sin against the light, and prove false to their profession.—What a rare, a hard, an inward work is real Christianity! Highly is it esteemed by God, who alone knows its worth, or can immediately discern its existence. And it is infinitely dangerous to rest in anything short of Jesus Christ and his sacrifice, as the only ground of our salvation.

CHAPTER III. Ver. 1, 2. Nevertheless, the Jewish descendants of Abraham, who have been marked as the peculiar people of God by circumcision, have thereby their distinguished advantages; chiefly that God, as eminently present with them, has given them various types, promises, and predictions of the Messiah, and salvation through him, and granted them his inspired oracles, for their spiritual instruction and ground of faith and hope. 3. And though many of them have not believed in Christ the promised Messiah, or the gospel revelation of him, their ungrateful infidelity cannot defeat God's faithful accomplishment of his promises to Abraham and his spiritual seed. 4. Nay, though all men should prove liars and deceivers, God will always appear just and faithful; and men's rebellion against his law, and presumptuous arraignment of his conduct, will, in the issue, tend to vindicate and clearly manifest his equity and faithfulness. 5, 6. But let not carnal Jews imagine that he, the righteous Judge of the world, cannot justly punish their wickedness and unbelief in rejecting the promised Messiah, and his righteousness and salvation, since, by his overruling providence, he makes use of it as a foil to set off, enhance, and give opportunity for brighter displays of his glory. 7, 8. Let them not imagine that, if God make their unbelief, which is so contrary to his truth and to their own profession, a mean of the spread and success of the gospel, they, as some blasphemously charge us apostles and Christians with saying, may abandon themselves to their own lusts, and practise all manner of wickedness, that he may thereby take occasion to glorify his own faithfulness and infinite grace. Nothing can be more detestable, or more justly damnable, than such conduct. 9. But whatever peculiar privileges we Jews possess, we are no more able to justify ourselves before God by our own works than the worst of heathens; nay, our sins are the more aggravated, as being committed against greater light and mercies, means and obligations. And it has already been proved, by notorious facts, that both Jews and Gentiles are in themselves chargeable with, and condemned on account of, their sins before God. 10–12. And this the oracles of God, which were given to and immediately respected us Jews, harmoniously attest, representing all men in general as sinful in their nature and practice, ignorant of themselves and of God, the method of salvation, and every other spiritual object; as careless of all knowledge of and fellowship with God, and neglecters of his worship and service; as apostates from God and his Christ, his law, and everything good; and as altogether vile and useless before God; unfit and unable of themselves to do anything truly and spiritually good. 13–15. Their heart being wholly defiled with sin, all their members are ready instruments of unrighteousness. Their mouths, wherewith they ought to glorify God and edify one another, they employ to vent the most offensive, loathsome, and injurious language, flattery, falsehood, deceit, malignant slander and reproach, or even hideous oaths and curses, and bitter provocations and revilings. Their feet, which should carry them to every good work, they employ in running about to perpetrate mischief and murder. 16–18. By these means they bring calamities and destruction, temporal, spiritual, and eternal, on themselves, and all they are connected with; they are utter strangers to the true method of peace with God or their own consciences, and of promoting solid tranquillity and friendship among men; they have no serious sense or holy reverence of God's perfections or their own accountableness to him; no fear of offending him; no principle of real religion to direct their views, restrain them from evil, or influence them to good. 19. Now, whatever charges the law of God, manifested in the light of nature or revelation, lays against men, must be extended to all that are under that law, that every man be convinced in his own conscience that his works are not excusable, far less justifying, before God; and that he is chargeable with many crimes, and legally obnoxious to his righteous will. 20. And if the law, by its holy and just commandments, thus charge all men with, and convince them of, sin in their dispositions, thoughts, words, and actions, it is clearly manifest that none of them, in their present state of degeneracy, can ever be justified at the awful tribunal of an all-seeing, heart-searching, just, and holy God. 21–23. Nevertheless, this deplorable state of mankind is not desperate; for in the gospel is now clearly manifested that divine righteousness, fulfilled by the Son of God in our nature, which the moral law neither provided nor exhibited, but which has been all along represented in the typical ceremonies and the writings of the Old Testament prophets, as the designed ground of the justification of sinful men; even the righteousness of our divine Redeemer, which he wrought as our Saviour, consisting in his holiness of human nature, obedience of life, and satisfactory sufferings and death, in our stead; which, being freely offered in the gospel, to all men, and by faith received by all who will, weak or strong, Jews or Gentiles—all of them having lost his image, and being incapable of glorifying him, recommending themselves to his favour, or procuring any title to the enjoyment of him. 24–26. And all of them have their sins pardoned, their persons accepted, and are entitled to eternal life, merely by the ever gracious and tender love of God, without any desert of their own, but only on account of that infinitely valuable eternal sacrifice which Jesus Christ endured through his infinite obedience and sufferings, which is lodged in him as an inexhaustible fund of merit to be offered to them; and which God, from his love to them, accepted as their ransom, and offers to all who will, and enables them to receive through faith in his Son.—Him, in his eternal compassion and infinite love, he delightfully set apart as a fit Mediator between God and man, and has clearly manifested and exhibited in the types and predictions of the Old Testament, in his incarnation and public ministry, and in the declarations and offers of the gospel, as a propitiatory and reconciling sacrifice, on account of which every one that believes therein may have free access to God. Herein he demonstrates the glory of his own justice, and the perfection of that righteousness of Christ which he offered freely and gladly for the sins of the whole world; and through this he was honoured in pardoning the Old Testament offences before the incarnation, as well as in now pardoning the Gentiles who had long continued in their sins, and in freely justifying every one, Jew or Gentile, who, however guilty in himself, by faith receives and depends on Jesus Christ as his only Saviour. 27, 28. And as this doctrine of justification by the free grace of God, through the willing sacrifice of Christ, leaves no room for any man to boast, as if he had either in whole or in part recommended himself to the divine favour, it ought to be openly avowed, for the honour of God and humiliation of men, as a thing most plain and evident, that whatever Jew or Gentile, greater or lesser sinner, is pardoned and accepted by God, obtains this privilege merely through the sacrifice of Christ received by faith, without any dependence on his own good dispositions or works. 29, 30. And it is no less manifest, that now God is, in every saving respect, the God of the Gentiles as well as of the Jews, and that he justifies

2 Much[b] every way: chiefly, because that unto them were committed the oracles of God.

3 For[c] what if some did not believe? shall their unbelief make the faith of God without effect?

4 God forbid: yea, [d]let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

5 But[e] if our unrighteousness commend the righteousness of God, [g]what shall we say? *Is* God unrighteous who taketh vengeance? (I speak [h]as a man)

6 God[i] forbid: for then [j]how shall God judge the world?

7 For[k] if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner?

8 And not *rather*, (as we be slanderously reported, and as some affirm that we say,) [l]Let us do evil, that good may come? whose damnation is just.

9 What then? [m]are we better *than they?* No, in no wise: for we have before proved[1] both Jews and Gentiles, that they are all under sin:

10 As it is written, [o]There is none righteous, no, not one:[2]

11 There[p] is none that understandeth, there is none that seeketh after God.

12 They[q] are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

13 Their[r] throat *is* an open sepulchre; with their tongues they have used deceit; [s]the poison of asps *is* under their lips:

14 Whose[t] mouth *is* full of cursing and bitterness:

15 Their[u] feet *are* swift to shed blood:

16 Destruction and misery *are* in their ways;

17 And the way of peace have they not known:

18 There[v] is no fear of God before their eyes:

19 Now[3] we know that what things soever the law saith, [w]it saith to them who are under the law; [y]that every mouth may be stopped, and all the world may become guilty before God.[4]

20 Therefore [z]by the deeds of the law there shall no [a]flesh be justified in his sight: for [b]by the law *is* the knowledge of sin.

21 But now [c]the righteousness of God without the law is manifested, [d]being witnessed by the law and the prophets;

22 Even the righteousness of God, *which is* [e]by faith of Jesus Christ [g]unto all and upon all them that believe: for there is no difference:

23 For [h]all have sinned, and come short of the glory of God;

24 Being[i] justified freely by his grace, through the redemption that is in Christ Jesus:

25 Whom God hath set forth[5] *to be* a propitiation [j]through faith in his blood, to declare his righteousness for the remission[6] of sins that are past, through the forbearance of God;

26 To declare, *I say*, at this time [k]his righteousness: that [l]he might be just, and the justifier of him which believeth in Jesus.

27 Where[m] *is* boasting then? It is excluded. By what law? of works? Nay: but by the [o]law of faith.

28 Therefore we conclude that [p]a man is justified by faith without the deeds of the law.

29 *Is*[q] *he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing[r] *it is* one God which shall justify the circumcision by faith, and uncircumcision through faith.

31 Do[s] we then make void the law through faith? God forbid: yea, we establish the [7]law.

CHAPTER IV.

1 *Abraham's faith was imputed to him for righteousness,* 10 *before he was circumcised.* 13 *By faith only he and his seed received the promise.* 16 *Abraham is the father of all that believe.* 24 *Our faith also shall be credited to us for righteousness.*

WHAT shall[a] we then say that Abraham, our[b] father[1] as pertaining to the flesh, hath found?

A.M. cir. 4064. A.D. cir. 60.

b De. 32.9; 4.7,8. Ps. 78.5;147.18-20. ch. 2.18; 9.4,5. Ep. 2.12.
c Nu. 23.19. 1 Sa. 15.29. ch. 9.6.10.16; 11.29. 2 Ti. 2.13. He. 4.2.
d Ps 116.11; 51.4; 62.9. Jn. 3.33 Job 40.8. Is. 46.10. Ps. 86.15; 100.5. Mi. 7.20. Lu. 10.35. De. 32.4.
e ch. 5.8,20. Tit. 3.3-5.
g ch. 4.1,6. 1 7.7,9.14.
h ch. 6.19. 1 Co. 9.8. Ga. 3.15.
i ver. 4; ch. 6.2,15; 9.14;7.7.
j Ge. 18.25. Job 8.3; 34.17. Ps. 11.6,7; 7.8,9; 9.8; 96.13; 98.9; 50.6
k ver. 5,8; ch. 5.8,20.
l ch. 5.8,20; 6.1,15; 7.7. Jude 4.
m ver. 10–20,23. Ga. 3.22.

1 Or, *charged*, ch. i.

o Ps. 14.1–5; 53.1–5; 36.1–4. Ep. 2.1–3. Tit. 3.3 Pe. 2.13–15.

2 Having laid down a great principle—the universal depravity of man, he now proceeds to prove it. It is against Jewish prejudice he is especially arguing, though he does not lose sight of the Gentiles; therefore he advances such proof as the Jews could not gainsay—proof from their own Scriptures.—*P.*

p Ps. 14.2-4. Is. 27.11. Ho. 4.1. Ep. 4.17,18. 2 Co. 4.3,4. ch. 10.2,3. Je. 4.22.
q Ps. 14.3. Ec. 7.29. Je. 2.13. Is. 1.2,4; 5.7–23; 9.17,18; 24.5; 57.3–5; 59.7–15; 64.6. 1 Co. 6.9,10. Ga. 5.19–21. Tit. 3.3.
r Ps. 5.9; 12.2, 3; 55.21; 36.1–4. Mat. 15.19. Je 9.2-6.
s Ps. 140.3; 52.2,3; 55.3; 57.4; 64.3; 58.4. Is. 59.3-8. Je. 9.2-6. Ja. 3.6,8.
t Ps. 10.7; 5.9; 36.3. Job 20.13. Ja. 3.6–9.
u Pr. 1.16; 4.16. Is. 59.7,8. Ho. 4.1,2. Ps. 120.7. Is. 59.7–15. Eze. xxii. Tit. 3.3. Ep. 2.2,3.
v Ps. 36.1. Ge. 20.11. Ho. 10.3. Is. 1.2,4.

3 Paul appears to have feared that the Jews might say the words he had quoted did not apply to them, but only to those who had not, and who could not therefore keep, the law (by the law is here meant the whole of the Old Testament). He meets the objection in this verse by showing that the words must apply to the *Jews*, inasmuch as they are found in the *Jewish Scriptures*. In fact he states that they are of universal application.—*P.*

* *The law of God* in its widest extent—ceremonial and moral—the law written in the whole Old Testament—the law inscribed in the heart of the Gentile, is fulfilled and established in the gospel. The ceremonies of the Mosaic law were types and shadows of gospel doctrine; the moral law was perfectly fulfilled by Christ, and by his death he rendered full satisfaction to its violated precepts.—*P.*

x Ga. 3.10,13,23. ch. 1.32; 2.14,17,18; ver. 9.
y Job 5.16. Ps. 107.42. Eze. 16.63. 1 Co. 1.29; 14.21. ch. 1.20, 32; 2.1. Jn. 15.22. Job 9.2,3.

4 Or, *subject to the judgment of God.*

z Ga. 2.16; 3.10. Ps. 143.2; 130.3. Job 9.2,3. Tit. 3.3-5. ch. 4.5; 7.9.
a With ch. 7.5,18,25; 8.1,3–5,8,9,12,13.
b ch. 7.7,9,14; 5.20.
c Is. 45.24. Je. 23.6; 33.16. ch. 1.17; 10.3; 5.19. Phi. 3.9. 2 Pe. 1.1. 2 Co. 5.21.
d Ge. 3.15; 15.6; 22.18; 49.10. Is. 42.27; liii.; 45.24, 25; 54.17; 61.10. Je. 23.6. Da. 9.24,26. Zec. 13.7. Ac. 10.43; 15.11; 26.22. Jn. 5.46. 1 Pe. 1.10,12.
e ch. 1.17; 5.1. Phi. 3.9. Ga. 2.16.
g ch. 10.12. Ga. 3.28. Col. 3.11.
h ch. 1.18–32; ver. 10–18; ch. 11.32. Ec. 7.20. Ga. 3.22.
i Ep. 1.6,7; 2.7,8. Col. 1.14. Tit. 3.5,7. Is. 53.11. Mat. 20.28. Jn. 3.16. ch. 5.19. He. 9.12,14.

6 Or, *foreordained*, 1 Pe. 1.18–20. 2 Co. 5.21. ch. 8.3,32. Ga. 4.4. 1 Jn. 1.2; 4.10. Col. 1.20.

j ch. 1.17; 5.1. Ac. 13.38,39; 10.43. Phi. 3.9.

6 Or, *passing over*, He. 9.15. Ac. 17.30.

k Ps. 11.7; 119.137, 142, or Da. 9.24. Is. 45.24; liii.; 54.17; 61.10. 1 Co. 1.30. Phi. 3.9.
l 2 Co. 5.19,21. Is. 42.21. 1 Jn. 1.9. 2 Ti. 4.7,8. Jn. 3.14–17. Ac. 13.38, 39.
m ch. 2.17,23; 4.2. 1 Co. 1.29,31. Ep. 2.9. Tit. 3.4,5. Eze. 16.62, 63; 36.25–32.
o Is. 2.2; 51.4. Lu. 2.10,11.
p ver. 19–26. Ga. 2.16. Phi 3.9. Tit. 3.5. Ac. 13.38,39. ch. 4.5,6; 5.1; 8.3. Is. 45.24,25; 64.6. Ep. 2.4-9.
q ch. 1.16; ver. 22. Ge. 17.5,7; 22.11, with Ga. 3.26,28. Col. 3.11.
r ch. 4.11. Ac. 13.39; Da. 3.8,28.
s ch. 10.4; 8.4. Mat. 5.17. 1 Jn. 4.9,10,19. Ga. 3.24. He. 10.15,16.

7 See note * in first column.

CHAP. IV.

a ch. 6.1; 7.7,9,14.
b Is. 51.2. Mat. 3.9. Jn 8.39. Phi. 3.4,5.

1 Not 'our father according to the flesh,' but 'what (advantage or means of justification) shall we say Abraham our father hath found pertaining to (resulting from) the flesh?' That is, from circumcision or sacrifice. For, if he, the father, were not justified by these fleshly ordinances, how much less shall his children be justified by them?—*C.*

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men, whether circumcised or uncircumcised, upon the ground of the same sacrifice of his Son, and by the same instrumentality of faith. 31. And no less manifest is it, that our believing renunciation of our own works in the matter of justification, and receiving the glorious sacrifice of Christ as the only ground of our pardon and acceptance, are so far from invalidating or setting aside the moral law, that hereby we greatly confirm and approve its authority, regard it as a mean of conviction, present it with a complete magnifying fulfilment of all its demands *as a covenant*, and are tenderly influenced and enabled to love, regard, and cheerfully obey it as a *rule of life.*

Ver. 2. *Much every way*—as exhibited ch. 2. 17–20; and afterwards enlarged ch. 9. 4, 5.—*Chiefly:* primarily.—*Oracles:* words of the mouth. The Scriptures are so called to signify that they are altogether the very words which God spake, and not merely a paraphrase or meaning of what he revealed. *C.*

Ver. 4. *Yea, let God be true,* &c. 'Yea, let God be (found) true (faithful to his promise), though every man (here, every child of Abraham) be found a liar'—unfaithful to the covenant. —*When thou art judged.* When God is judged, his promises and faithfulness being called in question. *C.*

Ver. 5. *I speak as a man.* I object in the irreverent and cavilling language of infidels, not as adopting their principles. *C.*

Ver. 6. How shall he judge in righteousness, if, according to the objection, ver. 5, he himself were found unrighteous? *C.*

Ver. 7. 'For if the truth (faithfulness of God in his promise to Abraham and his seed) hath abounded (been extended to myriads of Gentiles) through my lie (through the unfaithfulness and disobedience of the Jews), how am I (a Jew) judged as a sinner,' seeing I have been the means of magnifying the grace of God? *C.*

Ver. 8. *As we.* The apostle here speaks in his own person, and in conjunction with the Christian church, whose doctrine of justification by faith was, and still is, equally slandered by Jews and Gentiles; and his words furnish an answer to the preceding objection of the Jew, by showing that they are the legitimate but shocking consequence of his perverse reasoning in the preceding verse.—*Whose damnation is just.* That is, not necessarily of our calumniators, who may ignorantly think what they say, but of those who say, 'Let us do evil that good may come.' *C.*

Ver. 9. *Are we* (the Jews) *better than they?* Better than the Gentiles, in virtue of our national and ecclesiastical privileges? ch. 2. 17–20. The most eminent commentators consider this a return to the question in the first verse; and Bloomfield considers it another objection. Is it not rather the conclusive appeal of the apostle himself, as if he had said, 'Are we better than they,' by a perfect improvement of our greater advantages? *C.*

Ver. 20. In the present fallen state of man, the law's office is not, and indeed could not be, to effect justification; its office is humbler, but still essential—it is to convince man of sin, to show him his guilt and his helplessness, and thus, as a monitor and teacher, to lead him to Jesus. *P.*

Ver. 27. *By the law of faith.* Literally, 'by law of faith;' not by a law requiring faith, as if the gospel were a law, or, as it has been called, a new law, a remedial or mitigated law. For if the gospel were in any sense a law, then faith would, in that sense, be a 'deed of law.' But 'by deeds of law shall no flesh be justified.' The meaning must therefore be sought in a form of speech common in the Scriptures—common in all languages—the antanaclasis, or allusion to a preceding word. See, for example, Jn. 1. 10; 4. 31, 32, where the word 'world' in the one, and 'meat' in the other, is changed from the literal sense in the first occurrence to the figurative in the second. So Paul calls 'faith' a law, not because it literally is so, but because law was considered by the Jews as the ground of their salvation. But if salvation were by obedience to law, whatever that law might be, boasting could not be excluded. Boasting, however, is excluded, because Jews and Gentiles have alike been found under sin. Salvation by faith, then, is the only principle that can exclude boasting; for there can be no merit in believing a testimony and trusting to another. See *Glassii Philol. Sac.*, Amstel. 1711, p. 929; and Carson on *Figurative Language*, p. 80. *C.*

Ver. 31. *We establish the law* in its condemning power, ver. 19, which the Jews, in their own case, never did, and also in its utmost moral requirements, when we show that by faith we receive that perfect righteousness by which the law was fulfilled by Christ. *C.*

REFLECTIONS.—It is an invaluable privilege to enjoy the word and ordinances of God, and yet very dangerous to rest in them. It is impossible to defeat the purposes or promises of God. **The faithful shall** obtain salvation, and the unfaithful fail. It is very common for ministers, especially if faithful, to be virulently reproached. And just is their eternal undoing who abuse the doctrines of grace to encourage themselves in licentiousness. How universal and fearful is the depravity of mankind! It discovers itself

2 For [c]if Abraham were justified by works, he hath *whereof* to glory; but not before God.

3 For what saith the scripture? [d]Abraham believed God, and it was counted unto him for righteousness.

4 Now[e] to him that worketh is the reward not reckoned of grace, but of debt.

5 But to him that worketh not,[2] but [g]believeth on him that justifieth [h]the ungodly, his faith[i] is counted for righteousness.

6 Even as David also describeth the blessedness of the man, unto whom God [j]imputeth righteousness without works,

7 *Saying*, [k]Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

8 Blessed *is* the man to whom the Lord will not impute sin.

9 *Cometh*[l] this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.[3]

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? [n]not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised; that he might be [o]the father of all them that believe, though they be not circumcised; [p]that righteousness might be imputed unto them also:

12 And the father of circumcision to them who[q] are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

13 For[r] the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.[4]

14 For[s] if they which are of the law *be* heirs, faith is made void, and the promise made of none effect:

15 Because[t] the law worketh wrath: [u]for where no law is, *there is* no transgression.

16 Therefore[v] *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all,

17 (As it is written, [x]I have made thee a father of many nations,[5]) before him[6] whom he believed, *even* God, who [y]quickeneth the dead, and calleth those things which be not as though they were.

18 Who[z] against hope believed in hope, that he might become [a]the father of many nations, according to that which was spoken, So shall thy seed be.

19 And being not [b]weak in faith, [c]he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:

20 He [d]staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

21 And being fully persuaded that what he had promised [e]he was able also to perform.

22 And therefore it was imputed to him for righteousness.[7]

23 Now it was not written for his sake alone, that it was imputed to him:

24 But[g] for us also, to whom it shall be imputed, [h]if we believe on him that raised up Jesus our Lord from the dead;

25 Who[i] was delivered for our offences,[8] and [j]was raised again for our justification.

A.M. cir. 4064. A.D. cir. 60.

c ch. 3.27. 1 Co.1.29; 4.7. Ep.2.8. Is.64.6. Tit. 3.5. Is.45.24,25. Phi.3.9.

d Ge.15.6; 12.3. Ga.3.6. Ja.2.23, with ch.3.24, 25,28.

e Mat.20.7,14. ch.11.6, with 35.

2 *But to him that worketh not*—as if his working could justify by any merit in itself—'but believeth on him who justifieth the ungodly' by that blood which 'cleanseth from all sin,' and by freely bestowing on him 'the gift of righteousness,' 1 Jn. 1.7. Ro.5.17.—*C.*

g Ga. 2. 16. Phi. 3.9. Ac.13.39; 15.11. ch.5.1, 11; ver.3.

h Jos. 24.2. ch.5.6,8. 1 Ti.1.13,15. ch.5.10.

i ch.10.4,10; 5.11, or Ga. 3. 23,25, with 1 Ti. 1.1. Col.1.27. Hab.2.4.

j Is. 45. 24,25; 54. 17; 61. 10. Je. 23. 6; 33. 16. Da.9.24. ch. 1.17; 3.21-28; 5.15-21. 1 Ki.8.32,33. 1 Co.1.30. 2 Co.5.19,21. Phi. 3. 9. 1 Jn. 2.2; 4.10. Re.1.5; 5.9; 19.8.

k Ps.32.1,2; 85.2; 103.3; 130.4; 51.9. Is.1.18; 40.1,2; 43.25; 38.17; 44.22. Je.33.8; 50.20. Mi.7.18, 19. Ac.13.38,39. ch.8.1, 33,34. 2 Co.5.19,21.

l ch.3.22,29,30; 1.16; 9.24,30; 10.12,13,18; 11. 17; 15.8-19. Ge.3.26-28. Col.3.11.

3 *For.* Rather, 'unto righteousness.'—*C.*

m Ge.12.3; 15.6, with 17.10,11.

o Lu.19.9. Ga.3.7,29. Jn.8.33,39. ch.9.6. Ga. 6.16.

p ch.3.22,24,30; 9.24, 30; 5. 19. 1 Co. 6.11. Is. 45.22,24,25.

q 2 Pe. 1. 1. Ga. 3. 7, 26-29. Jn.9.39.

r Ge.12.3; 13. 15, 17; 15. 6,7,18-21; 22. 17,18; 17.8,4. Ga.3.18. He.11. 17.

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* This text is brought forward in proof of the general principle the apostle has laid down in the preceding verse, that Abraham is the spiritual father of all the faithful. His seed is co-extensive with faith in God. Here again Paul shows equal tact and logical acumen. The Jew with whom he argues might, through prejudice, withstand the power of his logic; but Paul produces a proof which no Jew would venture to resist.—*P.*

4 *Through the righteousness of faith.* That is, which is received by faith—which is the endowment of faith, ch.5.17.—*C.*

s ver.4,5; ch.11.6. Ga. 3.10,18; 2.21; 5.4.

t ch.5.20; 7.8,10; 3.19, 20. Jn.15.22. 1 Co.15.56. 2 Co.3.7,9. Ga.3.10.

u ch.5.13. 1 Co.15.56. 1 Jn.3.4.

v ch.9.11; 11.29. Ga. 3.9,16-18,28,29; 4.26; 3. 9, 14. Col. 3. 11. Mat.8. 11.

x Ge.17.5. He.11.12.

5 See note [n] in first column.

6 Or, *like unto him*, ch.3.29.

y ch. 8.11. Jn.5.25. 2 Co.4.6. Ep.2.1,5. 1 Co. 1.28. 1 Pe.2.10. Mat. 3. 9; 8.11. Is.43.6; 49.12; 55. 5.

z 2 Ch.20.20. Is. 7.9. Mar.5.35,36. Ac.27.25. Job 13.15.

a Ge.12.2; 13.16; 15.5, 6; 17.5,6; 22.17,18; xxv.

b ch.14.1,21. 1 Co. 8. 7-12.

c Ge.17.17; 18.11. He. 11.11,12.

d ver. 18, 19. Ja.1.6. Mar. 5.36. Ac.27.25. 2 Ch.20.20. Lu.17.18. Is. 7.9.

e Lu.1.37,45. Ge.17. 1; 18. 14. Je. 32. 17, 27. Mat.19.26. ch.14.4; 11. 23. He.3.2; 5.7,8; 11.19. 2 Co.9.8. Ps.115.3.

7 *For.* Rather 'unto righteousness.' See ver. 9.—*C.*

g ch.15.4. 1 Co. 10. 6, 11. 2 Ti. 3. 16,17. Ac.2. 39.

h Mar. 16. 16. Jn. 3. 14-16. Ga. 2.16. 1 Pe.1. 21. ch. 1. 17; 10. 4,9,10. Ac.2.24.

i Is.53.4-12. Da.9.24, 26. Zec.13.7. Mat. 20. 28. ch.3.25; 5.6,8; 8.32. 1 Co. 15. 17. 2 Co. 5.21. He.9.28. Re.1.5. Ga.3. 13. Ep.5. 2. 1 Pe. 1. 19-21; 2.24; 3.18. 1 Jn.1.7; 2. 2; 4.9,10. Re.5.9.

8 *Delivered* by the determinate counsel and foreknowledge of God into the hands of wicked men, Ac. 2. 23.—*For our offences.* That is, on account of our offences—not as a mere example to us, or as a mere proof of his own sincerity—but as a sacrifice to take away our sins.—*C.*

j 1 Co. 15. 17. 1 Ti. 3. 16. ch.8.33,34. He.4.14-16; 1.3; 8.1; 9.12.

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in unnumbered forms of thoughts, words, and actions, in things dishonourable to God, and injurious to men. The divine law makes fearful work upon men's consciences when it charges all their sins home upon them. And it is absurd to expect happiness by that law which so deeply accuses us of crimes.—But how amazing is it that Jesus' sacrifice, and salvation through it, should be prepared for, offered and given to, such monsters of guilt, Jews or Gentiles! And yet it is exactly suited to our need, fully manifested and attested in Scripture; and highly and delightfully all the perfections of God, particularly his justice and mercy, are glorified in our redemption thereby. Yea, the reign of his grace, through Jesus' glorious sacrifice received by faith, effectually humbles our pride, establishes God's relation to us, honours his law, and promotes our holiness of heart and life.

CHAPTER IV. Ver. 1–3. Nay, even our natural father Abraham, notwithstanding his circumcision and remarkable piety, had no ground to glory before God, as if his own works had contributed to his justification; for the Scripture expressly declares that he believed the promise of the Messiah as the price and mean of blessing to all nations; and that what he believed concerning him was graciously placed to his account, as if he had done and suffered what the Messiah would do and suffer in his stead. 4, 5. Now, it is plain that if a man fulfil the law himself, by his own personal good works, in order to justification, his acceptance with God and eternal happiness cannot properly be *by grace*, but what he has a claim to as his *due wages* by the covenant of works; but if, conscious of his utter inability to yield any acceptable obedience to the law as a covenant, he renounces all his own works, as to their being any part of his justifying righteousness, and by faith receives what is freely given to him in the gospel promises by that gracious God who justifies sinners through faith in Christ his Son, it is certainly that which he receives by faith which must be accounted to him for righteousness. 6–8. Accordingly the Holy Ghost, by David, has declared *blessed*, not the men who fulfil the law in their own persons, but the sinners to whom God, because of faith in his Son which he gave as our Savior, has freely, fully, and irrevocably forgiven all their sins, and whose persons he hath graciously accepted and entitled to eternal life. 9–12. It is no less manifest also that this privilege of free justification through faith alone belongs as much to the uncircumcised Gentiles as to the circumcised Jews; for what Abraham believed on was accounted to him for righteousness, not after, but long before he was circumcised; and many years afterwards he received circumcision, in order to mark the sinful corruption of his nature, distinguish him and his seed for the peculiar people of God, bind them to act answerably to this character, and to assure him of his being already a partaker of the blessed righteousness of the Messiah, and an heir of all the promised blessings of the new kingdom—all which tended, through the infinite wisdom of God, to render him a noble pattern of faith, an eminent example of free justification through it, and a distinguished mean of conveying spiritual benefits to all true believers in after ages, whether Gentiles or Jews. 13. For the promise, that he should be the renowned chief of the believing world, Jews and Gentiles; and in the Messiah, his promised *seed*, be the prime heir and possessor of the blessings of this world and of that which is to come, was given to him and his spiritual seed, not through any law, natural or ceremonial, or his personal obedience to it, but through the sacrifice of Christ which is received by faith. 14, 15. And indeed, if men could become heirs of such blessings by their own personal obedience to any law, natural or revealed, the doctrine of justification by faith, and the free promise of God, must be entirely set aside; but in our present degenerate state, the law of nature and revelation condemns every man to punishment, irritates our sinful corruption to acts of wickedness, and awakens our consciences to expect the eternal wrath of God, and that because of our transgressing his commands. 16, 17. It being therefore absolutely impossible that any man can be entitled to spiritual or eternal blessings by his obedience to the law, moral or ceremonial, God has wisely as well as graciously provided that they should be bestowed merely by infinite grace, and received by faith, that so his promises might, notwithstanding all our unworthiness and sinfulness, be absolutely certain and infallibly accomplished to all the truly believing seed of Abraham, who is constituted the common pattern of faith and mean of blessing to us all, Jews or Gentiles, who believe after his example, before that almighty Object of his faith who invigorates men's bodies, or raises them when dead, or even spiritually quickens men who are dead in trespasses and sins, and

CHAPTER V.

1 Being justified by faith, we have peace with God, 2 and joy in our hope, 8 that since we were reconciled by his blood, when we were enemies, 10 we shall much more be saved being reconciled. 12 As sin and death came by Adam, 17 so much more righteousness and life by Jesus Christ. 20 Where sin abounded, grace did superabound.

THEREFORE being[a] justified by faith,[1] we[b] have peace with God through our Lord Jesus Christ:

2 By[c] whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3 And not only *so*, but we [d]glory in tribulations[2] also: knowing that tribulation worketh patience;

4 And[e] patience, experience; and experience, hope;

5 And[g] hope maketh not ashamed;[3] because the love of God is [h]shed abroad in our hearts by the Holy Ghost, which is given unto us.

6 For [i]when we were yet without strength, in due time[4] Christ died for the ungodly.

7 For scarcely for a righteous man will one die; yet [j]peradventure for a good man[5] some would even dare to die.

A.M. cir. 4064. A.D. cir. 60.

CHAP. V.

a ch. 4. 25, 4, 5, 11; 3. 22, 25, 28. Is. 32. 17. Ga. 2. 16. Phi. 3. 9.

1 'Being justified (not for, or on account of, but) by (means of) faith'—receiving the testimony of God (1 Jn. 5. 9, 10), and relying upon Christ as 'the power of God' (1 Co. 1. 24) to salvation.—*C.*

b Is. 27. 5. Ep. 2. 13–15. Col. 1. 20. 2 Co. 5. 19–21. Mi. 5. 5. Is. 54. 8–10; 57. 19. Jn. 14. 27; 16. 33.

c Ep. 2. 18; 3. 12. 1 Pe. 3. 18. Jn. 10. 7, 9; 14. 6. He. 10. 19–22; 3. 6; 12. 28. 1 Co. 15. 17. ch. 8. 23. 2 Ti. 4. 7, 8.

d Ac. 4. 41. 2 Co. 12. 9, 10; 4. 17; 8. 2. Mat. 5. 11, 12. 1 Pe. 4. 13; 1. 6. Phi. 1. 29. Ja. 1. 2, 3, 12.

2 See note * in second column.

e 2 Ti. 4. 17. 2 Co. 1. 5, 10. Jn. 16. 20. 1 Pe. 1. 7, 8, 13; 5. 10.

f Phi. 1. 20. Ps. 22. 5; 25. 2, 3.

3 'It is the hope of glory that enables the believer to say, 'I am not ashamed of the gospel of Christ.'—*C.*

h Ep. 1. 13, 14. Tit. 3. 16. 2 Co. 1. 22; ch. 8. 15.

i Eze. 16. 3. Ep. 2. 1. Col. 2. 13. Ga. 4. 3–5. He. 7. 18; 9. 10, 15. ch. 8. 3; 4. 25. 1 Pe. 1. 18–20; 2. 24. Lu. 19. 10. Mat. 20. 20, 28; 1. 21; 9. 13. 1 Ti. 1. 15.

4 Gr. *according to the time.*

j Jn. 15. 13. 1 Jn. 3. 16.

5 *A good man.* Rather, 'the good (the kind, generous, beneficent) man.'—*C.*

A.M. cir. 4064. A.D. cir. 60.

k Jn. 3. 16. 1 Jn. 4. 9, 10. 1 Pe. 3. 18. Is. 53. 6. ver. 6, 10.

l ch. 3. 24; 8. 1, 33, 34; 11. 25. Jn. 5. 24. Re. 12. 11. 1 Th. 1. 10. He. 9. 14, 22.

m 2 Co. 5. 19–21. Col. 1. 20–22. Ep. 2. 13–16. ch. 3. 24, 25; 4. 25; 8. 32. Re. 1. 5. Ep. 5. 2. 1 Ti. 2. 5, 6.

o He. 7. 25. Re. 1. 18. Jn. 14. 19; 6. 40, 57; 10. 28.

6 'We shall be saved (healed of the disease of sin, and delivered from spiritual death, ver. 6) by his life.' Jn. 5. 25; 6. 57; 14. 19. Ga. 2. 20.—*C.*

p Ex. 15. 1, 2. Ps. 33. 1; 149. 2. Is. 45. 17, 25; 61. 10. Lu. 1. 46, 47. Hab. 3. 18. Phi. 4. 4.

7 *Atonement.* Reconciliation.—*C.*

q Ge. 2. 17; 3. 6, 19. ch. 6. 23. Eze. 18. 4. 1 Co. 15. 21.

8 Or, *in whom.*

r Ge. 6. 5, 12; 8. 21; 13. 13, with Ex. xx.

s ch. 4. 15. 1 Co. 15. 56. 1 Jn. 3. 4.

t Ge. 4. 8; v. vii. xi. xxiii. xxv. xxxv. xlix. ch. 5. 21; 6. 23. He. 9. 27.

u 1 Co. 15. 21, 22, 45.

v Jn. 3. 16. 1 Jn. 4. 9, 10. Jn. 1. 16. Ep. 1 6, 7; 2. 4–9. Is. 53. 11. Mat. 20. 28; 26. 28. 1 Jn. 2. 2. ver. 19–21.

* Not in 'tribulations' considered in themselves—for that were unnatural, impossible (He. 12. 11), but because of the excellent fruits which grace brings forth by means of them, 2 Co. 4. 17.—*C.*

8 But [k]God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much[l] more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if, when we were enemies, [m]we were reconciled to God by the death of his Son, much more, being reconciled, we [o]shall be saved by his life.[6]

11 And not only *so*, [p]but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.[7]

12 Wherefore, [q]as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that[8] all have sinned:

13 (For [r]until the law, sin was in the world: [s]but sin is not imputed when there is no law.

14 Nevertheless, [t]death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, [u]who is the figure of him that was to come.

15 But not as the offence, [v]so also *is* the free gift. For if through the offence of one many

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who, being anxious to produce them, speaks of things that are not with as much distinctness and certainty as if they actually existed. 18–21. In view of which, notwithstanding all the difficulties and high improbabilities arising from the condition of his own and his wife's body, Abraham was firmly confident, without any discernible doubts or staggerings of unbelief, that God, who had promised to make him the *father of many nations*, would certainly exert his almighty power in performing it. 22. And his faith, thus going out towards the Messiah, and receiving and resting upon him and his righteousness, that which he received and rested upon was accounted to him as his justifying righteousness before God. 23–25. Now the inspired account of this matter is transmitted to us, not chiefly to honour Abraham, but to direct and encourage us to believe that the very same righteousness which was credited to him for his justification shall in like manner be credited to us, if we truly and cordially trust in that same almighty and gracious God who, that we might be blessed in him with all his spiritual blessings, hath raised from the dead our Lord Jesus Christ, who was, by himself and his Father, delivered up to servile obedience, sufferings, and death, to make atonement for our sins and secure our salvation, and was raised again to immortal life and glory, that he might become as our public Head and Representative, and that, in consequence hereof, we might, if we receive him, be delivered from condemnation, accepted into God's favour, and entitled to eternal life through the impartation of his sacrificial life to us in believing.

Ver. 11. *That righteousness might be imputed unto them also.* How can a sinner be made righteous? Paul answers, by faith in Christ. The doctrine of sacrifice being fundamental in truth, and most essential to the assurance of understanding (Col. 2. 2), faith (He. 10. 22), and hope (He. 6. 11), may be established by the three following steps of evidence:—(1) Some righteousness, whatever it may be, is imparted: see ver. 6, 11. (2) There is no human righteousness of any kind; see ch. 3. 10. (3) The only righteousness revealed in the gospel is the righteousness of God, ch. 1. 17; 4. 22–24: therefore the conclusion is inevitable that the believer is justified by faith in Christ who fulfilled the righteous law. *C.*

Ver. 15. *For where no law is, there is no transgression.* Consequently, where 'transgression' is, there must be 'law.' But Jews and Gentiles have alike been proved guilty, ch. 3. 9, 22: therefore, under law—under wrath—and so, by law, not justified, but condemned. *C.*

REFLECTIONS.—The best of men can obtain nothing but emptiness by their own works. But justification through the obedience of Christ opens a door of hope to the most heinous transgressor who receives it by faith. This method at once delightfully secures the highest glory to God and happiness to every believer. And the death and resurrection of our Redeemer harmoniously concur to promote our full salvation and comfort. Here we have a sure foundation for the most unshaken faith in the promises of a faithful, almighty, and unchangeable God, notwithstanding all the obstructions and discouragements in ourselves or others which stand in the way of their fulfilment. And great is the mercy that now righteousness, grace, and salvation are extended to believing Gentiles equally as to Jews—as to Abraham; and that whatever is recorded concerning him or David, is granted to us, to encourage our faith and hope. And it is very necessary, for our instruction and comfort, everywhere in Scripture to observe accurately what relates to the justification of a sinner before God.

CHAPTER V. Ver. 1. Therefore, being thus justified by faith, we are received into peace, favour, and friendship with God, and enjoy a pleasant serenity of soul towards him, through the sacrifice, resurrection, and intercession of Christ. 2. By whom, as our Mediator, Peace-maker, and spiritual Husband, we, under the direction and influence of the Holy Ghost, have a free and open access into this excellent state of favour and acceptance with God, and into the actual enjoyment of all saving graces implanted in our heart; in which we, with great honour, stand on the sure foundation of God's perfections and promises, and of Christ's person, offices, and work, remaining firmly thereon, and rejoice in the assured hope that God will quickly and exceedingly manifest the glory of his own perfections, counsels, and operations, in making us partakers of the glorious and immediate enjoyment of himself: 3. In the exercise of which hope we triumph over and glory in all the distressing afflictions and persecutions which befall us in life, being persuaded, by the Word and Spirit of God, and our own observation and experience, that they are all wisely ordered, overruled, and blessed by God, to beget in us a calm submission to his will, and patient bearing of whatever hardships he thinks fit to lay upon us. 4. And this patience produces much useful experience and proof of the truth of our graces under trials, and of the emptiness of worldly things, and the excellency of things spiritual and heavenly; and of God's wise, powerful, and gracious care over us, and of his seasonably helping and supporting us, and sanctifying his providential dispensations to us.—And this experience contributes to wean our affections from the things of this world, and raise them to things above, and to encourage our hopes of their eternal enjoyment. 5. And this well grounded hope, we certainly know, will never shamefully disappoint us, as it rests on the compassion of God, abundantly manifested to our souls; and has an earnest of its fulfilment in that ardent love to God nurtured in them by the Holy Ghost, whom he has given to abide constantly in us, as our counsellor, comforter, and sanctifier, and as a witness and pledge of his full and constant love to us. 6. For when we were in the most sinful and miserable condition, utterly incapable of appeasing the wrath of God, or recovering ourselves from ruin and danger, nay, profanely unmindful of and contemning God, Jesus Christ, in the most proper season, when our guilt, wickedness, and need were increased to the highest, died for us impotent, wretched, and ungodly creatures. 7. Among men scarcely could any be found who would willingly sacrifice their life for the redemption of a harmless or upright man; and but few that would have enough of courage, gratitude, or friendship to do it for the sake of a public-spirited, bountiful man, who had been, and might continue to be, an uncommon blessing to his family, friends, and country. 8. But God has, in the most transcendent and astonishing manner, manifested his love towards us, in that while we were, by nature and practice, highly injurious to him and to one another, and justly condemned by his law to utter destruction, Jesus Christ, his only-begotten Son, according to his appointment, died a most accursed, tormenting, and shameful death, to secure our forgiveness and eternal life. 9. Now, if God so loved us when we were under the power and guilt of sin, much more may we hope that, having all our sins pardoned and our persons accepted, through the sacrifice of Jesus Christ, we shall certainly be delivered from all punishment through faith in him. 10. For if, when we were not only weak, sinful, and ungodly, but even malicious enemies, rebels, and traitors against God, he had, in his Word and providence, and our own consciences, declared his just indignation against us, Jesus' obedience and suffering as our sacrifice for sin triumphantly opened a way for communicating his grace and favour to us, much more coming into a state of favour and friendship with God, shall we be actually delivered from all sin and misery, and advanced to perfect blessedness in the immediate and eternal enjoyment of God. 11. Having, then, these views, we not only rejoice in hope of receiving spiritual and eternal blessings from God, through a living faith in our Lord and Saviour Jesus Christ, who loved us and gave himself for us, who thus made it possible for us to be justified before God; by faith in whom, we, Jews or Gentiles, have now, under gospel discoveries, approved of, accepted, rested upon, and taken comfort in his sacrifice, as the only atoning sacrifice that can really redeem us from sin, and recommend us to the favour of God.—12. The fall of all mankind in the first Adam further proves the universal necessity and illustrates the nature of a free jus-

be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

16 And[z] not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

17 For if by one man's offence[9] death[y] reigned by one; [a]much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.)

18 Therefore, as by the offence[1] of one *judgment*[*] *came* upon all men to condemnation; even so by the righteousness of one[2] *the free gift came* upon all men unto justification[3] of life.

19 For [b]as by one man's disobedience many were made sinners,[4] so[c] by the obedience of one shall many be made righteous.

20 Moreover, [d]the law entered, that the offence might abound. But [e]where sin abounded, grace did much more abound:[5]

21 That as sin hath reigned unto death,[6] even so might [g]grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord.

CHAPTER VI.

1 *We may not live in sin,* 2 *for we are dead unto it,* 3 *as appeareth by our baptism.* 12 *Let not sin reign any more,* 18 *because we have yielded ourselves to the service of righteousness,* 23 *and for that death is the wages of sin.*

WHAT shall[a] we say then? [b]Shall we continue in sin, that grace may abound?[1]

2 God[c] forbid. [d]How shall we, that are dead to sin, live any longer therein?

3 Know ye not, that [e]so many of us as were[2] baptized[3] into Jesus Christ were baptized into his death?

A.M. cir 4064. A.D. cir. 60.

x Ge. 3. 1–16. ver. 12, with Is. 1. 18; 43. 25; 44. 22. Je. 33. 8. Ep. 1. 7. Re. 1. 5. Ac. 2. 39. Col. 2. 13.

9 Or, *by one offence,* Ge. 3. 6.

y ver. 12, 14, 21.

z Jn. 1. 16. Ep. 1. 6, 7; 2. 4–7. Is. 61. 10. 2 Co. 5. 21. 1 Co. 4. 8. 2 Ti. 2. 12. Jn. 10. 10. ch. 6. 23; 8. 23. Re. 1. 6; 5. 10; 20. 4, 22. 5.

1 Or, *by one offence.*

a ver. 12, 19; ch. 3. 19, 20. Jn. 12. 32. He. 2. 9.

2 Or, *by one righteousness.*

3 *Judgment came upon all men to condemnation—the free gift came upon all men unto justification.* That is, upon all who are in Adam, their head, judgment and condemnation came; and upon all who are as much in Christ, the free gift and justification came.—*C.*

b ver. 12, 14, 15, 18. 1 Co. 15. 22.

4 *Made* (constituted) *sinners.* Adam's offence being the offence of all his posterity.—*Haldane.*

c Da. 9. 24. Is. 53. 4–6, 10–12; 45. 24; 54. 17; 61. 10. Je. 23. 5, 6; 33. 15, 16. Mat. 20. 28; 26. 28. Re. 1. 5, 6; 5. 9, 10; 7. 4, 9, 14; 19. 8.

d ch. 3. 19, 20; 4. 15; 6. 1, 15; 7. 5, 8–13. Ga. 3. 19, 23. Jn. 15. 22.

e Lu. 7. 47. 1 Ti. 1. 13–16. Is. 1. 18; 43. 24, 25; 44. 22. Je. 3. 1, 4, 5, 14, 19, 22; 31. 31–34; 33. 8; 50. 20. Mi. 7. 18, 19. Mat. 9. 13. Jn. 10. 10. 1 Co. 6. 9–11. Ep. 1. 2–5; 2. 1–9. Tit. 3. 3–7.

5 In pardoning sins the most numerous and the most heinous.—*C.*

6 *Unto death.* Literally, 'in or by death.'—*C.*

f Jn. 1. 17.

CHAP. VI.

a ch. 3. 5; 4. 1; 7. 7; 9. 14.

b ch. 3. 7, 8; 5. 20, 21; 2. 4, 5.

1 See note * below.

c ch. 3. 5. Mat. 4. 10. Tit. 2. 11, 12. Ja. 1. 15. ch. 1. 18; 2. 5; 6. 23.

d ver. 6–11. Col. 3. 3. 1 Pe. 2. 24. Ga. 6. 14. Col. 2. 12, 13. Ge. 39. 9. Ps. 119. 104.

e Mat. 28. 19. Ac. 19. 5. Ga. 3. 27. Col. 2. 12. 1 Pe. 3. 21. 1 Co. 15. 29.

2 Or, *are.*

3 Faith unites the believer with Christ; baptism is the emblem of that union.—*C.*

* If salvation be wholly by grace—if works have no part in it—if it be so that the more heinous the transgression the more abundant becomes the grace of pardon; then may we not go on in our sinful career so that the grace of God may in the end become the more conspicuous? Such a presumptuous objection Paul meets with a short and decided denial. Then he shows that such a thing is impossible; because faith which justifies is the act of a changed—a regenerated nature, which hates sin, and delights in holiness.—*P.*

A.M. cir. 4064. A.D. cir. 60.

g Col. 2. 12; 3. 4. ver. 3, 5, 6, 8, 11.

h Mat. 26. 2, 3. Jn. 11. 40. Col. 1. 11. Ep. 3. 16. ch. 8. 11. 2 Co. 13. 4. 1 Co. 6. 14.

i 2 Co. 5. 17. Ga. 6. 15. Ep. 4. 22–24. 1 Jn. 2. 6. Col. 3. 9–13. 1 Pe. 4. 1, 2; 2. 1, 2. ch. 7. 4, 6; 12. 1, 2. He. 12. 1, 2. 2 Pe. 1. 4–9. ver. 19.

j ch. 8. 11. Phi. 3. 10, 11.

4 The former verse described the spiritual, this the literal resurrection, which are both represented in baptism.—*C.*

k ch. 7. 24. Ga. 2. 20; 5. 24; 6. 14. Col. 2. 11, 12; 3. 5, 9. Ep. 4. 22.

l 1 Pe. 4. 1. ch. 8. 33. Jn. 8. 30–36. Job 3. 19.

5 Gr. *justified.*

m 2 Ti. 2. 11, 12. 2 Co. 5. 1. Ga. 2. 20. Jn. 14. 19. ver. 4, 5, 22; ch. 7. 4; 8. 11, 13.

n Ac. 2. 24. He. 9. 28; 7. 25; 10. 19, 14. Re. 1. 18. Ps. 16. 11; 21. 4.

o He. 9. 14, 26, 28. 1 Jn. 4. 10. Tit. 2. 14. Mat. 26. 28. 1 Pe. 2. 24; 3. 18.

p Lu. 20. 38. He. 10. 12–14.

q ver. 2. Ga. 2. 19, 20. Col. 3. 3, 5. 2 Co. 5. 15. Phi. 1. 11.

r Ps. 19. 13; 119. 133. ch. 7. 23, 24. Ja. 4. 1. Col. 2. 11. Ep. 4. 22; 3. 5, 9. Ga. 5. 24.

s ch. 12. 1, 2. 1 Pe. 4. 2. Col. 3. 5. ch. 8. 13; 7. 4–6. He. 9. 14. Ga. 2. 19, 20. Lu. 1. 74, 75. 2 Co. 7. 1.

6 Gr. *arms* or *weapons.*

u Mi. 7. 19. Tit. 2. 14. ch. 5. 20, 21. He. 8. 10. Ga. 3. 13; 4. 5, with ch. 7. 4–5, 8, 11.

v ver. 1, 2. 1 Co. 9. 21. Ga. 5. 18, 2. 18. 2 Co. 7. 1. Jude 4.

x Jn. 8. 34. 2 Pe. 2. 19. Mat. 6. 24, with ver. 13, 19, 21–23.

4 Therefore we are [f]buried with him by baptism into death; that [h]like as Christ was raised up from the dead by the glory of the Father, even so [i]we also should walk in newness of life.

5 For[j] if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection:[4]

6 Knowing this, that [k]our old man is crucified with *him,* that the body of sin might be destroyed, that henceforth we should not serve sin.

7 For[l] he that is dead is freed[5] from sin.

8 Now[m] if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that Christ, [n]being raised from the dead, dieth no more; death hath no more dominion over him.

10 For[o] in that he died, he died unto sin once: [q]but in that he liveth, he liveth unto God.

11 Likewise[r] reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

12 Let[s] not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither[t] yield ye your members *as* instruments[6] of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God.

14 For[u] sin shall not have dominion over you: for ye are not under the law, but under grace.

15 What[v] then? shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that [x]to whom ye yield your-

tification, through the great sacrifice of Christ, for both Jews and Gentiles; for sin by him, as our common parent and federal head, broke in upon all men, from his eating the forbidden fruit; his first sin opened the way, and this wilful, awful disobedience, and the corruption of nature attending it, being spread among them, and a sentence of death, temporal, spiritual, and eternal, being passed upon them, because of sin, death, in all its hideous forms, in and through him as their public head, spread over all mankind, as persons descended from him. 13, 14. And it is manifest that, by virtue of some law, sin was charged, and its penalty inflicted, in the world before God gave the law to the Jewish nation by Moses. Nay, for 2500 years before, all along from Adam's fall, death, the inseparable attendant of sin, had reigned over mankind, cutting off one generation after another, leading men to the most outrageous acts of violence and bloodshed. Instead of pity and love, men were controlled by self-interest and hate. 15. But though Adam, as the federal head of his natural posterity, was a remarkable type of Jesus Christ, the gracious benefit which comes through the righteousness of the one is more than answerable to the mischievous effects of the first sin of the other; for if, through the sinful fall of a mere man, sentence of death was brought upon all his natural posterity as the just wages of his sin, much more must that God, who delighteth in mercy, cause his rich and undeserved favours and blessings to abound, through the glorious sacrifice of Christ, to all mankind, in bestowing upon them greater happiness than they lost by the fall. 16. And not only does the gracious favour of God, through the sacrifice of Jesus Christ, remove the guilt and curse of that one offence of Adam's eating the forbidden fruit, which brought the sentence of condemnation upon all mankind, but procures a complete forgiveness of that and innumerable other personal transgressions, and a full acceptance unto eternal life. 17. And therefore if, by the destructive fall of one mere man as their representative, death, in all its forms, has invaded, subdued, and exercised dominion over all men, through their natural connection with him, much more they who become partakers of the rich abundance of God's love and favour through Christ, and have his infinitely valuable sacrifice imparted to them, and are interested in all the superabundant blessings secured by it, shall enjoy a glorious freedom from sin and death, and reign honourably in grace and glory, in union to and in fellowship with Jesus Christ. 18. But notwithstanding such circumstantial differences, the manner of conveying Adam's guilt and Jesus' righteousness is the very same in substance; for as by one offence of Adam, sin, and through it condemnation to death, spiritual, temporal, and eternal, came upon all his natural posterity, so, by the righteousness of our one Mediator and Surety Jesus Christ, and by that alone, pardon of all sins, past, present, and to come, and an acceptance unto life, temporal, spiritual, and eternal, came to all who accepted Christ. 19. For as by the influences of Adam's sin of eating the forbidden fruit, all his natural posterity are legally charged with it, and so judicially constituted sinners, and being condemned as such, are brought under the punishment of an unholy and sinful nature, prone to all evil, so, by the impartation of Christ's holiness of nature, obedience of life, and sacrificial sufferings, all the world is put into such relations with God that it becomes possible for him to save all who believe in Christ. 20. For God never gave the law, moral or ceremonial, to mankind in expectation of their obtaining justification and life by it; but the covenant of work was made with Adam, and the entrance of sin was occasioned by it, as an intended mean of glorifying the exceeding riches of his grace; and the moral law was afterwards solemnly published, and the ceremonial established, in order to manifest the dreadful nature and effects of man's fall; but in his infinite, free, universal, and unparalleled love, favour, and mercy, God took occasion, from the extensive spread, outrageous prevalence, and high aggravations of sin, to exert and manifest the most illustrious, extensive, and superabounding power of his grace, in pardoning not only the first, but all transgressions, if only those who committed them would repent of their sins and trust in Christ. 21. That as sin, through the offence of Adam, had prevailed and cruelly tyrannized over mankind, triumphantly rendering them obnoxious to temporal, spiritual, and eternal death, so the free favour and mercy of God might prevail and triumph over sin, however powerful or aggravated, in pardoning and subduing it, and spreading abroad the blessings of salvation among sinful men, saving them through a life of faith to God here, and immediate and eternal enjoyment of him hereafter, through the sacrifice and by the mediation of Jesus Christ.

Ver. 4. *Experience.* Rather, 'proof,' such as metals undergo by chemical or mechanical tests, and by which their genuineness and purity are demonstrated.—*Note,* The real power of faith and the privileges of grace can never be thoroughly known till the hour of sickness, danger, losses, disappointments, bereavements, and sorrows. It is the night that reveals the real glories of the heavens. *C.*

Ver. 7. *A righteous man.* A man accused of some crime of which he is innocent is, as touching that point, 'a righteous man.'

selves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that [y]ye were the servants of sin,[7] but[z] ye have obeyed from the heart that form[8] of doctrine which was delivered you.[9]

18 Being[a] then made free from sin, ye became the servants of righteousness.

19 I[b] speak after the manner of men,[1] because of the infirmity of your flesh: [c]for as ye have yielded your members servants to uncleanness and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness.

20 For[d] when ye were the servants of sin, ye were free from righteousness.[2]

21 What[e] fruit had ye then in those things whereof ye are now ashamed? [g]for the end of those things *is* death.

22 But[h] now being made free from sin, and become servants to God, ye have your fruit unto holiness, [i]and the end everlasting life.

A.M. cir. 4064. A.D. cir. 60.

y 1 Co.6.9-11. Tit.3.3-7.1 Ti.1.13.

7 'That (though) ye were the servants of sin.'—*Boothroyd.*

z 1 Th.1.5;2.13.2 Ti.1.1,13. He.6.1,2. ch 2.20.

8 *Form.* The mould into which fluid metals are cast, or the seal that is impressed upon wax or clay. The passage may be rendered, 'that form of doctrine unto which ye were delivered.'—*C.*

9 Or, *whereto ye were delivered.*

a Jn.8.32,36. 1 Co.7.22,23. Ga.5.1. 1 Pe.2.16. Lu. 1.74, 75. Tit.2.11, 12,14 Ps.110.16.

A.M. cir. 4064. A.D. cir. 60.

b ch.3.5. Jn.3.12. Ga.3.15.

1 'I illustrate spiritual deliverances, privileges, and duties, by illustrations taken from slavery and freedom as they are found among men,' not elevating himself to the subject, but accommodating himself to the capacity of his pupils.—*C.*

c ver. 13,16,18. 1 Pe.4.2,3.

d Jn.8 31. Ep. 2. 1,2. Tit.3.3. Mat.7.18.

2 Gr. *to righteousness.*

e ch. 1. 24-32; 7. 5. Eze. 16.63; 36.31. Job 40. 4; 42. 6. Ezr. 9. 6. 2 Co.7.11. Lu. 15. 18, 19, 21.

g See ver. 23. Ja.1.15.

h ver.2,7,11,12,14,18. Ps.116.16;119.32. Lu.1.74, 75. 2 Co.7.1. He.12.14,28. ch.8.2.

i See ver.23.

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but in no other sense is any righteous (ch. 3. 10) unless by 'the righteousness of faith,' ch. 4. 13. *C.*

Ver. 11. *Not only so.* That is, not only shall we be saved from wrath to come, but we now joy in God himself, because we have a present salvation through his Son. *C.*

Ver. 12. *For that,* or, 'inasmuch as all have sinned'—that is, in Adam, 1 Co. 15. 22—'for Adam's sin was in a legal sense credited to his posterity as to himself' (*R. Haldane*). And if any sceptical objector ask, How could these things be so? it is replied, Was not Adam's life as truly the life of every one of his posterity as it was his own? Were not his posterity as truly in him when he received and violated the commandment of God, as Levi was in Abraham when he paid tithes to Melchisedec? These two facts must silence, even though they fail to convince, the sceptical philosopher or the erring Christian. *C.*

Ver. 14. *Even over them,* &c. That is, over infants, the only class who 'have not sinned after the similitude of Adam's transgression;' that is, against a declared, known, and positive law, either revealed in words or written in the conscience. See *Haldane.*

REFLECTIONS.—Thrice happy is the state into which believers are brought by the gospel! A delightfully free justification, peace with God, spiritual establishment, comfort, and well-grounded hopes of eternal felicity, come to us through Jesus' person and blood. And all things amazingly work together for our spiritual and everlasting welfare. Transcendent and unbounded is the love of God manifested in Jesus' obedience and death for us, who were so unholy, wicked, and wretched. And certain and full is our everlasting salvation through him. Since all mankind are descended from Adam, who partook of the forbidden fruit and thereby brought his posterity under the condemnation of the law, God in his mercy gave his Son, who kept the law and thereby made it possible to save all who believe in Christ And much greater and more effectual are the blessings brought in by Jesus, our new federal head, to all who believe, than all the loss and want entailed by Adam on his natural posterity O my soul, contemplate, believe, admire, and share these glories, these blessings of redeeming grace!

CHAPTER VI. Ver. 1, 2. But if our justification thus wholly depend upon the free grace of God through theimpartation of Jesus' righteousness, and God's free favour superabound where sin had abounded, should we thence take encouragement to continue in and more eagerly practise wickedness, that God's grace may be the more illustriously displayed in pardoning and saving us? Nothing could be more detestable and horrid, or even more unnatural, to a renewed heart; for though we cannot be justified by our own works, yet how could we, who are delivered from the guilt and dominion of sin, and whose affections are mortified to it, in any consistency with our state and character, or any sense of duty or gratitude, or with any conscience, hope, or peace, allow ourselves to continue in or practise any known iniquity? 3. Know ye not that our baptism with water, by the authority and into the profession, faith, and obedience of Jesus Christ, signified and sealed our spiritual union to him, as members of his mystical body; and the mortification as well as the remission of our sin, through the influence of his death; and our federal obligation to concur with the end of his death, to redeem us from all iniquity? 4. It is therefore not only incumbent on us to be conformable to Christ's death in the crucifixion of our sinful lusts, but to give continued proofs thereof, in conformity to his lying in the grave; that as he was raised from the dead by the glorious power and operation of his Father, and in order to receive with him the reward of his glorifying him on earth, we, by virtue derived from him as our living and quickening Head, being quickened to a spiritual and heavenly life, should, with freedom, constancy, and in a progressive manner, daily live in all holy obedience, from new principles and motives, and by a new rule, and to new ends—the praise and glory of God. 5. For if, as is represented in baptism, we are so united to Christ as our mystical Head that we receive from him gracious influences to render us conformable to him in his death, by the mortification of sin and separation of our souls from it, we shall certainly receive influences from him as our risen Saviour to enable us to live like him in holiness, till we are admitted into immediate fellowship with him in his heavenly glory. 6. For from the principles of the gospel we know that the subtle corruption of our nature derived from Adam, and spread into all the members of our body and faculties of our soul, is mortally wounded through Jesus Christ's death, he having died for this very end, that its whole frame, power, and authority should be gradually but powerfully mortified, subdued, and utterly destroyed, that from this very time we should never willingly yield ourselves to its inclinations and influence, or serve its interests and designs. 7. For whosoever is thus dead to the reign and love of sin, through conformity to his crucified Head and Saviour, is freed from its domineering power and command over him, and is delivered from all allowed inclinations and desires to serve it. 8. Now if, through the merits and influence of Christ's death, we, by virtue of union to and fellowship with him, are thus conformed to him in an effectual death unto sin, we are assured, from God's Word and by his Spirit, that, through virtue derived from him as our risen Redeemer, we shall be enabled to live a spiritual, holy, and heavenly life here, till we are raised to an eternal life of immediate fellowship with him hereafter. 9, 10. For we are certain that Christ, our risen and exalted Head, will never more die, or be obnoxious to death; but having, by his one death on the cross, fully because of our faith in Christ, pardoned our sins, he is raised from the dead to a life heavenly, immortal, and divine, wholly calculated to promote the glory of his Father's perfections. 11. If he then, by dying once, made possible the pardon of sin through faith in him, and so destroyed the power of it, that he now lives in eternal honour to the glory of God, it becomes you to reckon yourselves dead, and actually to be dead, to the reign, love, and practice of sin, through union to and fellowship with him; but spiritually alive in your hearts and affections, loving and serving God in thought, word, and deed, as under the power of gracious principles and influences derived from him as our common Saviour and Lord. 12, 13. Take heed therefore that ye never suffer sin so to prevail in either your souls or your frail, corruptible, and mortal bodies, as to make you yield any voluntary obedience to the corrupt desires and solicitations of those sinful lusts which still remain in you, or at any time to make you willingly employ your bodily members, or the affections of your souls, as instruments of warfare against God, or of serving the cause or gratifying the perverse inclinations of sin; but with full consent, and without reserve, give up your whole selves, soul and body, to God through Christ, your only rightful Sovereign, to whom all your obedience is due, that ye may therein act as persons delivered from condemnation and quickened by his regenerating Spirit; and cheerfully employ all the members of your body and powers of your soul as instruments of warfare with sin, and of serving God in holiness and righteousness. 14. To encourage you in which, know assuredly that, however your inward corruptions may trouble, perplex, and wound you, and strive for the mastery in you, yet they shall never regain their allowed and uncontrolled power over any who accept Christ; for ye are not now under the covenant of works, which, however severely it forbids and condemns for sin, affords no pardon of it or effectual assistance against it; but ye are under the covenant of grace, which secures full forgiveness of, redemption from, and assistance against sin, and affords every powerful motive and help to holy obedience; and under the influence of God's sin-subduing and heart-sanctifying favour; and under the government of a gracious principle of grace implanted in your hearts. 15. Now nothing can be more contrary to the perfections of God, the design of the gospel, or your gracious character and state, than to pervert such a gracious deliverance and state as an encouragement to sin. 16. Ye cannot but know that it is impossible for you to divide your chosen services between opposite governors, but ye must be the proper servants of whatever you voluntarily give up yourselves to the habitual obedience of, whether it be to sin, the service of which is deadly, and issues in eternal death, or whether it be to holiness in the obedience of faith, for bringing forth the fruits of righteousness to the glory of God. 17. But blessed be God that though all of you who are real Christians were once the voluntary servants and slaves of your sinful lusts, ye have, by his almighty and gracious influences, and through your faith in Jesus Christ been made to receive and obey those evangelical doctrines and commands which have been communicated to you by Christ and his ministers, and which, by their powerful impression on you, have formed you after his own image. 18. And being set at liberty from the tyrannical dominion and lordship of sin in your wills, affections, and conversation, ye have through your faith in Christ, ye have been brought to holiness which God has implanted in your hearts in conformity to his own righteous law. 19 In condescension to your weak capacities, enfeebled by the present frailties of nature and remains of a sinful nature, I use this common similitude of master and servant, and I affirm that, as in your unregenerate state ye resigned and employed all the members of your body and powers of your soul in the voluntary service of unclean, unrighteous, and ungodly principles and habits of sin, which cruelly reigned and tyrannized over you, and rendered you more guilty, vile, and miserable, by adding sin to sin,—so ye should now, when brought into a state of grace, act up to the dignity, obligation, and holiness of your character, earnestly employing all your members and faculties in the exercise of your faith in Christ, denying ungodliness and worldly lusts, and living soberly, righteously, and godly in this present world. 20. For when ye were the willing servants and slaves of your sinful lusts, ye were wholly estranged from and disaffected to every principle of holiness, insensible of all obligations to piety or virtue, and even pleased with an unrestrained inclination to wickedness. 21. But what real profit, honour, or satisfaction did ye ever find, or could you expect to find, in your former sinful courses? Were they not attended with remorse, defilement, reproach, trouble, disappointment, loss, and mischief to yourselves? And are ye not now filled with holy confusion, self-abasement, and shame in every review of them, as things foolish and unworthy, highly ungrateful, offensive, and dishonourable to God, and no less ruinous and destructive to your own souls and bodies in time and eternity? 22. But now that, by the mighty power and grace of God in assisting you by his love in Jesus Christ and giving other principles and habits to you, ye are set at liberty from the reign and love of sin, as well as from the guilt of it, and made the willing and obedient servants of God in Christ, ye grow in grace, and bring forth the fruits

The power of the law.

It is holy, just, and good.

23 For [j]the wages of sin *is* death; [k]but the gift of God *is* eternal life, through Jesus Christ our Lord.

CHAPTER VII.

1 *No law hath power over a man longer than he liveth.* 4 *But we are dead to the law.* 7 *Yet is not the law sin,* 12 *but holy, just, good,* 16 *as I acknowledge, who am grieved because I cannot keep it.*

KNOW ye not, [a]brethren, (for I speak to them that know the law,[1]) [b]how that the law hath dominion over a man as long as he[2] liveth?

2 For [c]the woman which hath an husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband.

3 So[d] then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: [e]but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4 Wherefore,[3] my brethren, [g]ye also are become dead to the law[4] by the body of Christ; that [h]ye should be married to another, *even* to him who is raised from the dead, [i]that we should bring forth fruit unto God.

5 For when we were [j]in the flesh, the motions[5] of sins, which were by the law,[6] did[k] work in our members, to bring forth fruit unto death.

6 But[l] now we are delivered from the law, that being dead[7] wherein we were [8]held; [m]that we should serve in newness of spirit, and not *in* the oldness of the letter.[9]

7 What shall we say then? [o]*Is* the law sin? God forbid. [p]Nay, I had not known sin but by the law: for I had not known lust,[1] except the law had said, Thou shalt not covet.

8 But sin, [q]taking occasion by the commandment, wrought in me all manner of concupiscence. [r]For without the law sin *was* dead.

9 For [s]I was alive without the law once: but [t]when the commandment came, sin revived, and I died.

10 And the commandment, [u]which *was ordained* to life, I found *to be* unto death.

11 For[v] sin, taking occasion by the commandment, deceived me, and by it slew *me.*

12 Wherefore [w]the law *is* holy, and the commandment holy, and just, and good.

13 Was then that which is good made death unto me? God forbid. [y]But sin, that it might appear sin, working death in me by that which

A.M. cir. 4064.
A.D. cir 60.

j ver.21.Ge.2.17. ch. 5.12.Ja.1.15. Eze.18.4. ch. 3.5: 8.13: 2.8,9. Is 3. 11. Ga. 6. 7,8. 1 Co.6.9, 10. Re.21.8: 22.15.

k ver.22:ch.2.7:5.10, 17,18,21 † Jn.2.25:5.11, 12. Tit.1.2. Jn.3.14–16, 36: 6. 40,54.57: 17.2: 10. 10, 28,29. Ep.2.8. 1 Pe. 1.3,4.

CHAP. VII.

a ch.9.3:10.1:2.18.

1 *That know the law.* Literally, 'who know law,' either that of nature or of revelation.—*C.*

b ch.3.19, with 6.14.

2 Or, *it.*

c Ge.2.23,24. Mal. 2. 16.Nu.5.29. Pr.6.29,32. Mat. 19.4–9. 1 Co. 7. 2, 10,39. Lu.2.22,23.

d Nu.5.20,27. Ju. 14. 20. Mat.5.32. Seever.2.

e Ru.1.13. 1 Ti. 5.14. Le.22.12,13.

3 See note * below

g ch.6. 14: 8.2. Ga. 2. 19, 20: 5. 18. Col. 2. 14. Ga. 3. 13: 4.4, 5. 1 Pe.2. 24. Tit.2.14.

4 *Dead to the law.* Literally, 'dead to law'—to every law whether natural or revealed, considered as a covenant of works and means of justification.—*C.*

h 2 Co.11.2. Ho 2.19, 20.

i Mat. 5. 16. Jn 15.8. Ga. 5.22. Phi.1.11, with Ps. 127.3. Lu.1.42.

j ch.8.8,9. Ep.2.1,

5 Gr. *passions.*

* *Wherefore.* Rather, 'even so.' In the illustration (ver. 2,3) the husband dies —here the wife is married to another husband. This change of illustration was necessary, inasmuch as Christ is the second husband, and the church of believers represented as 'the bride, the Lamb's wife,' Re.21.9.—*C.*

6 Excited by the law, as an untrained and unruly animal is excited to rebellion by a yoke.—*C.*

k Ga.5.19–21:6.8. ch. 6. 19, 21, 23. Tit. 3. 3. Mat.15.19. Ja.1.15.

l ver. 4: ch.6.14: 8.2. Ga.2.19,20.

7 Or, *being dead to that.*

8 'Being dead to that wherein we were held,' seems to be required by ver. 4, and the best MSS., editions, and versions.—*C.*

m ver.4:ch.6.4,11,13, 19,22. Jn 4.23,24. Phi.3. 3. 2 Co. 3. 6, 7. ch. 2.29. Lu. 1. 74, 75. Ga. 5. 22, 23.

9 *Oldness of the letter,* whether written on the heart (ch.2.15) or on the tables of stone.—*C.*

o ver.5,8,11,13.1 Co. 15.56.

p Ex.20.17. De.5.21, with ch.3.19,20.

1 Or, *concupiscence.*

q ch.4.15: 5.20. 1 Co. 15.56. ver.5,9,11.

r Mar.10.20. Lu. 18. 11,12. Jn.15.22. 1 Co.15. 56. Ga.3.19.

s Mat.19. 20. Lu. 18. 11,12. Phi.3.5,6.

t ch.3.19,20;10.5. Ga. 3.10. ver.5,7–14. Ps.38. 4–8;40.12.

u ch. 10. 5. Le. 18. 5. Eze.20.11, with 2 Co.3. 7. ch.3.19,20.

v ver. 8, 9, 13. He. 3. 13. Je. 17. 9. Ja. 1. 15. 1 Co 15.56.

w Ps. 19. 7–9; 119. 39, 96,137,138. 1 Ti.1.8.

y ver.8–11: ch.3.20:5. 20. Jn.15.22.

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of righteousness and holiness in this world, the final issue and perfection of which is an honourable and everlasting blessedness graciously bestowed in the world to come. 23. For death, in all its hideous forms, spiritual, temporal, or eternal, is all the wages allotted by the law of God, or which can be procured by all our labours and sufferings in the service of sin; but that everlasting life which consists in the immediate and full enjoyment of and conformity to God, which is the issue of holiness in heart and practice, though not indeed the proper wages of it, is the transcendently free gift of God bestowed on us, because we through the influence of the Holy Spirit repent of our sins and exercise faith in Jesus Christ, our only, and appointed, and well furnished Saviour and Lord.

Ver. 5. *Planted.* Christ, as the seed of life, was 'planted' in the grave, whence, as the tree of life, he arose, and is now planted in paradise, Re. 22. 2. Believers were planted with him in death, and shall with him spring up to spiritual newness of life. See 1 Co. 15. 42–44. *C.*

Ver. 6. *Our old man.* All that is derived from Adam 'is crucified;' for all believers die with Christ on the cross, as they were all represented by him as their Savior. Ep. 1.22; Col.3.9 *C.*

Ver. 7. The word here translated 'freed' occurs fifteen times in this epistle, and twenty-five times in other parts of the New Testament; and except in one other instance, where it is translated 'righteous,' it is uniformly rendered 'justified,' which sense should certainly be retained in this place. *C.*

Ver. 15. *Not under the law.* Rather, 'not under law;' any law, whether natural or revealed as a covenant of works, not merely commanding and requiring, but judging and condemning us as sinners, ch. 3. 19, 20.—*Under grace*—as a covenant of promise, pardon, acceptance, and spiritual help, Ep. 2. 12–19; He. 4. 16. *C.*

Ver. 16. *Obedience.* Not obedience to law for production of righteousness, for that is plainly impossible (ch. 3. 20), but 'obedience to faith' (ch. 1. 5; 16. 19), submission to the doctrine of the gospel (ch. 2. 8), in accordance with the passages where the expression elsewhere occurs, as Ac. 6. 7; Ga. 3. 1; 2 Th. 1. 8: 1 Pe. 1. 22; Ro. 10. 3, comp. with 16. 'Obedience to Christ,' 2 Co. 10. 5, which obedience conducts to the righteousness of Christ, produces the fruits and works the works of righteousness—see ver. 14, 18, 19—righteousness being personified as a master. *C.*

REFLECTIONS.—Groundless and very injurious is every charge of lawlessness on the doctrine of the free justification of sinners through the great sacrifice of Christ. Nothing is more detestable to a renewed heart than to continue in sin because grace does, or that it may, abound. For though our good works do not procure, yet they necessarily follow our justification by faith; and to indulge ourselves in sin, or to neglect the study of holiness, is a flat contradiction to all the signification and engagements of our baptism, and is absolutely inconsistent with our character, privilege, or duty, as members of Christ, and partakers of his grace and glory. Yea, delightful, excellent, and useful are the effects of regenerating grace. What dying to sin! what spiritual quickening to our holy and heavenly life! What a holy, comfortable, and edifying walk before God, from new principles and ends, and after the new pattern of Christ, and by virtue derived from his death and resurrection! There is need then to examine ourselves fully, whether sin or holiness have the ascendency in our hearts and lives. It is shameful to be less for the Lord Christ after our conversion than we were for sin before it. And all the blessed deliverances from sin ought to render it and its service detestable to us.—Alas! what confusion and wrath follow upon sin! But abundant, eternal, and free is the redemption which comes to us through Jesus Christ.

CHAPTER VII. Ver. 1–3. I now appeal to all of you who know the law of nature or revelation, that no man can be bound by any law longer than he lives under it, or stands related to it; and that, however strictly the law of marriage binds a wife to abide with and perform all necessary duties to her husband whilst they both live, yet if he die she is fully delivered from that obligation, and may even be married to another man, as freely as if she had never had any connection with her deceased husband. 4. In like manner, my dear Christian brethren, ye, through Christ's fulfilment of the law in your stead by his obedience unto death, are perfectly delivered from all connection with it as a covenant, requiring personal righteousness in order to justification before God, justifying you for your good works, or condemning you for your sins,—in order that, in a state of spiritual marriage, union to, and fellowship with him, as your risen Husband and Saviour, and by a principle of spiritual life derived from him, ye may bring forth fruits of holiness to the glory of God, acceptable to him through Jesus Christ. 5. For while we, Jews or Gentiles, were in our carnal, unconverted state, under the full power and influence of our natural corruption, which works so much by our bodies, the violent passions thereof, irritated by the purity of the precepts and severity of the curses of the broken law of works, powerfully employed all our members and faculties in incessant labours of wickedness, greatly dishonouring to God and eternally ruinous to ourselves. 6. But now, the law in that form being dead to us through Christ's complete fulfilment of all its demands in our stead, we are delivered from all its requirements of perfect obedience in order to justification, and its rigorous sentences of condemnation on account of sin, that through union to and fellowship with him, we might, from new principles, motives, and ends, under the influence of his Spirit, cordially and spiritually serve God in all holiness of heart and life, and not with mere ceremonial and external devotions and virtue. 7. But let none imagine that because subjection to the law as a covenant retains us in our sinfulness, and deliverance from it promotes gospel holiness, therefore its moral precepts are causes of rather than checks to sin. With detestation of the thought, I can, from my own experience, affirm that my conscience had never been convinced of the sinfulness of the secret workings of irregular desires, and the first motions of inordinate affections, unless I had found that the law had forbidden all impatience, discontent, envious grudging, or uneasy and irregular inclinations to worldly enjoyments. 8. But though the holy law thus discovers and forbids the most secret operations of wickedness, and never *gave* me any proper occasion of sinning, yet the reigning corruption of my heart basely took occasion from the strictness and severity of the law, and, through my own natural enmity against God, wrought in me all manner of sinful inclinations and desires after that which is forbidden; for as long as I continued without any true sense of the spirituality, holiness, strictness, and extent of the divine law, sin, and especially heart-sins, appeared to me quite trifling and harmless, without any power or danger. 9. Nay, I then imagined myself in a good state, deserving of, and able and inclined by my good works to recommend me to, God's favour; yea, able to entitle to, and prepare myself for, eternal life. But when the Holy Ghost applied the commandments closely to my conscience, as reaching to my inmost thoughts, principles, views, and desires, as well as to my words and actions, I could not but be convinced of inconceivable multitudes of sins, and degrees of their aggravation, beyond what I had ever thought of, and of my just exposure to divine wrath on account of them. And while I lost all hopes of eternal life by my own performances, and my conscience condemned me to eternal death for my sins, my inward corruption, irritated by the holiness and severity of God's law, raged more and more against him; and this increased my spiritual death in sins, and my danger of eternal ruin. 10. And thus I found God's holy law, as a covenant of works, which was originally framed for a mean of men's justification and eternal happiness through Adam's perfect obedience to it, a tremendous instrument of condemning me to death—temporal, spiritual, and eternal; and, through my own indwelling lusts, a mean of increasing my spiritual death, and alienation from and enmity against God. 11. For my inward lusts, impatient of restraint, took occasion from the strict holiness of its commands and awful severity of its threatenings, to rage against both the

is good; that sin by the commandment might become exceeding sinful.

14 For we know that the law is [s]spiritual: but I am [a]carnal, sold under sin.

15 For[b] that which I do, I allow[2] not: for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, [c]I consent unto the law that *it is* good.

17 Now then [d]it is no more I that do it, but sin that dwelleth in me.

18 For I know that [e]in me, (that is, in my flesh,) dwelleth no good thing: [g]for to will is present with me; but *how* to perform that which is good I find not.

19 For[h] the good that I would, I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a [i]law, that, when I would do good, evil is present with me.

22 For [j]I delight in the law of God after [k]the inward man:

23 But I see [l]another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24 O[m] wretched man that I am! who shall deliver me from the body of this [o]death?[3]

25 I[p] thank God,[4] through Jesus Christ our Lord. So then, [q]with the mind I myself serve the law of God;[5] but with the flesh the law of sin.

CHAPTER VIII.

1 *They that are in Christ, and live according to the Spirit, are free from condemnation.* 5, 13 *What harm cometh of the flesh,* 6, 14 *and what good of the Spirit:* 17 *and what of being God's child,* 19 *whose glorious deliverance all things long for,* 29 *was beforehand decreed from God.* 38 *What can sever us from his love?*

THERE *is*[a] therefore now no condemnation to them which are in Christ Jesus, who [b]walk not after the flesh, but after the Spirit.

2 For[c] the law of the Spirit of life in Christ Jesus hath made me free from the [d]law of sin and death.

3 For what the law could not do, [e]in that it was weak through the flesh, [g]God, sending his own Son in the likeness[1] of sinful flesh, and for sin,[2] condemned sin in the flesh:

[s] He.4.12.Mat.5.22, 28:22,37.Lu.19.17.
[a] ver.15,18,19,21,23, 25.1 Co.3.1,3.Is.6.5;64.6,with 1 Ki.21.20.2 Ki. 17.17.Is.50.1,10.
[b] Ga.5.17,24.ver.18, 19,21,23-25.
[2] Gr. *know.*
[c] ver.14,22.Da.9.5.
[d] ver.20,22-25.
[e] Ge.6.5;8.21.Job 14. 4.Ps.51.5.Is.1.6;64.6.
[g] ver.16,22,25.Phi.2. 13; 3. 12. Ga.5.17. 2 Co. 3.5.
[h] See ver.15-17.
[i] ver. 23, 25; ch. 8. 2; ver. 17, 20, 24. Ga.5.17. Ep.6.12. Col.3.5,9. ch. 6.6.Is.1.6;64.6.Ps.65.3.
[j] Ps. 1.2; cxix.; 19.7-11; 40. 8; 119. 77,97,111. ver.12,14,16.
[k] ch.2.29. 2 Co.4.16. Ep. 3. 16. Lu. 17. 21. 1 Pe.3.4. 1 Jn.3.9. Col.3. 10. 2 Co.5.17. Ju. 3.3,5, 6.
[l] Job 40.4.Ps.38.4,5. Is. 6. 5; 64.6. ver.21,24, 25. Ga.5.17. Ja.4.5;3.2. 1 Pe. 2. 11. ch. 6. 13,19. Pr.24.16.Ec.7.20. 1 Ki. 8.38,46.Ps.142.7.

* There are two principles in a believer—the old and the new man, the flesh and the spirit. This contrariety was no secret to the saints of God of old (Job 40.4; 41. 5. Is.6.5), nor to the apostles of our Lord, comp. Ja. 2. 10, with 3. 2. 1 Jn. 1. 8–10. And if anysay, It were better were it otherwise, the Christian, while he deplores and abhors every relic of corruption within him, will find that

[m] ver.15-24. Ga.5.17-24.
[o] See note * in first column.

CHAP. VIII.

[a] ch.5.1,21; 6. 22, 23; 7.4,15-25. Jn.3.18;5.24. He.6.18. Ga.2.19,20;3. 13,14; 4.4,5. 2 Co.5.21. 1 Co.1.30. Ep.3.17. Jn. 15.4. Phi.3.9.
[b] Ga.5.16-26.ch.7.6, 15-25. Lu.1.74,75. 2 Co. 1.12. Phi.3.3,7-14. Tit. 2.11-14.
[c] ch.3.27. Is.2.3. Jn. 6. 63; 8. 32, 36. 2 Co. 3. 6. Ga.2.19,20;5.1.ch.6. 18,22.
[d] ch.6.14;7.4,6-8,13; 3.19,20. 2 Ch.3.7. ch.4. 15.
[e] ch.3.19,20, 23; 8. 7, 8. Ga.2. 16. Ac. 13. 39. He.10.4;7.18,19;9.9.
[1] Christ came not in the likeness of flesh, but in the flesh. He was sent, however, not in sinful flesh, but in the likeness of sinful flesh.—*Haldane.*
[2] Or, *by a sacrifice for sin.*

[g] Jn.1.14;3.14-17.He.10.8.Ga.4.4,5;3.13.1 Jn.2.2,4,9,10.2 Co.5.21.1 Pe.2.24;3.18.Da.9.24. ch.3.24-26;5.6-11,19,21.Ac.13.39.

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law and the Lawgiver; and thus insensibly drew me into the commission of many forbidden evils, and so increased my inward corruption, and enlarged the sentence of my condemnation to death; while the law, further applied to my conscience, convinced me that all my hopes of recommending myself to God's favour were utterly groundless. 12. Since therefore the moral law *gives* no occasion to, but discovers, forbids, and condemns every sin, it must be acknowledged an intrinsically pure, holy, just, right, and true, good and excellent, eternal and unchangeable, rule and standard of all holiness and righteousness, everyway becoming the holy, righteous, and good God to enjoin, and intelligent creatures to obey, for his glory and their own advantage. 13. Nor is this holy law the cause of the mischief and death which comes upon mankind. Nay, from this representation of it, derived from my own experience, it is evident that sin, therein showing itself a most malignant and destructive evil, by a vile abuse of the law, produced in me what was wicked, and brought me under a righteous and manifest sentence of condemnation and death,—that thus rising up in desperate opposition to the holy law of God, it might be made to appear infinitely odious, unreasonable, and injurious, directly contrary to him and pernicious to men. 14. For though I, and all those who have felt its thorough convictions, are certain that this law of God is pure and spiritual, reaching not only to external words, actions, or appearances, but to the thoughts, dispositions, principles, motives, and ends of our heart, and requiring both internal and external obedience to be performed in a spiritual manner; yet, alas! notwithstanding all the powerful influences of God's grace which I have experienced, such are my deficiencies, and such the remains of corruption in me, that I am quite ashamed of myself, as inexpressibly carnal, and too often employed by my sinful lusts, as if I were still their slave, sold into their hands by Adam's fall and my own former consent. 15. I am indeed far from allowing myself in any known violations of God's law; but, alas! I too often, through sloth or inadvertence, neglect or unprofitably perform the duties which I am desirous of observing and persevering in, and am, to my great grief, drawn into the commission of those sins which I habitually and determinately abhor. 16. If then I have a supreme, fixed, and habitual aversion to those sins which I commit in opposition to God's holy law, I thereby manifest that I am so far renewed in heart, that I approve of it as right in all points, even to the condemning of myself. 17. And through this change which God's grace hath made in me, it is no longer my whole self, or even my better part, my renewed judgment, will, and affections, that inclines to transgress the law, or to commit what it forbids, but it is the remaining sinful tendencies of my nature, which I disallow and abhor, that would transgress. 18. For I know, by sad experience, that in my sinful nature, considered in itself, nothing spiritually good has any residence; and even though the principles of grace imparted to me by regeneration be wholly inclined to that which is good and holy, yet, through the power of fleshly nature and concurring temptations, and the want of a lively exercise of faith on Christ's person and fulness, I cannot perform holy duties in that spiritual and vigorous manner in which I resolve and sincerely desire to do them. 19. For while by faith I am kept from gross vices, and have an unfeigned respect to all his commandments, yet I do not attain that universal conformity to them which I aim at, and too frequently fall into sins of infirmity which I really hate and detest. 20. Since then these sinful falls are contrary to the reigning bent of my heart, I must insist on it, to the honour of God's work of grace in me, to the honour of his holy, just, and good law, and to the just reproach of sin, as an unreasonable violation of it, that it is not my whole or renewed self that knowingly and willingly does the abominable things which God hates, but it is owing to those remains of my sinful corruption of nature which I do not oppose, watch, pray, and labour against so much as I ought. 21. I therefore find an evil principle of sin so powerfully working in me by suggestings, sinful allurements, and prevailing insinuations, that often, when I am essaying to perform holy duties, some bad motion or influence presents itself in opposition to my unfeigned endeavours, and unawares draws me into something unlawful. 22. For certain I am, that so far as my soul is renewed by the grace of God, I have the greatest delight and noblest satisfaction in all the precepts of God's law as right and good, and cordially desire to yield them the most perfect obedience. 23. But, alas! notwithstanding all my experience of God's grace, I feel in me a powerful principle of sinfulness residing in my whole man, and peculiarly working in my sensitive passions and appetites, and earnestly opposing all the holy aims and endeavours of that governing spiritual principle of grace divinely implanted in my judgment, conscience, and will, and sometimes prevailing to render me its unwilling captive, and involve me in acts of wickedness. 24. And, alas! how vile, loathsome, and miserable am I in myself on this account! O when shall an almighty and infinitely gracious God deliver me from this detestable and deadly system of indwelling lusts which dwell in and overspread my whole nature, and render me so loathsome and inactive before him, and which, but for his mercy, would certainly issue in my eternal destruction! 25. But blessed be his name, through Christ, that, by his deep love and the working of his grace in me, I am already delivered from the guilt and dominion of sin, and have an assured hope of a complete deliverance from all the defiling remains of it at last, through the obedience, suffering, and intercession of Jesus Christ, your and my Lord and Saviour. So then, to sum up all in a few words, so far as I am renewed by the grace of God, with settled judgment and choice, and with full approbation, resolution, and consent, I devote my whole man to God; and as his willing servant yield an unfeigned and unreserved obedience to his law; but so far as the disallowed sinful tendencies prevail in me, I am brought under the influence of sinful lusts, and led shamefully to serve their abominable interests and demands.

Ver. 14. *Sold* at the fall for a promise never fulfilled, and seized as a slave, whom none but Jesus can set free.—*Note,* Of whom speaks the apostle? Of himself, as a renewed believer, evidently, for the following reasons:—(1) He had been once, in his own view, alive, but now knew that he was dead, ver. 9–11. (2) He had acknowledged the law and commandment holy, just, and good, ver. 12. (3) He had discovered sin to be 'exceeding sinful,' ver. 13—an acknowledgment and conclusion to which the unregenerate never arrive. (4) He allowed not, and he hated sin, ver. 15; but the unrenewed 'take pleasure in sin and sinners,' ch. 1. 32. (5) He delighted in the law of God, ver. 22, a delight the unregenerate never feel. (6) The law of his mind warred against sin, ver. 23; the mind of the unregenerate is 'enmity against God.' (7) He felt his wretchedness, and longed for deliverance, ver. 24; the unregenerate never desire more than continuance in sin with pardon. (8) With his mind he served God, ver. 25; but the mind of the unrenewed is not and cannot be rendered subject to the will of God, ch. 8. 7. *C.*

REFLECTIONS.—Marvellous, but certain, glorious, and full, is our deliverance from the broken law of works, by our union to Christ and interest in his righteousness, whereby he fulfilled it for us. And this deliverance powerfully promotes the renovation of our heart and the reformation of our life. It is impossible to obtain either justification or even true sanctification by the broken law. And sharp convictions by it make fearful work on men's hearts and consciences. Jesus and his grace find unrenewed sinners in a most deplorable condition. And dreadful is the nature of sin, which perverts even the holy law of God, and convictions by it, as an occasion of strengthening and enraging wicked lusts. Alas! what fear and weakness are found with the best on earth! what a plague and burden is this to believers, and what a hindrance to holiness! But marvellous and merciful is the creation and preservation of gracious habits and holy principles amidst so much sinful tendency. And it is a certain mark of divine grace governing the soul when the sense of evil tendency occasions such heavy sighs and mournful groans to God. The battle may be sore, but victory, through Jesus Christ, will

4 That the righteousness of the law might be fulfilled in us, [h]who walk not after the flesh, but after the Spirit.

5 For[i] they that are after the flesh do mind the things of the flesh; [j]but they that are after the Spirit, the things of the Spirit.

6 For to[k] be carnally minded[3] *is* death; but to[l] be spiritually minded[4] *is* life and peace:

7 Because[m] the carnal mind *is* enmity against God; for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

9 But[o] ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10 And if Christ *be* [p]in you, [q]the body *is* dead because of sin; [r]but the Spirit *is* life[5] because of righteousness.[6]

A.M. cir. 4064.
A.D. cir. 60.

[h] ver.1.
[i] Jn.3.6.1Co.2.14;15. 48.Phi.3.19.
[j] ver.9.14.1 Co.2.15. Ga. 5. 22–25. Ep. 5. 9. Col.3.1,2.
[k] ch.6.21,23;7.10,11. Ga.6.8.ver.13.Ja.1.15.
3 Gr. *the minding of the flesh.*
[l] ver.13.Ga.5.16,22–25.Ps.19.11. Is.3.10.ch. 14.17. 2Co.4.12. Phi.3. 3.
4 Gr. *the minding of the spirit.*
[m] Ge. 6. 5; 8.21. Job 14.4. Ps.51.5;53.1–5. Is. 1.4,6. Je.17. 9. Ja.4.4. 1 Co.2.14. 1 Jn.2.16. Ep. 2.1–3. Tit.3.3. ch.1.28–31. Jn.15.5.
[o] Jn.3.6. Ep.1.17,18. Eze.36.27. 2 Ti.1.14. 1 Jn.2.20,29. 1 Co.3 16;6. 19. Ga.4.6. 1 Pe. 1. 11. Phi.1.19.
[p] Jn.17.23. Ep.3.17.
[q] ch.5.12;6.23.
[r] ch.5.21.1Co.15.45; 1.30. Ga. 4. 19. Re. 22. 14. Is.3.10.
5 He makes alive by the exhibition and conveyance of the righteousness of God, Jn.16.14.—*C.*
6 The apostle still keeps up the distinction between the *old man* and *the new*—in other words, between the natural principle which lurks in the heart of the believer, and the divine principle which the Spirit of God has implanted there. The former, being sinful, taints the body, and makes it subject to death; the latter animates the soul with divine life.—*P.*

A.M. cir. 4064.
A.D. cir. 60.

[s] Ac.2.24. 1 Pe.1.21. He.13.20.
[t] Ep.2.5. Col.2.13. 1 Co.15.16.2 Co.4.14.
7 He that mortified the deeds of the body, will also, at the resurrection, quicken the same body.—*C.*
8 Or, *because of.*
[u] ver.9. Eze. 36. 27. Jn.7.38,39. 1 Co.3.16. 2 Ti.1.14. Jn.14.17. 1 Jn. 2.27.
[v] ch.6.2,7.11,14.18.1 Co.6.19,20. Ps.116.16.
[x] Ep 5.3–5. ch.6.21. Ga.6.8;5.19–21.
[y] Col.3.1–6. Ep.4.22; 5.3.1 Pe.2.11.
[z] Ga.5.16,18,25; 4.6. ver.9. Lu.20.36. Jn. 1. 12.
[a] He.2.15. 1 Jn.4.18. 2 Ti.1.7. 1 Co.2.12. Ga. 3. 26; 4.5,6. Mar.14.36. Is.56.5. Je.3.19.
[b] 2 Co.1. 12, 22; 5. 5. Ep.1.13;4.30.1Co.2.12. 1 Jn.4.13.
[c] Ac.26.18. 1 Pe.1.4. Ga. 4. 7. Phi. 3. 20, 14. Lu.22.29. Re.3.21; 21. 7.1 Co.2.9;3.22.
[d] Ac. 14. 22. 1 Pe. 4. 13. 2 Ti.2.11,12. Lu.24. 26.

11 But[s] if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also [t]quicken your mortal[7] bodies by[8] his Spirit that [u]dwelleth in you.

12 Therefore, brethren, [v]we are debtors, not to the flesh, to live after the flesh.

13 For [x]if ye live after the flesh, ye shall die: [y]but if ye through the Spirit do mortify the deeds of the body, ye shall live.

14 For[z] as many as are led by the Spirit of God, they are the sons of God.

15 For[a] ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16 The[b] Spirit itself beareth witness with our spirit, that we are the children of God:

17 And[c] if children, then heirs; heirs of God, and joint-heirs with Christ; [d]if so be that

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come at last. May the Lord hasten it to my soul in his time!

CHAPTER VIII.—Ver. 1. Since the grace of God, through Christ Jesus, thus delivers all true believers from the guilt and dominion of sin, in order to their being in due time freed from all the remainders of it, it is evident that, even in this imperfect world, there is no sentence of condemnation to God's wrath standing against them who are vitally united to Christ as members of his mystical body, and who, though attended with many lamented and condemnable infirmities, do, in the general tenor of their conversation, act, not according to the dictates and inclinations of their corrupt nature, but according to the inspired Word of God, the suggestions, directions, assistance, and pattern of the Holy Ghost, and according to the nature and inclinations of that principle of grace imparted to faith. 2. For through the promise of grace perfectly fulfilled by Christ, and through the gospel applied by the powerful influence of the Holy Ghost to my conscience, I am delivered from the law of works, which is the strength of sin and binds over unto death, and have a new principle of grace imparted to my heart, in opposition to the sinful and destructive principle of natural sinfulness. 3, 4. For when the covenant of works, which required perfect obedience as the only condition of eternal life, and pronounced a curse for the very smallest transgression, had, not indeed of itself, but through our sinfulness and inability, rendered the justification of fallen men by their own works absolutely impossible, God, in his infinite wisdom and grace, appointed and manifested in our world his own only begotten Son, personally united to our nature in all the debased and distressing circumstances thereof, and, by rendering him an atoning sacrifice for sin, revealed its nature, and sufficiently testified his displeasure against it, in order that all righteousness, in obedience to the precepts of the law, or satisfaction to its penalty, being fulfilled by him as our loving Savior, might be imparted to our persons and applied to our consciences, who by his grace have our stated and habitual conversation towards God and men, not under the influence or according to our natural principles of sinful corruption, but according to the dictates and influences of the Holy Ghost, and the nature and bent of these gracious principles which he has imparted, and seeks to uphold, actuate, and assist in our souls. 5. For whatever men profess, they who are under the direction, dominion, and influence of indwelling sinfulness, habitually consult, relish, pursue, and delight in worldly, sensual, and sinful things, answerably to their carnal and unrenewed appetites; but they who are under the dominion and influence of the Holy Ghost dwelling in their hearts, and of the gracious principles imparted by him in regeneration, think of, are devoted to, contrive, relish, follow after, and delight in those things which are of a spiritual and heavenly nature, answerable to their renewed inclinations and the dictates and influences of the Holy Ghost. 6. Nor is their condition less different than their course; for to have the prevailing bent and delight of the heart turned towards worldly, sensual, and sinful objects, and to live and act accordingly, is in its own nature a spiritual death in trespasses and sins, which deserves, tends to, and naturally issues in eternal death. But to have our mind frequently, delightfully, intently, and transformingly employed about spiritual things, under the dominion and influence of the Holy Ghost, and of infused spiritual principles of grace, is in itself a spiritual life, fills the soul with inward activity, peace, and comfort, and is the certain earnest of and preparation for everlasting life and peace in the immediate enjoyment of God. 7. But this happy temper and privilege we cannot possess unless by faith our heart is changed; for the whole bent of an earthly and unregenerate heart is in direct opposition to, and inveterate and malicious enmity against, God, his perfections, will, authority, and government, and all conformity to him or spiritual enjoyment of him; and such is its desperate malignity, that it cannot of itself come into a subjection to or compliance with the spiritual and righteous demands of his holy, just, and good law. 8. It is therefore manifest that they who are in their natural state under the power and dominion of carnal principles and corrupt affections, are, while they continue so, utterly incapable of doing anything spiritually good and acceptable to God, or of being in Christ discharged from condemnation or accepted to eternal life. 9. But ye, brethren, are not under the dominion of your sinful, and in part remaining corruption, but under the direction and government of the Holy Ghost, and of implanted principles of grace, as is manifest from the abiding residence and operation of the same in you. Nevertheless, if any of you are not partakers of the inhabitation, renewing, and sanctifying operations of that Spirit who proceeds from, resides in, and is sent and given by Christ, ye cannot possibly be of the number of his children, or, continuing such, be owned by him as his, or adjudged to eternal life at the last day. 10. But if Christ has, by his Spirit, taken up his abode in you, as his members spiritually united to him, your bodies indeed must die, because of the divine sentence passed against sin, and because of the carnal nature in you; but your souls are already made spiritually alive, and shall forever live in blessedness and glory, through the sacrifice of Christ, wrought out for and imparted to you, and by means of that true principle of holiness which is thus given you, to make you live to God here and meet for the enjoyment of him hereafter. 11. And if that blessed Spirit who, together with the Father and Son, raised up the dead body of Jesus Christ from the grave, dwell in you, by peculiar relation, fixed inhabitation, and quickening and sanctifying operation, God, who raised up your anointed Saviour, Head, and Representative, will, in virtue of, and in conformity to, his resurrection, raise up your dead bodies at the last day to a glorious and immortal life by the same almighty operation of his Spirit. 12. Since therefore, my dear brethren in Christ, all mischief and ruin are conveyed to us by sin, and all the blessings we enjoy or hope for are conveyed to us by the Holy Ghost, we can be under no obligation or reasonable inducement to follow the pernicious motions or obey the unrighteous demands of our sinful natures, but are under the strongest obligations to the good Spirit of God, and have the strongest motives to live answerably to his holy dictates and influences. 13. And if any of you, contrary to your Christian character and professions, habitually indulge yourselves in fulfilling your sinful lusts, ye must, notwithstanding all your notions, pretences, or external privileges in religion, as persons who have no real union with or interest in Christ, fall short of eternal life, and be plunged into everlasting misery; but if ye, as true believers, vitally united to Christ by virtue derived from him, in the gracious influences and assistances of his Spirit, resist, subdue, and crucify your corrupt affections, principles, and practices, ye shall, according to the gracious establishment of the gospel, for ever live with him, soul and body, in heaven. 14. For all they who are conducted, assisted, and governed by the light and influence of God's Spirit in their minds, wills, affections, and conversation, and they only, as the children of God, are entitled to everlasting life by their adoption, and prepared for it by faith in Christ, making sure their regeneration. 15. For ye have not received the Holy Ghost in order to subject your souls to such servile fears as resulted from the darkness and terror of the legal dispensation, or from legal convictions of your sinfulness and misery before your conversion; but, according to the light, liberty, and joy of the New Testament dispensation, ye have been made partakers of him in his most comfortable and emboldening operations, by which we and other believers are enabled, with holy reverence, affection, fervour, importunity, confidence, and freedom, to address God in our worship, as our reconciled Father in Christ. 16. And in this assured pouring out of our hearts to God through Christ, the Holy Ghost, by working gracious dispositions in us, and by shining upon his own work, doth, in and by his word, assist and concur with our consciences in witnessing that we are truly the adopted and regenerated children of God. 17. And if we be thus his children, we are necessarily and irrevocably entitled to the rich and glorious inheritance of everlasting life, happiness, and holiness, answerable to our high dignity and relation; and in, and through, and together with Christ our Saviour, Head, Father, and elder Brother, are heirs of God himself, and all that he is, or has, as our everlasting portion; and all our sufferings in this world for his sake, and in conformity to him, shall but promote and issue in our exalted and eternal enjoyment of God, in and together with him. 18. For, after an impartial and careful examining and balancing all accounts, under God's infallible direction, I compute, and am fully satisfied, that all the afflictions we can meet with in this world, or endure for the sake of Christ and his cause, are so

we suffer with *him*, that we may be also glorified together.[9]

18 For I reckon that [e]the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us.

19 For the [9]earnest expectation of the creature waiteth for the manifestation of the sons of God.

20 For[h] the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope;

21 Because the creature itself also [i]shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that [j]the [1]whole creation groaneth and travaileth in pain together until now.

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9 Suffering, therefore, must be a part of the Christian's preparation for heaven. It is like medicine to the diseased man, a painful necessity. It cannot be dispensed with. The conflict between the natural and the spiritual, between sin and holiness, between truth and error, is a life conflict. Christ himself experienced it: so must all those who are his.—*P.*

e 2Co.4.17. Mat.5.12. 1 Pe.1.6,13.4.13. Col.3. 4. Phi.3.10,21. 1 Jn.3.2. 2 Th.1.10.Re.3.21.

g Is.65.17. Ac.3.21. 2 Pe.3.13.Re.21.1,5.

h Ge.3.17. Is.xxiv.

i 2 Pe.3.10,13. Ac.3. 21.Re.21.1,4,5.22.3.

j Jn.16.21. Is.24.5,6. Je.12.4,11;14.4. Ho. 4.3. Joel i ii. Job 31.38. Hab.2.11

1 Or, *every creature.*

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short, light, and trivial, as to deserve no comparison with that amazing glory and happiness which shall be publicly allotted to and bestowed upon us in the last judgment. 19–22. Nay, such is the transcendent glory of that liberty and happiness which we, the humble and faithful children of God, shall then enjoy, that all the irrational creatures in this lower world, with order and earnestness answerable to their nature, long for it, that, by their sharing therein, they may be completely and finally delivered from all that vanity, disgrace, disorder, or pain, which has by the curse been introduced among and upon them on account of man's first and other sins. 23. And while they thus long for deliverance from their present vanity and misery, we, who have accepted the Holy Ghost in his sanctifying, sealing, and comforting operations, as pledges, earnests, evidences, and securities of our future full enjoyment of the heavenly inheritance, are, notwithstanding our peace and joy in believing, exceedingly troubled; and with secret groanings under the pressure of our remaining sinfulness and affliction, earnestly long for and desire, assuredly hope, and patiently wait for the full enjoyment of all those exalted privileges and blessings belonging to us as faithful children of God, and in which our bodies, raised to an immortality, shall, together with our souls, share in the most honourable and transporting fellowship with God. 24, 25. For at present we have not the actual possession of our full salvation, but only the assured hope of enjoying it in some future period; and hoping for it as a thing unseen and unenjoyed, we, patiently bearing our troubles, and humbly resigning ourselves to God's will as to the time of its manifestation, wait for it with cheerfulness, firmly expecting that, in due time, we shall be fully delivered from all evil, and crowned with everlasting happiness in heaven. 26, 27. And as this delightful hope encourages and supports our patient waiting under all our griefs and burdens, so doth the Holy Ghost himself, by his concurrent direction, support under our manifold weaknesses and imperfections, which would otherwise carry us into unseasonable and impatient desires of deliverance; for by our remaining ignorance, selfishness, carnality, and perturbation of spirit, we neither know what to pray for, as most conducive to God's glory and our good, nor are capable of ordering our requests in a duly believing, spiritual, fervent, holy, humble, submissive, and steady manner: but the Holy Ghost suggests to us proper requests, and enables us to offer them up, with such vehement pantings and breathings of soul, in an admirable mixture of faith and patience, importunity and hope, as no words can sufficiently express. But though we cannot fully express those strong inward desires of our heart, the all-seeing and heart-searching God accurately and kindly observes and approves, and is ready to answer, whatever we aim at and desire under the influence of his own Spirit, who always directs and assists to pray according to his will and word; such prayers must therefore certainly be answered in due season. 28. And for our further comfort under all our present tribulations and groanings, we believers know, from God's pity, promises, relations, and affections to us through Christ, and from our own and others' experience, that all persons, things, and events, however bad or afflictive in their own nature, tendency, or appearances, shall, under the influence of the overruling wisdom, power, and grace of God, work together to promote the spiritual and eternal advantage of all those who sincerely love God as their chief good and highest end, having been, by repentance and faith in Jesus Christ, converted to him according to, and in prosecution of, his eternal disposition of love to them. 29, 30. And this indeed is the original source of all that good which we enjoy or hope for; for all who repent of their sins and accept Christ as their Savior, he determined in due time to render conformed to his Son in holiness, needful suffering, and eternal glory, that he might have the honour of being the prime Ruler and Chief of countless millions of ransomed men: and whom he thus predestinated to holiness, sufferings, and honours, he, in the execution of this, aids constantly by the Holy Spirit, and unites them with him; and all who by implicit faith in Jesus Christ determine to lead new lives through his aid, he pardons, accepts, and entitles to eternal life, through the righteousness of Christ; and whom he thus justifies, he, by his Holy Spirit, sanctifies and comforts in this world, and at last admits to the full and immediate enjoyment of himself in heaven, in, with, and conformed to Christ. 31. If then the infinitely wise, unchangeable, and almighty God be thus our certain, fast, and steady friend, and all his perfections, purposes, promises, and operations, be on our side, what ground have we of confidence, comfort, and wonder! and how little reason to fear the malicious, crafty, and powerful attempts of our most malicious and inveterate enemies! 32. For if God, in infinite love to us, cheerfully and freely appointed his only begotten Son our surety, brought him into our nature and place in law, and without the least abatement exacted from him all the obedience and suffering due from the world, that we, through his atoning sacrifice of himself in our stead, might be saved in him with an everlasting salvation, how is it possible that he should not, along with this unspeakable and leading gift, freely bestow upon us whatever gracious blessing promised in his word is needful for either our soul or body? 33. And since we are accepted in Christ, our sins atoned for by him, and our persons justified in him, how is it possible that any can fix a law charge of guilt upon us, notwithstanding the fearful sinfulness and transgressions which we have reason to mourn over, since it is God himself, whose judgment is always according to truth, who has accounted and pronounced us absolved from guilt, accepted and entitled us, as righteous, to eternal life? 34. And however intent our enemies, and however ready our own conscience may be to condemn us, yet who can subject us to the curse of God's law, to our eternal destruction? Christ has sacrificed himself to save us from our sins; has fulfilled the righteousness demanded by the law in our stead, and in receiving the reward of his work, has risen again for our justification; yea, is exalted to his Father's right hand, to exercise a universal dominion for our advantage, and publicly to absolve and adjudge us to eternal life at the last judgment: and to manifest his own friendship, and secure our continuance in favour with God, he, as our righteous Advocate, pleads the merit of his atoning blood for us in his prevalent intercession, that we, through faith, may be eternally saved. 35–37. It must therefore be impossible that distresses or tribulations of soul or body, or the most permanent and murderous persecutions for his sake, can alienate Christ's heart from us, or ours from him, or exclude us from a share in the saving designs, fruits, and manifestations of his great love.—Nay, through his merits and mediation, and overruling influence, we are, and shall be, safely, successfully, and triumphantly carried through them all; and they are rendered remarkably useful to try and exercise our graces, wean our hearts from this world, ripen us for heaven, and sweeten the thoughts of it to us. 38, 39. For, from the unchangeableness of God's nature, perfections, purposes, covenant, and promises, and of the merit and efficacious intercession of Christ, I am infallibly assured that nothing, however distressing, entangling, or powerful, either in this world or in that which is to come, shall ever be able to cut us off, or set us at a distance, from that infinite love of God the Father which is fixed upon and manifested to us, and performs all things for us, in and through Christ; and nothing but our own unbelief can lead us from the sincere love to him as our God in Christ.

Ver. 1. *In Christ Jesus.* United to him by faith, which is the work of the Spirit; 'in' him, as a branch in the vine (Jn. 15. 5), enjoying a common life; as a member in the body, obeying a common will, Ep. 1. 22.—*Who walk not after the flesh.* Who do not seek justification by fleshly ordinances, Ga. 3. 3; Phi. 3. 3; Ac. 21. 21, even as Paul himself walked before his conversion; or who have renounced and crucified the flesh with the affections and lusts, ch. 6. 6; Ga. 2. 10; 5. 24; 6. 14. *C.*

Ver. 2. This verse gives a reason for the general statement made in the first clause of ver. 1. *The law*, i.e. the influence exerted by, or the power of, *the Spirit of life*—the Holy Spirit, who is the author and sustainer of divine life in the soul—*freed me*—me Paul (he is here giving his personal experience of the power of grace), *in Christ Jesus* (being united to him by faith, I dwelling in him and he in me), *from the law* i.e. the influence or power) *of sin and death.* The reasoning of the apostle in this chapter is close, and, though somewhat involved in construction, is most powerful and convincing. *P.*

Ver. 3. The last clause of this verse is very indefinite in our version. The Greek may be interpreted in two ways:—1. 'God having sent his own Son in the likeness of sinful flesh, *and, by an offering for sin*, condemned sin i.e. removed *its sting*, which is death, and also its power) in the flesh.' This interpretation gives the Greek phrase the same meaning which it has in He. 10. 18, and in the Septuagint rendering of Le. 4. 3. 2. '. . . *And on account of sin;*' joining the phrase immediately with *having sent*, and making it express one object for which Christ came. He came *on account of sin*, i.e. to remove it, by dying as an atoning sacrifice, and overcoming its power by his divine power I prefer the latter meaning. *P.*

Ver. 16. This 'witness' the Spirit bears first in heaven, when we 'cry Abba,' 'our Father who art in heaven.'—This 'witness' he also bears in our hearts, for 'he that hath the Son hath the witness in himself,' 1 Jn. 5. 10. *C.*

Ver. 19–23. *The earnest expectation* (ἀποκαραδοκία) signifies the lifting of the head and s retching of the body as far as possible, either to see or hear something very interesting.—(1) On the meaning of the word 'creature' (κτίσις the exposition of the entire passage must depend. Let its meaning therefore be sought: 1. In the Scripture use of the word. In Mar. 10. 6. 13 19, it signifies 'world' or 'creation;' and in 16. 15, 'intelligent creature' (man), capable of believing or rejecting the gospel. In Ro. 1. 20 it signifies 'creation;' and in ver. 25, 'any created being.' In 2 Co. 5. 17; Ga. 6. 5; Col. 1. 15 it signifies either 'creature' or 'a creation;' and in Col. 1. 23 it evidently signifies, as in Mar. 16. 15, 'every man,' nationally considered. In He. 4. 13 it appears also to signify 'any human or other intelligent being;' and in 9. 11 it is translated 'building,' the visible creation being represented as the architecture and temple of God. In 1 Pe. 2. 13 it signifies 'ordinance,' 'institution;' and in 2 Pe. 3. 4 and Re. 3. 14, it signifies 'creation,' visible and invisible. If this examination fails to give a preponderance to any one use of the word, let its meaning be sought, 2. In the attributes ascribed by Paul to this κτίσις. The chief of these are—earnest expectation, waiting, hope, bondage, groaning, travailing, deliverance, and entrance into the liberty of the sons of God.—Now, though it is seldom good to perplex the mind with various opinions, yet, on a subject of so much importance and confessed difficulty, it may be well to state both the chief opinions and authorities. (1) By κτίσις some understand 'the whole church of God' (see Is. 43. 7; 65. 17); because all its true members are, in this present world, distinguished by earnest desires for the glorious manifestation and liberty of the sons of God—being subject to vanity, that is, weakness, corruption, and misery, but not from choice, He. 12. 11, but for the mortification of sin, Ro. 8. 13, and exercise of grace, and especially hope, Ro. 8. 24; 2 Co. 4. 17. (This view is supported by Limborch, Hammond, &c.) (2) The Gentile world in distinction from the Jews (Lightfoot, Guyse). (3) All mankind, Jews and Gentiles, as in Mar. 16. 15, who through all their history have felt the evil of the present state of things, and have been earnestly labouring and looking for both present deliverance and future happiness (Whitby, Macknight, Ritchie, &c.) (4) Not good angels; for they are not subject to vanity—not devils; for they believe, tremble, and hate God—not the reprobate; for they scoff—not saints and believers; for they are distinctly mentioned, ver. 23—not beasts; for they are incapable of longings after futurity. It must therefore mean the whole visible frame of creation, heaven and earth, and the creatures in them personified, and which thus, under the emblem of one intelligent person, wait as it were for restoration to that primitive condition from which they were cast down by sin (Luther, Calvin, Manton, Henry, Haldane, &c.) (5) The irrational and inanimate creation, in which everything is perverted to unnatural and sinful uses, and in which the lower animals suffer so much from human cruelty (Scott; Hodge, &c.)—Amidst this conflict of high authorities, it were specially presumptuous to dogmatize; nevertheless, a sense of accountability compels a decision in favour of the first, and that chiefly for the following reasons: (1) Because of the contrast and parallelism between this κτίσις (creation which did 'wait and groan,' ver. 19, 22, and the apostles and his brethren who did 'wait and groan,' ver. 23. Now, would it not seem unnatural thus to contrast a 'waiting and groaning' confessedly figurative, with a 'waiting and groaning' confessedly real? (2) Because while Adam, the representative of created rationality, was made subject to vanity, 'willingly,' of his own free choice, act, and deed; and while the unregenerate remain subject to it, 'because they love darkness rather than light,' all who, by a new creation, become sons of God, are, though still subject to vanity, not subject 'willingly,' but 'wait' in faith, hope, and submission, for the day of the liberation of the spirit and redemption of the body. (3) Because 'the creature' to be delivered is to enter into the 'glorious liberty of the sons of God,' a liberty that can be enjoyed by none but creatures endowed with intellect and will, and a state of adoption that can be enjoyed by none but regenerate believers. *C.*

Ver. 24. *Saved by hope.* Rather, 'in hope.' Not that hope is the cause of salvation, but the means whereby we see what is invisible, and enjoy what is future, ver. 25 *C.*

28 And not only *they*, but ourselves also, which have [k]the first-fruits of the Spirit, even we ourselves [l]groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

24 For[m] we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, *then* do we with patience wait for *it*.

26 Likewise the Spirit also helpeth our infirmities: [o]for we know not what we should pray for as we ought: [p]but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And [q]he that searcheth the hearts knoweth what *is* the mind of the Spirit, [2]because [r]he maketh intercession for the saints [s]according to *the will of* God.

28 And we know that [t]all things work together for good to them that love God, to them who are the [u]called according to *his* purpose.

29 For[v] whom he did foreknow, he also did predestinate *to be* [w]conformed to the image of his [v]Son,[3] that he might be the first-born among many brethren.

30 Moreover, [x]whom he did predestinate, them he also called: and whom he called, them he also [a]justified: and whom he justified, them he also [b]glorified.

31 What shall we then say to these things? If[c] God *be* for us,[4] who *can be* against us?

32 He[d] that spared not his own Son, but delivered him up for us all, [e]how shall he not with him also freely give us all things?

33 Who[g] shall lay any thing to the charge of God's elect? *It is* God that justifieth.

34 Who[h] *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who[i] shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

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[k] ver.15,16.Ep.1.13, 14. 2Co.1.21,22. Ga.5. 22,23.Ep.5.9.Phi.3.3.
[l] 2Co.5.2,4.2 Ti.4.8. He.9.28.2 Pe.3.12.Phi. 3.20, 21. Ep.4.30. Lu. 21.28.1 Jn.3.2.Tit.2.13. 1 Pe.1.7,13.
[m] Ga.5.5. 2Co. 5. 7. He. 11. 1; 6.11,18,19. 1 Pe.3.11.1 Th.5.8.2 Th. 2.16.ch.5.23. 1 Ti.1.1. Tit. 1.2. Col.1.27. Tit.2.13. Ja.5.7,2 Co.4.18.
[o] Mat.20.22.Ja.4.3.
[p] Zec.12.10.2Co.12. 8; 3. 5. Mat.10.20. Ga. 4.6. Ep.6.18. ch. 7. 24. Ps.6.3.
[q] 1 Ch.28.9. Ps. 7.9. Je.11.20; 17. 10. Re. 2. 23. Mat.6.6. Ps.5.1; 38. 9.
[2] Or, *that.*
[r] ver. 26. Zec.12.10. Jude 20. Ep.5.18.
[s] 1 Jn.5.14. Mat.7.7, 8; 21. 22. Je.29.12. Lu. 11.9. Is.45.11. Jn.14.13; 15.7; 16.24. Ja.1.5. Mat. 7.7.
[t] Ge.50.20. Pr.12.21. ch.5.3,4. 1 Pe. 1. 7. Je. 24. 5. Ps.46.1,2; 119.67, 71. He.12.6–12. De.8.2, 3,16.2Co.4.17. Re.3.19.
[u] ver. 30; ch.3.29; 4. 11,16; 9.6,23,24; 11.2,5. Ep.1.4–11. 2 Ti. 1.9; 2. 19.
[v] Ex. 33. 12. Je. 1.5; 31.3. 2 Ti.2.9,19.ch.11. 12.Ep.1.5,11.1 Pe.1.2.
[w] Jn.17.16,17, 22, 23, 25,26. 2 Co.3.18. Phi.3. 21. 1 Jn.3.2. Re.3.21. 1 Th.2.13.1 Pe.1.2.
[x] Ps.89. 27. He. 1.6. Col. 1. 15, 18. Re. 1. 5. Jn.20.17. He.2.11–13.
[3] *The image of his Son*—in crucifixion, resurrection, holiness, and glory.—*C.*
[y] Is.43.1; 51.2. ver. 28. Ac.13.48.ch.1.6; 9. 24. 1 Co. 1. 9, 24; 6. 11. 2 Ti.1.9. He.9.15.
[a] Ac.13.38,39. ch. 3. 22,24,26;5.1. 1 Co.6.11. Re.1.5.
[b] ch.5.9,10; 9. 23,24. Jn.17.22. Tit. 3.7. He. 9.15. 1 Pe.2.9; 3.9. 2 Ti. 4.7,8.ver.17.
[c] Nu.14.9. 2 Ki.6.16. Ps.56.12;118.6.
[4] *If God be for us.* Rather, 'since God is for us.'—*C.*
[d] Ge.22.12. Is.53. 4–6,10. Da.9.24. Zec.13. 7. Jn.3.16. 1 Jn.4.9,10. ch.3.25,26;4.25;5.6–10. 2 Co.5.21. 1 Pe.2.24; 3. 18.
[e] Ps. 34. 10; 84. 11. Mat.6.33.1Ti.4.8.1 Pe. 1.2,3.2 Pe.1.3,4.
[g] Is. 50. 8, 9. Re. 12. 10, 11, with ch.3.24,26, 30. Is.43.25;44.22.
[h] Job 34. 20. Nu.23. 8, with ch.4.25;5.6–11, 19, 21. Mat.20.28. Tit. 2.14.Ga.3.13. 1 Pe.1.18 –21. He.1.3; 4.14; 7.25; 9.24. 1 Jn.2.1,2. Je. 50. 20.
[i] Jn.10. 28; 13. 1. Je. 31. 3. He.12.6–11. Re.3. 19.2 Co.11.23–27.

* "The wish is evidently not to be pressed, as entailing on the apostle the charge of inconsistency in loving his nation more than his Saviour. It is the expression of an affectionate and self-denying heart, willing to surrender all things, even, *if it might be so*, eternal glory itself, if thereby he could obtain for his beloved people those blessings of the gospel which he now enjoyed, but from which they were excluded. Nor does he describe the wish as ever actually formed; only as a conceivable limit to which, if admissible, his self-devotion for them would reach' (*Alford*).—*P.*

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[j] Ps.44.22. 1 Co. 4. 9; 15.30,31.2 Co.4.11.ver 35.
[5] By this quotation the apostle shows that suffering is not peculiar to the Christian dispensation. Under the Mosaic economy the people of God had like trials to endure. The Jew, therefore, could not on this ground bring an objection against Christianity.—*P.*
[k] 1 Co.15.57. 2 Co.2. 14; 4.8,16;12.9,10. 1 Jn. 4.4;5.4. 5. Jude 24. Re. 12.11. Phi.4.13. 2 Ti.2. 1.Ep.6.10.
[l] Jn.10.28.2 Co.4.13. Ac.27.25.ch.4.17–20. 2 Ch.20.20. 2 Ti.1.12. Is. 7.9.
[m] Re.14. 13. 1 Th. 4. 16.Ep.1.21;6.12. Col.2. 15. 1 Pe. 5. 8. Re.1. 17, 18.
[n] Jn.20.28,29. Col.3. 3.
[o] 2 Co.5.19. Ep. 1.6; 2.4–9.Col.1.20.

CHAP. IX.

[a] ch.1.9. 2 Co. 1. 23; 11. 31; 12. 19. Ga.1. 20. Ep.4.17. Phi.1.8. 1 Th. 2.5.1 Ti.2.7;5.21.
[b] ch.2.15;8.16. 2 Co. 1.12. Ac.23.1;24.16.
[c] ch.10. 1. Phi. 3. 18. Je.4.19–22;9.1–5. La.i –v.1Sa.15.35. Lu.19.42 –44;23.28–30.
[d] Ex.32.32. 1 Co. 16. 22. Ga.1.8.
[1] Or, *separated.*
[e] ch. 11. 1. Ac. 22. 3; 26.3,4. 2 Co.11.22. Phi. 3.5,6.
[f] See note [2] in first column.
[g] Ex. 4. 22. De. 7. 6; 10.15;14.1. Je.31.9,19.
[h] 1Sa.4.21.Ps.78.61; 90.16. Is. 60.19. 1 Ki.8. 10. Eze.7.20. Ps. 63. 4; 76.1,2. Nu.7.89.
[i] Ge. 15.8; 17. 2. 7,10. Ex.34. 27; 24. 7, 8. De. 29.14. Je.31.33.
[2] Or, *testaments.*
[j] ch. 3. 2. Ps.147. 19. Ex. xii. to De. xxvii. He.viii.–x.
[k] Je. 31. 22, 31–34. Le.26.1–13,40–46. De. 28.1–14; xxx. Ex.23.2, 23–33. Ac. 3. 25; 13.32, &c., with Ep.2.12.
[l] Ac.3.25.ch.11.28.
[m] Is. 7. 14; 9.6; 11. 1. Je.23.5,6.Mi.5.2. Mat. 1. Lu.ii. ch.1.3,4.2 Ti. 2.8.
[n] Jn.1.1; 3.31; 10.30. Col.1.16;2.9,10. 1 Ti.3. 16. Phi.2.6–11. He.1.8.
[o] Is.55.11. Ac.13.32, 33. ch. 3. 3, 4. 2 Ti. 2. 13. Nu.23.19. He.6.17, 18, with Ge.17.7;22.18.
[p] ch.2. 28, 29; 11. 25. Ga.6.16. Jn.8.39.
[q] Ge.21.12. Ga.4.23. He.11.18.
[r] ver.6,7;ch.4.11,16. Jn. 8. 37,39. Ga.4.28; 3. 26–29; 6. 15,16. Ja.1.18. Jn.1.13.
[s] Ge.18.10,14. He.11. 11,12.
[t] Ge.25.21,23. Ac.7. 8.

36 As it is written, [j]For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.[5]

37 Nay, in all these things [k]we are more than conquerors, through him that loved us.

38 For [l]I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor[m] height, nor depth, nor any other creature, [n]shall be able to separate us from the love of God, [o]which is in Christ Jesus our Lord.

CHAPTER IX.

1 Paul is sorry for the Jews. 7 All the seed of Abraham were not the children of the promise. 18 God hath mercy upon whom he will. 21 The potter may do with his clay what he listeth. 25 The calling of the Gentiles and rejecting of the Jews were foretold. 32 The cause why so few Jews embraced the righteousness of faith.

I SAY[a] the truth in Christ, I lie not, [b]my conscience also bearing me witness in the Holy Ghost,

2 That[c] I have great heaviness and continual sorrow in my heart.

3 For[d] I could wish that myself were accursed[1] from Christ for [e]my brethren, my kinsmen according to the flesh:[2]

4 Who[g] are Israelites; to whom *pertaineth* the adoption, and [h]the glory, and [i]the [3]covenants, and [j]the giving of the law, and the service *of God*, and [k]the promises;

5 Whose[l] *are* the fathers, and [m]of whom, as concerning the flesh, Christ *came*, [n]who is over all, God blessed for ever. Amen.

6 Not[p] as though the word of God hath taken none effect. For [q]they *are* not all Israel which are of Israel:

7 Neither, because they are the seed of Abraham, *are they* all children: but, [r]In Isaac shall thy seed be called.

8 That is, [s]They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed.

9 For this *is* the word of promise, [t]At this time will I come, and Sara shall have a son.

10 And not only *this;* but [u]when Rebecca also had conceived by one, *even* by our father Isaac;

Ver. 26. *Our infirmities.* These are many, but chiefly 'infirmities' of knowledge of the things to be asked of God, or of the manner of patient resignation to God's will, when its final purpose is unknown, or of earnestness and perseverance, and confidence of prayer when it is revealed, Mat. 26. 42; 1 Jn. 5. 14, 15.—*The Spirit itself maketh intercession for us*—by begetting in us those feelings of the evil of sin, and desires after holiness and glory, that no language can express; even as severe disease cannot be described in words, but becomes perfectly intelligible to the tender-hearted from the groanings of the sufferers. *C.*

Ver. 28. *All things.* All events, prosperous or adverse—even the malice of Satan and persecutions of wicked men. *C.*

Ver. 29. *Foreknow.* Not as mere subjects of prescience, for all things are thus alike known to him, Ac. 15. 18; but as the objects of his merciful, wise, holy, and righteous choice in Christ Jesus, Ep. 1. 4, 5, 9, 11; 2 Ti. 1. 9. *C.*

Ver. 39. *Nor height, nor depth.* Some interpret the phrase of heaven or hell; but how is it supposable that heaven could separate from God? others, of height of honour, or depth of disgrace; others, of highest earthly powers, or deepest plots of enemies; others, of evil spirits in the air, or in hades; others, of haughty speculations of the learned, or gross superstitions of the ignorant, or deep sins of the wicked.—*Query*, May it not mean that no conceivable distance of place can separate from omnipresent love? *C.*

REFLECTIONS.—What dreadful work hath sin made in the world! In the most debasing manner it has turned the natural bent of our heart towards earthly things, and into a fixed and malicious opposition to, and hatred of, God and his law. It has brought corruption and curses on the whole lower creation; and its distresses and infirmities still cleave even to believers. But great is their safety, comfort, honour, and happiness, who are united to Jesus Christ. Their justification is complete; their nature and life are really renewed; and grace given, governs them. Their present beginnings of spiritual-mindedness, possession of Christ's Spirit, conflicting with remaining sinfulness, heirship with Christ, suffering for his sake, and supplication for his mercies, are earnests and pledges of, and shall quickly issue in, their complete and everlasting glorification. Already all things promote, and the perfections, purposes, and providences of God, and the justifying death and powerful intercession of Christ, secure their full and eternal welfare. Why then do we not always triumph in what he is to us, and has done and will do for and to us? Why do we not always rejoice exceedingly in hopes of the glory of God? Why are we not constantly wrapped up in wonder—all inflamed by the views of his redeeming love? No created thing should ever disquiet our hearts, since nothing can separate us from Jesus' person, except our own unbelief.

CHAPTER IX. Ver. 1, 2. I should have been inexpressibly glad had I been able on good grounds to affirm that the whole of my Jewish brethren were the peculiar objects of God's redeeming favour, and heirs of his distinguished blessings which I have just now mentioned; and I dare, in the most solemn, candid, and Christian manner, appeal to the all-seeing Jesus Christ and his Holy Spirit, who search the hearts and try the reins of all the children of men, that my mind is exceedingly overwhelmed with grief and pain, as a woman in travail, whenever I think of their present

11 (For [v]*the children* being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth;)

12 It was said unto her, The [z]elder[4] shall serve the younger.[5]

13 As it is written, [y]Jacob have I loved, but Esau have I [z]hated.

14 What[a] shall we say then? [b]*Is there* unrighteousness with God? God forbid.

15 For he saith to Moses, [c]I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So[d] then *it is* not of him that willeth, nor of him that runneth, but of God that showeth mercy.

17 For [e]the scripture saith unto Pharaoh, Even[g] for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth.

18 Therefore[h] hath he mercy on whom he will *have mercy*, and whom he will he [i]hardeneth.[6]

19 Thou wilt say then unto me, [j]Why doth he yet find fault? for who hath resisted his will?

20 Nay but, O man, [k]who art thou that repliest against God?[7] Shall the thing formed say to him that formed *it*, Why hast thou made me thus?

21 Hath not the [l]potter power over the clay, of the same lump to make one vessel unto honour and another unto dishonour?

22 *What*[m] if God, willing to show *his* wrath, and to make his power known, endured with much long-suffering the [o]vessels of wrath [8]fitted to destruction:[9]

23 And[p] that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

24 Even[q] us, whom he hath called, not of the Jews only, but also of the Gentiles?

25 As he saith also in Osee, [r]I will call them my people, which were not my people; and her beloved, which was not beloved.

26 And[s] it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; there shall they be called the children of the living God.

A.M. cir. 4064. A.D. cir. 60.

[v] ch. 4. 17; 8. 28–30. Ep. 1. 4; 2. 9. 2 Ti. 1. 9. Tit. 3. 5. ch. 11. 5–7, 29. Is. 46. 10. ver. 16, 18.

[x] Ge. 25. 23, with 2 Sa. 8. 14.

4 Or, *greater.*

5 Or, *lesser.*

[y] Mal. 1. 2, 3.

[z] Ge. 29. 30. De. 21. 15. Pr. 13. 24. Mat. 10. 37. Lu. 14. 26. Jn. 12. 25.

[a] ch. 3. 5; 4. 1; 6. 1.

[b] Ge. 18. 25. De. 32. 4. Job 8. 3; 34. 10. 2 Ch. 19. 7. Ps. 92. 15; 11. 6, 7.

[c] Ex. 33. 19. ver. 16, 18, 11.

[d] ver. 11, 15, 18, 20, 21. Ps. 115. 3. Is. 65. 1. Mat. 11. 25, 26. 1 Co. 4. 7; 1. 26–31. Ps. 110. 3. Phl. 2. 13. 2 Th. 2. 13, 14. Tit. 3. 5.

[e] Ga. 3. 8, 22.

[g] Ex. 9. 16; 10. 1; 14. 4, 17. Pr. 16. 4. Ps. 58. 10, 11; 9. 16; 83. 17, 18.

[h] Lu. 10. 21; 12. 32. ch. 5. 20, 21; 11. 5–7. Seever. 11, 15, 16, 20–24. Tit. 3. 5.

[i] Ex. 4. 21; 8. 15, 33. 1 Ch. 21. 1. 1 Ki. 22. 21, 22. ch. 1. 24, 26, 28. Ps. 81. 12. 2 Th. 2. 11.

[j] Ge. 50. 20. 2 Ch. 20. 6. Da. 4. 35. Job 9. 19; 41. 10. Is. 46. 10. Je. 49. 19; 50. 44.

6 'Whom he will he hardeneth' is a judicial expression. God's judgment upon sinful creatures is executed in various ways; by sickness, by persecution, by death, by removal of means of grace, by rendering the mind less sensible to the offers of mercy, &c. 'The fact is patent,' as Alford says, 'whether declared by revelation or read in history; but to the solution of it, and its reconciliation with the equally certain fact of human responsibility, we shall never attain in this imperfect state, however we may strive to do so by subtle refinements and distinctions.'—*P.*

[k] Job 9. 12, 14, 15; 23. 13; 33. 13; 34. 31; 40. 2, 4, 5. Is. 29. 16; 45. 9. Da. 4. 35. Mat. 20. 15. ver. 21.

7 Or, *answerest again* or *disputest with God?*

[l] Je. 18. 6. Is. 64. 8. Pr. 16. 4. 2 Ti. 2. 20. ver. 11, 15, 16, 18.

[m] Pr. 16. 4. ch. 2. 4, 5; 11. 7, 8. 1 Pe. 2. 8. Jude 4. 1 Th. 5. 9.

[o] 2 Ti. 2. 20.

8 Or, *made up*, Ge. 15. 16. Mat. 23. 32, 33. ch. 2. 5. Ja. 5. 3.

9 *Fitted to destruction*—'by their own sins' (*Haldane*).—*C.*

[p] ch. 5. 20, 21; 8. 28; 2. 4. Ep. 2. 7, 8; 1. 3–7, 18. Col. 1. 27. 2 Ti. 1. 9; 2. 21. 2 Co. 5. 5. 1 Pe. 1. 3, 4. 2 Pe. 1.

[q] He. 3. 1. ch. 8. 28, 30. 1 Pe. 2. 6. 1 Co. 1. 9. 2 Ti. 1. 9. ch. 3. 22, 29, 30; 4. 11, 12, 16; 10. 12, 13; 11. 11–32. Ga. 3. 28. Ep. 2. 12–20. Col. 1. 6, 23; 3. 11.

[r] Ho. 2. 23. 1 Pe. 2. 10, with Ge. 49. 10. De. 32. 43. Ps. 22. 27–31; xlv. xlvii. lxvii. lxviii. lxxii. xcvi.–c. cxvii. Is. 9. 7; 24. 16; xl.–lxvi. Je. iii. xxx. xxxi. &c.

[s] Ho. 1. 10, with Is. 11. 10; 43. 6; 49. 12; liv.; 56. 8; 57. 12, 13; lx.–lxii. &c.

deplorable condition by means of their unbelief. 3–5. I could cheerfully submit to the greatest sufferings which can be endured without sinning; be cut off from life in the most tremendous manner, and be excommunicated from all the churches of Christ on earth; or even for a time cut off from all delightful communion with himself; if it could avail to promote his glory in the faith and salvation of these my dear countrymen, who are descended from Jacob the renowned wrestler with God, and have been nationally adopted as the peculiar people and children of God, and not a few of them made his spiritual children, by faith in Jesus Christ: who have had his glorious temple, ark, mercy-seat, Shekinah, and other visible tokens of his peculiar presence, granted to them; and have been brought into his promise for temporal and spiritual blessings, which has been frequently confirmed to them; and have, in a most solemn manner, received his laws—moral, ceremonial, and judicial; his ordinances of worship, and promises of blessings—temporal, spiritual, and eternal; and have Abraham, Isaac, David, and many other holy men, for their natural ancestors; and from among whom, in respect of his manhood or human birth, the Messiah sprung, who, in his divine nature, is infinitely blessed in himself, the object of all adoration, and the most High over all the earth. 6–13. But though, to the grief of my soul, the bulk of the Jewish nation are now in a most deplorable condition through their own rejection of the gospel, yet it must not be imagined that God's word of promise which he made with their fathers is disannulled, or has failed of accomplishment; for all the natural descendants of Jacob were never considered by God as true Israelites, interested in the saving blessings of it.—The restriction of Abraham's honourable seed to Isaac, who was born by means of supernatural influence, and his descendants, to the exclusion of his posterity by Hagar and Keturah, who were born by natural influence; and the after preference of Jacob, a younger child by the same mother at one birth, and no way superior to Esau in natural goodness of qualities or works, plainly manifested that not natural descent from Abraham, but spiritual conformity in faith, marked the intended heirs of promise; and that the Jewish posterity of these patriarchs should, in due time, for their unbelief, be excluded from the church, and others, no better in themselves, by their faith in God be brought in to fill their room. 14–16. Let none dare to think God unrighteous in making such a wide difference in his choice and disposal of persons equally sinful and unworthy in themselves; for he grants his favors, not according to the vain and empty opinions of men, who might suppose he would bless the most highly favored in a merely worldly point of view, but according to the faith of individuals among men in Jesus Christ. 17. And why may he not, in the same wisdom, as in the case of Pharaoh the oppressing king of Egypt, advance men, no worse in themselves than others, to high stations, and preserve them for a time amidst manifold judgments, in order that, by tremendous acts, he may at last manifest his gracious purposes to all around, in the salvation of the world. 18. From the above instances it is plainly evident that God, in his wisdom, extends his free mercy to such sinful and miserable creatures as accept him, and at the same time leaves those who will not accept him to Satan and their own sinful lusts; that, refusing his Word, ordinances, and providences, they are hardened, as a punishment for their former sin, and as a prelude of the ruin that finally awaits them. 19–21. Let none therefore dare to arraign the most High, as if he were unrighteous in threatening, condemning, or punishing men for that obstinacy in wickedness into which they fall themselves, or as if it were necessary for him to account for bestowing his blessed favours upon some, and withholding them from others; or if a potter, who himself is but a fellow-creature formed of the dust, may, out of the same lump of clay, form vessels for different purposes and degrees of honour without injuring the clay, why may not the most high Creator, Proprietor, and Lord of all dispose of his creatures as best answers the glory of his perfections, when he grants to all alike the opportunities of faith and salvation? 22. Why may not he, for the glory of his great wisdom and manifestation of his loving power and equity upon obstinate and impenitent sinners, defer their punishment, and even load them with many external benefits, till, by their increased sinfulness, they have rendered themselves more notoriously deserving of his rejection and displeasure? 23, 24. And why may he not take this course in order to manifest the transcendent and endearing riches of his glorious grace in the salvation of those who accept Christ and with him everlasting life, and whom he prepares for it by his renewing and sanctifying grace—even all his sinful children, whether Jews or Gentiles. 25–29. From these predictions of Hosea and Isaiah it is plain that God always intended to form a people for himself, by the call of the gospel, where he had none, while only a remnant of the Jews would be saved; and designed, by necessity, to reject those who will not accept him, who reject his mercy and love, on account of their sin, while in free mercy he saves those who have faith, Gentiles as well as Jews. 30. In fulfilment of which predictions, and to manifest which mercy upon the one hand, and his universal love also, the poor, ignorant, idolatrous heathens, who, instead of knowing, concerning themselves about, or endeavouring to perform any good works, had lived in every sinful abomination, have many of them been led by faith to receive and share of the justifying righteousness of Christ revealed and offered in the gospel. 31. On the other hand, the Jewish descendants of Jacob, who, with great but misguided zeal, have pursued after righteousness for justification by their own obedience to the law of Moses, have neither fulfilled nor received any righteousness which can answer the demands of that law for which they are so zealous, or procure their acceptance with God, and title to eternal life. 32. And their falling short of righteousness is not owing to any decree of God hindering them, but to their own pride, perverseness, and unbelief, through which they refuse to accept it, as provided for them in Christ, and freely offered in the gospel, and desire to be justified, in whole or in part, by their own obedience to the law. 33. For, as Isaiah foretold, they take such offence at Jesus Christ, the only foundation of the gospel church and of all salvation, on account of his mean parentage, appearance, poverty, and crucifixion, the spiritual nature of his kingdom, and his humiliating doctrines, that they cannot think of owing any part, much less the whole, of their salvation to him alone.

Ver. 3. *I could wish.* The word in the Greek is in the imperfect indicative, and not in the optative mood, as our translation has it, and should therefore be rendered 'I did wish' or 'was desirous.' The passage would then read thus: 'I have great heaviness and continual sorrow in my heart (for I myself was desirous of being accursed—separated—an anathema, from Christ) for my brethren,' &c. He pitied his brethren the more feelingly, because once (like them) he had desired to be separated from Christ; see Ac. 26. 9; Mat. 27. 25 (*An Anon. Correspondent*.—'The verb translated "wish" would have here been more correctly rendered "boast," when the passage would read thus: "I have great heaviness, &c. (for I myself made it my boast to be separated from Christ) for my brethren," &c. (*Haldane*).—This translation would also remove the difficulty of the passage; but it must be acknowledged that in the New Testament the word is uniformly translated 'to will,' in the sense of desire, 'to pray,' 'to wish,' 'to rejoice,' Ac. 26. 29; 27. 29; 2 Co. 13. 7, 9; 3 Jn. 2, while the word translated 'boast' is uniformly different, Ro. 2. 17, 23; 2 Co. 7. 14; Ep. 2. 9; Ja. 4. 16, &c.; and though the proposed version may be sustained by classical use, yet the use of the word in the New Testament seems the only admissible standard. *C.*

Ver. 13. The word 'hated' cannot be diluted down to 'slighted,' or 'less favourably regarded.' Yet the apostle surely speaks of Jacob and Esau personally, for he speaks of them before they were born—of the one before he was capable of doing good; of

27 Esaias also crieth concerning Israel, [t]Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

28 For[u] he will finish the work,[1] and cut *it* short in righteousness: because a short work will the Lord make upon the earth.

29 And as Esaias said before, [v]Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

30 What shall we say then? That the Gentiles, which [w]followed not after righteousness, have[y] attained to righteousness, even the righteousness which is of faith.

31 But Israel, which [z]followed after the law of righteousness, hath not attained to the law of righteousness.

32 Wherefore? [a]Because *they sought it* not by faith, but as it were by the works of the law. For they [b]stumbled at that stumbling-stone;

33 As it is written, [c]Behold, I lay in Sion a stumbling-stone and rock of offence: and [d]whosoever believeth on him shall not be ashamed.[2]

CHAPTER X.

5 The scripture showeth the difference betwixt the righteousness of the law, and this of faith, 11 and that all, both Jew and Gentile, that believe, shall not be confounded, 18 and that the Gentiles shall receive the word, and believe. 19 Israel was not ignorant of these things.

BRETHREN, my[a] heart's desire and prayer to God for Israel is, that they might be saved.[1]

2 For I bear them record, that they [b]have a zeal of God, [c]but not according to knowledge.

A.M. cir. 4064
A.D. cir. 60.

t Is.10.22,23. Eze. 6. 8. ch. 11. 5. Je.5.10; 46. 28.

u Is.28.22. Je. 16.16; 14.22. Is.30.13,14.

1 Or, *the account.*

v Is. 1. 9, with 6. 13. Eze. 22. 30. Ge. 19. 24, 25. Is. 13. 19. Je. 49.18; 50. 40. La. 3. 22; 4. 6. Eze. 16. 46–52. Am. 4. 11. Zep. 2. 9. 2 Pe. 2.6. Jude 7.

w ch.1.18–32. 1 Co.6. 9, 10. Ep. 2.12. Tit.3.3. Ep. 4. 17–19. 1 Pe. 4.3. Is.65.1.

y ch.3.22,30;4.11;10. 20; 11.11,12; 15.8–19; 1. 17. Phi.3.9.

z ver. 32; ch. 10.2, 3; 11. 7. Ga. 3. 21; 5. 2, 4. Mat.9.13.

a Mat.19.19. Jn.6.28. ch.10.3.

b Lu. 2. 34. Mat. 13. 57. 1 Co.1.23. Jn.15.22, 24.

c Is.8.14;28.16. 1 Pe. 2.6. Ps. 118.22.

d ch. 11. 11. Ps.2.12. Is. 45.22; 55.1,4,7. Joel 2.32. Mar.16.15,16. Jn. 6.37,40;3.16,36.

2 Or, *confounded.*

CHAP. X.

a ch.9.1–3. Ps.51.18; 10. 2,13; 122.6–9; 137.5, 6.

1 'Secret things belong to the LORD;' wherefore, in strict accordance with the doctrine both of national favour to privileges and gracious obedient life, it is the duty of believers to pray for all men, even the most reckless and abandoned—the veriest enemies of Christ and of his faith: for no one can tell whether the Lord may not have some such gracious purpose concerning them as he had concerning Paul, whom he apprehended in the very midst of his career of enmity against himself and persecution of his church.—*C.*

b Jn. 16. 2. Ac.21.20; 22.3. Ga.1.14; 4.18. Phi. 3.6. ch.9.31.

c Is. 27. 11. Ho. 4.6, with Jn.17.3;6.44;7.11.

A.M. cir. 4064.
A.D. cir. 60.

d ch.9.30.

e Ps. 11. 7. De. 32. 4, or ch.1.17;3.2,6;5.19. 2 Co.5.21. Phi.3.9. 2 Pe. 1.1.

g ch. 9.31,32. Lu.18. 11. Mat.19.16. Jn.6.28.

h ch.9.32. He.10.29.

i He. 10. 14. ch.3.25, 26,31; 8.3,4. Ga.3.13; 4. 4,5. Mat. 3. 15; 5.17,18. Da.9.24. Phi.3.9. Ga.3. 24. Ac. 13. 38,39. Ga.2. 16. De.27.26.

j Lu.18.5. Eze.20.14. Ne. 9. 29. Ga. 3. 10,12. Ja.2.10.

2 This verse shows the impossibility of obtaining salvation by the law. *Perfect obedience* alone could obtain it, and man in his fallen state is already a sinner, and is by the fall incapacitated for doing all that the law enjoins. On the other hand, the way of salvation through the gospel is open and easy.—*P.*

k ch.3.22,27,31; 4.13; 9.30,31. Phi.3.9. He.11. 7, with Ga.3.8,22. ch.4. 3. Ge.15.6.

l De.30.11–14.

m Jn. 1. 8. Ep. 4. 8–10. Ps.110.1. He.1.3; 8. 1.

o 1 Co. 15. 3, 4. Mar. 15.46;16.9.

p De.30.14. ch. 1.16, 17. Ac.2.39; 3.26; 13.26, 46; 28. 28; 10. 36. Is.57. 19.

3 *In thy mouth.* When reading it to thyself or others, and courageously confessing it before the world.—*C.*

4 *In thy heart.* When believing its truth, and relying on its promises.—*C.*

q Mat.10.32. Lu. 12. 8. 1 Jn.4.2,15. ver.13.

r Jn.6.69. Ac.8.37. 1 Jn.5.1. 1 Pe.1.21. Mar. 16.16.

s ch. 1. 17; 3. 22. Ga. 2.16.

t Mat. 10. 32. 1 Jn. 4. 15. ver.13.

u Is.28.16; 49.23. Je. 17.7. ch.9.33.

v Ac. 10. 34,35; 15. 9; 10. 36. ch.3.22,29,30; 4. 11,12,16;9.24. Ep.1.7,12, 4, 7. 1 Ti.2.5,6. Ps.103. 17;130.4,7,8.

x Joel 2. 32. Ac.2.21. Ga. 3.28. 1 Co.1.2. Col. 3. 11. Is.45.22. Ps.98.3. Mar.16.16.

y He.11.6.ch.14.23.

3 For they being [d]ignorant of [e]God's righteousness, and [g]going about to establish their own righteousness, [h]have not submitted themselves unto the righteousness of God.

4 For Christ *is* [i]the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, [j]That the man which doeth those things shall live by them.[2]

6 But the [k]righteousness which is of faith speaketh on this wise, [l]Say not in thine heart, Who shall ascend into heaven? (that is, to [m]bring Christ down *from above:*)

7 Or, Who shall descend into the deep? (that is, to [o]bring up Christ again from the dead.)

8 But what saith it? [p]The word is nigh thee, *even* in thy mouth,[3] and in thy [4]heart: that is, the word of faith, which we preach;

9 That [q]if thou shalt confess with thy mouth the Lord Jesus, and [r]shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth [s]unto righteousness; and with the mouth confession is made [t]unto salvation.

11 For the scripture saith, [u]Whosoever believeth on him shall not be ashamed.

12 For[v] there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

13 For[x] whosoever shall call upon the name of the Lord shall be saved.

14 How[y] then shall they call on him in whom

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the other, before capable of doing evil. But can this be vindicated or explained? Just as far as any of the unsearchable judgments of God can be vindicated or explained, Ro. 11. 33. Perhaps two views of the subject limit the human understanding. (1) The distinction between Jacob and Esau is a fact, declared on divine authority, which it becomes not the creature to call in question. (2) The sovereignty of God is not a solitary and independent attribute, but God ruling in the exercise of all his attributes of power, wisdom, justice, holiness, goodness, mercy, and truth; see Dr. A. Thomson's *Sermons*, p. 11. Such a ruler cannot do otherwise than right. And if any, on the ground of these attributes, deny the possibility that God should make the distinction before the children were born, the same grounds will present the same difficulty in making it at the day of judgment. Nor is the difficulty one whit lessened by resolving the distinction into national privileges; for if national privileges convey any spiritual advantages, the difficulty returns in all its force: and if they convey none, what is their use? And it may be the distinction was made on the foreseen differences of character, so that the blessing is of 'God that showeth mercy,' and of man that 'willeth and obeyeth;' see ver. 15, 16. Hear then the sum of the matter: it is not what man can explain, but what has God revealed? See Haldane's *Exposition. C.*

Ver. 32. This verse demands special notice, on account of its testimony to the deity of our Lord Jesus Christ. (1) There can be no question that the stumbling-stone of the Jews was Jesus Christ, whom they rejected, 1 Co. 1. 23; 1 Pe. 2. 5–8. (2) Hear the prophet Isaiah, ch. 8. 14; 28. 16—'Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence, to both the houses of Israel,' &c. (3) Now surely what the prophet affirms of the LORD of hosts, the apostle applies directly to Christ; wherefore the conclusion is inevitable, that Jesus Christ is the LORD OF HOSTS, 'God manifest in the flesh.' *C.*

REFLECTIONS.—Certain and manifest is the supreme Godhead of Jesus Christ and his Spirit, who search men's hearts, and by whom they may swear. And very marvellous in himself, and just suited to our need, is he who is at once a true man, the promised seed of the patriarchs, and the most high God, blessed for ever. Great is the honour and mercy to stand related to God as church-members, and to enjoy their privileges. Yet, alas! many such, through their unbelief, fall short of spiritual and eternal salvation! But whether men be saved or lost, the purposes of God are executed, and his promises fulfilled. How deep, how wise and endearing, is his saving love towards guilty sinners, Gentiles as well as Jews, without any regard to their natural goodness! And righteous is his whole conduct, as he withholds from none what he ought to give them, and punishes none but on account of their sins, by which they deserve and are fitted for destruction. Gloriously he marks his compassion over his creatures. And it is absurd then to quarrel with his dispensations, or to pry into or perplex ourselves with his secret purposes, especially when his Word, which is our only rule, gives all reasonable encouragement to faith and holiness as the means of manifesting our salvation. Yea, men's quarreling with the tenderness, mercy, or justice of his conduct, will result in leading men to judicial blindness and incurable hardness of heart. Multitudes really prevent their own justification and salvation by seeking righteousness in their own works, in opposition to the righteousness of Christ. But happy and full is their deliverance who rest on him alone for righteousness and strength.

CHAPTER X. Ver. 1. Notwithstanding these awful hints concerning God's rejection of my Jewish brethren which I have suggested, my most earnest desire and prayer to him is, that, as far as can possibly consist with his glory, he would prevent the miseries which are justly impending over their heads, and give them faith in Christ, to their present and everlasting salvation. 2. For however they hate, reproach, and persecute me, I must think and testify that many of them have a real zeal for God and his laws; but, alas! wholly misguided, leading them off from Christ and the true method of righteousness and salvation. 3. For through their own chosen carnality and ignorance—having mean and unworthy thoughts of the righteousness of God's nature, manifested in the strict demands and awful penalties of his law, and of that perfect righteousness of obedience and suffering by which Christ satisfied his law and justice—they exert themselves to their utmost to make their own imperfect, ceremonial, and external performances stand as their righteousness for acceptance with God to eternal life—and thus, through their wilful ignorance and desperate pride, they refuse to receive or owe their salvation to the righteousness of Christ, freely offered to them in the gospel, as the alone ground of their justification before God. 4. For as the manifestation of Christ was the great end of God's giving to the Jews their laws, so he, by answering all the types of the ceremonial law, has abolished it; and by fulfilling all the demands of the moral law as a broken covenant of works, has brought in a perfect and everlasting righteousness as our Saviour, to be imparted to every one, Jew or Gentile, who, under a sense of his own sinfulness and misery, receives and rests on him alone for salvation, as he is offered in the gospel. 5–8. For if men will insist upon being justified by their own personal righteousness as a fulfilment of the law, it is plain, from Moses' own declaration, that nothing less than a perfect fulfilment of all its demands can in the least avail to their justification and eternal life; but in hinting at the doctrine of justification by faith, he darkly represents Christ, not as needing to be brought down from heaven, but as already come into our world and nature, to take away sin by the sacrifice of himself; not as needing to be raised from the dead, but as actually raised again for our justification, and in order to apply his finished redemption; and represents him and his righteousness as brought near to our very ears, mouth, and heart, in the gospel, when we hear, read, or receive it as preached by his authorized ministers, that he may be the infallible foundation and glorious object of our faith. 9. And we are assured that, if we with our heart believe in Christ as our only Saviour, who died for our offences, and rose again for our justification, and make a proper and open confession of him as such, we shall certainly be partakers of eternal salvation. 10. For not by a mere assent of our mind to the revealed truths of God, but also by a consent, approbation, and

they have not believed? and [z]how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And[a] how shall they preach except they be sent? as it is written, [b]How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

16 But[c] they have not all obeyed the gospel. For Esaias saith, [d]Lord, who hath believed our report?[5]

17 So then [e]faith *cometh* by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes, verily, [g]their sound went into all the earth, and their words unto the ends of the world.

19 But I say, Did not Israel know?[6] First Moses saith, [h]I will provoke you to jealousy by *them*[i] *that are* no people, *and* by a foolish nation I will anger you.

20 But Esaias is very bold, and saith, [j]I was found of them that sought me not; I was made manifest unto them that asked not after me.

21 But to Israel he saith, [k]All day long I have stretched forth my hands unto a disobedient and gainsaying people.

CHAPTER XI.

1 *God hath not cast off all Israel.* 7 *Some were elected, though the rest were hardened.* 16 *There is hope of their conversion.* 18 *The Gentiles may not insult upon them:* 26 *for there is a promise of their salvation.* 33 *God's judgments are unsearchable.*

I SAY then, [a]Hath God cast away his people? God forbid.[1] For[b] I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.

2 God[c] hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

3 Lord,[d] they have killed thy prophets, and digged down thine [e]altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? [g]I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal.

5 Even[h] so then at this present time also there is a remnant according to the election of grace.

6 And[i] if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

7 What then? [j]Israel hath not obtained that which he seeketh for; but [k]the election hath obtained it, [l]and the rest were blinded[2]

8 (According as it is written, [m]God hath given them the spirit of slumber,[3] eyes that they should not see, and ears that they should not hear;) unto this day.

9 And David saith, [o]Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them:

10 Let[p] their eyes be darkened, that they may not see, and bow down their back alway.

11 I say then, [q]Have they stumbled that they should fall?[4] God forbid: but *rather* [r]through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy.

A.M. cir. 4064. A.D. cir. 60.

z Mar. 16. 15,16. Is. 52.15;53.1. Jn.15.22. Pr 29.18. Ep.2.12. Tit 1.3.

a Je. 23. 32. He. 5.4. Mat.9.38.

b Is. 52. 7. Na. 1.15. Re. 14.6. Mar. 16. 15. Lu. 2.10,11,14. Ac.13. 26.

c He. 4. 2. Ac. 28.24. Jn.10.26.ch.11.7.

d Is. 53. 1. Jn.12.38–40.

5 Gr. *the hearing of us*; or *our preaching*.

e Lu.16.29. 1 Co.1.21 Ep.1.13. He. 11.13.ver. 14.ch.1.16,17.

g Ps.19.4. Mat.24.14; 26.13;28.19. Mar.16.15. Ac.2. 5. ch. 1. 8; 15.19. Col.1.6,23.

6 *Did not Israel know* that God would call the Gentiles?–*C.*

h De. 32. 21, with 4. 6. Ac.22.21,22. 1 Th.2. 16.ch.11.11.

i Ho.1.10. 1 Pe.2.10. Mat. 21. 43. Je. 10. 8. 1 Co. 12.2. Tit.3.3. ch.1. 21–32.

j Is.65.1,2; 11.10; 42. 6,7;49.6,22; 60.3; 52.15; 55.4,5.ch.15.19,9,30.

k Is.65.2. Pr. 1. 24. 1 Th.2.14,15. He.2.3;10. 26–31. Ac.13.45,46. ch. 11.7,8,20.

CHAP. XI.

a 1Sa.12.22. Ps.77.7, 8;89.31–37;94.14. Je.31. 37, with Ge. 17. 7. De. 32.9.

b 2 Co.11.22. Phi.3.5. ch.9.3. Ac.22.3;26.3.

c ch. 8. 28–30; 9. 6, 8, 23. Jn.10.14,28,29. Ac. 13.48.

1 In the first part of this chapter it is Paul's object to show, that while, *as a nation*, the Jews were cast off from God's special favour, yet their rejection was not total. A remnant, a portion, of them would still be saved. Of that portion Paul himself was one. His conversion was an evidence that all Jews were not cast off. This truth he lays down, as usual, by a direct and emphatic statement. Then he proceeds to prove

A.M. cir. 4064. A.D. cir. 60.

that it is a truth which was shadowed forth in the Old Testament. It was not a new thing, therefore, invented by the enemies of the nation: it was a truth affirmed by their own inspired prophets.—*P.*

d 1 Ki.19.10,14; 18.4, 30.

e Ju 6.24; 21.4. 1 Sa. 7.17; 11.15; 16.2,5. 2 Sa. 24.18,25. Ex.20.24. De. 27.6.

g 1 Ki.19.18, with Je. 2.8;11.13;19.5;23.27;32. 35. Ho.2.8. Zep.1.4.

h ch.9.27. Ac.13.48. ver.6,7.

i De.9.4. Ga.5.2,4; 2. 21. ch.4.4,5. Ep.2.4–9. Tit.3.5.ch.3.27,28.

j ch.9.31,32;10.3.

k ch. 8. 28–30, 33; 9. 23. Ac.13.48. 2 Ti.2.19. Jn.10.27,28.

l Jn.12.40.2 Co.3.14; 4.3,4. De.29.4. Ac. 28. 27.ch.9.31;10.3.

2 Or, *hardened*, ch. 9.18.

n Is.29.10;6.9; 44.18. ch.1.24. 2 Th.2.11. De. 29.4. Je.5.21. Eze.12.2. Mat.13. 14. Ac. 28. 26, 27.

3 Or, *remorse*.

o Ps.69. 22, 23; 28. 4. Pr. 1. 32. De. 32. 13–15. Is.8.14,15; 66.3,4. 1 Pe. 2.8.

p Ps.69.23.ver.8. Jn. 12. 38–40. 2 Co. 3. 14. De. 28.64–68.

q Eze. 18. 23, 32; 33. 11.

4 In this second division of the chapter Paul proceeds to show that the rejection of the Jews *as a nation* was not *final*. For a time they should be cast off from God's special favour. For a time the Gentiles would occupy the place which they so long held. But a time would yet come when, in their national capacity, they would again be received into the favour of their God.—*P.*

r Ac.13.42,45,46: 18. 6; 28. 24–28. ch. 10.19; ver.31.

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acceptance of our will and affections, we must believe in our crucified and risen Redeemer, in order to the obtaining a complete justifying righteousness in him; and with our mouth we must make a public, open, and resolute confession of him as such before the world; and must plead what he hath done and suffered, as the only ground of our hope towards God, if we would obtain a final and complete salvation. 11–13. And, as was foretold by the prophets Isaiah and Joel, Jews and Gentiles, who believe on and worship him, have now equal access to all the inexhaustible riches of his righteousness, grace, and salvation. 14, 15. It is therefore necessary that the gospel be preached by ministers authorized and sent by Christ, to Gentiles as well as Jews, that they, hearing these glad tidings of salvation, may cordially believe the same, and even highly esteem and regard the publishers of such important declarations and offers of justification, adoption, and eternal glory through him. 16. But, as Isaiah foretold, neither Jews nor Gentiles have generally hearkened to the gracious calls of the gospel, nor yielded up themselves to the authority of God therein by the obedience of faith. 17. Yet it is nevertheless certain that the hearing of it preached by persons divinely authorized is the ordinary mean of God's working faith in men's hearts by the almighty operation of his Spirit. 18–21. And it is plain, as was foretold by Moses and Isaiah, that the gospel, to the no small vexation of the envious Jews, has already been preached, far and wide, among the ignorant and idolatrous Gentiles; and through the saving operation of God's loving grace, hath been attended with no inconsiderable success.—And no less evident is it, as was foretold by Isaiah, that the Jews have obstinately and ungratefully rejected Christ and his gospel, notwithstanding the most endearing, persuasive, and miraculous means, and the long-continued pains taken for their conversion by him, his Spirit, and ministers.

Ver. 4. *The end of the law* is explained ver. 5, and ch. 7. 10, where the apostle says 'it was ordained to life.' Now as the law when broken became 'weak through the (sinful) flesh,' and so incapable of conferring life, God, by sending his Son, condemned sin in the flesh, and brought in everlasting righteousness; which righteousness becoming, through faith, the property of the believer, every such believer receives eternal life, which is the gift of God, through Jesus Christ our Lord. *C.*

Ver. 12–14. By comparing this passage with Joel 2. 32, where it is said that 'whosoever shall call upon the name of the LORD (JEHOVAH) shall be saved,' it will be impossible to doubt that the name JEHOVAH is transferred to Christ: and, consequently, for any who receive the Scripture as decisive evidence, it will be impossible to deny his Godhead. *C.*

Ver. 18. Ps. xix., from which this quotation is taken, speaks primarily of the natural sun and other heavenly bodies, with the constant succession of day and night, and seasons. But these being all so many emblems of 'the Sun of Righteousness' (Mal. 4. 2), his secondary lights (Mat. 5. 14–16), and the progressive advancement of the great gospel year (Lu. 4. 19), the passage is quoted, not by way of accommodation, as it is called, but as receiving a spiritual fulfilment as literal as that which is natural. *C.*

REFLECTIONS.—Faithful ministers very earnestly desire and pray for the salvation of their hearers. And it is a great grief and burden to their spirits that so many, through ignorance, pride, and attachment to self-righteousness, refuse Jesus and his righteousness and salvation so freely offered. But infinite is the mercy that he and all his fulness are so fit for us, and brought so near to us in the gospel; and that this gospel is now extended to Gentiles as well as Jews. and is so long continued even to the most criminal despisers thereof. The glad tidings of mercy and grace which it contains are suited to the diversified conditions of all the sinful men who hear it. And with full persuasion and close application ought we then to embrace it.—With boldness and fidelity ought ministers to preach it. And highly should they be esteemed, if faithful, for their work's sake. But it is criminal and dangerous to attempt preaching without a commission from Christ, or to continue rejecting him and his gospel till the time of God's patience hath expired.

CHAPTER XI. Ver. 1. From these awful hints by the prophets, and the no less awful present appearances of things among the Jews, we must not conclude that God has universally and for ever abandoned his whole favourite nation, who have so long been his peculiar people, in visible covenant with him. No; I myself, to whom, notwithstanding the greatest unworthiness and guilt, his grace has been exceeding abundant, am an Israelite, of the very meanest and first miscreant tribe. 2–5. Whatever he has done with multitudes of the natural descendants of Jacob, and might justly do with them all, for their many heinous provocations, yet he has rejected none who, because of faith, he chose to special and saving benefits; but, as in the days of Elijah, when idolatry and other wickedness so remarkably prevailed that he thought scarcely a true worshipper of God but himself remained among the ten tribes, the Lord, knowing all, saw no less than seven thousand; so now, notwithstanding our general and deplorable infidelity, a large remnant have been graciously led to believe in Christ to the saving of their souls, according to that free choice which God, from all eternity, determined men should exercise in accepting the offers of mercy or in rejecting the same. 6. And if the choice, calling, and saving of some rather than others be entirely the effects of their faith in his word, then it is plain that no mere good works deserved or moved him to it; nothing being more evident than that the loving, tender favour and mercy of God, and the merit of men's good works, are so directly contrary the one to the other that they cannot be blended together; but salvation, from first to last, must be simply of faith, to the exclusion of works. 7-10. The present state of the Jewish nation stands therefore precisely thus, that all such of them as have faith in the Lord Jesus Christ shall be saved from their sins and shall be blessed in him; but the rest, who are the far greater part, are in the universal providence of God, and according to his predictions by Isaiah and David, given up to their own lusts, to blind and harden themselves, as in spite of all God could do to save they reject Christ, and bring on themselves

12 Now [s]if the fall of them *be* the riches of the world, and the diminishing[5] of them the riches of the Gentiles, [t]how much more their fulness?

13 For I speak to you Gentiles, [u]inasmuch as I am the apostle of the Gentiles, I magnify mine office;

14 If[v] by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

15 For [w]if the casting away of them *be* the reconciling of the world, what *shall* the receiving *of them be*, but [y]life from the dead?

16 For[z] if the first-fruit[6] *be* holy, the lump *is* also *holy:* and if the root *be* holy, so *are* the branches.

17 And [a]if some of the branches be broken off, and thou, being a wild olive-tree, wert graffed in among[7] them, and with them partakest of the root and fatness of the olive-tree;

18 Boast[b] not against the branches. But if thou boast, [c]thou bearest not the root, but the root thee.

19 Thou wilt say then, [d]The branches were broken off, that I might be graffed in.

20 Well; [e]because of unbelief they were broken off; and thou [g]standest by faith. [h]Be not high-minded, but fear:

A.M. cir. 4061. A.D. cir. 60.

s Mat. 8. 11, 12. ver. 11,31.

5 Or, *decay* or *loss.*

t ver. 15, 31. Re 11. 15 -19; xix.-xxii. Is. lx.- -lxiii. lxv. lxvi. Je. xxx. xxxi. xxxiii. Eze. xxxiv.-xlviii. Zec. 2, 11; 8. 20-23; ix.-xiv.

u ch. 15. 16, 19. Ga. 1. 16; 2. 2, 7, 8. Ep. 3, 8. 1 Ti. 2. 7. 2 Ti. 1, 2. 11. Ac. 9. 15; 13. 2; 22. 21; 26. 17.

v ch. 9. 1-3; 10. 1. 1 Co. 9. 22. 1 Ti. 4. 16. Ja. 5. 20. ver. 5. 11. 1 Co. 7. 16.

w ver. 11, 12. 2 Co. 5. 19, 20. Ep. 1. 10. Col. 1. 20, 21.

y Da. 12. 2. Eze. xxxvii. Re. 11. 11; 20. 4-6.

z Le. 23. 10, 11. Nu. 15. 17, with Ge. 17. 7. 1 Co. 7. 14. ver. 11, 18.

6 *The first-fruits* here do not mean the first ripe corn, Le. 23. 14, 17; but the first of the dough made into bread, which the law also required to be offered to God, Le. 15. 17-21. By 'first-fruits' and 'root' Abraham seems to be described.—*C.*

A.M. cir. 4064. A.D. cir. 00.

a Je. 11. 16. Mat. 21. 43; 8. 11, 12. Ep. 2. 12-20. Ac. 13. 45, 46. ver. 11, 15. Jn. 1. 16. Ac. 2. 39. Ep. 3. 6.

7 Or, *for.*

b ver. 20. 1 Co. 4. 7; 10. 12.

c Jn. 10. 16. ch. 4. 16. Ep. 2. 19, 20; 3. 6.

d ver. 11, 12, 15, 17.

e Ac. 13. 45, 46; 18. 6.

g 2 Ch. 20. 20. Is. 7. 9. Ro. 5. 1, 2; 14. 4. 1 Co. 15. 1. 1 Pe. 5. 12. 2 Co. 1. 24. Ep. 6. 13, 14.

h Je. 13. 15. Pr. 28. 14. Is. 66. 2. ch. 12. 16. Phi. 2. 12. Ja. 4. 6. 1 Pe. 5. 5. 1 Co. 10. 6, 11, 12.

miseries, spiritual and temporal, in this world, as well as everlasting destruction in that which is to come. 11. Nor has God permitted them to stumble at his crucified Son in order that their whole nation should fall from all their ancient privileges into utter and everlasting ruin; but has overruled their obstinate unbelief into an occasion of sending the gospel to the Gentiles, that the ready reception of it among that idolatrous and detested people might stir up the Jews to vie with them in faith and obedience, that these despised Gentiles might not wholly take away the gospel and its privileges from them. 12. Now, if the apostasy of the Jews, and their falling off from their peculiar relation to God as his people, be, in his infinite wisdom, made a mean of sooner enriching the Gentiles with the gospel and all its inestimable blessings, how much more shall the faith of the Gentiles be confirmed, their blessings increased, and converts multiplied, when, in some future period, the Jewish nation shall be converted to Christ, and enjoy the fulness and privileges of the gospel! 13. It is with great pleasure that I, who reckon myself highly honoured to be the apostle of Jesus Christ for the conversion and edification of you Gentiles, mention this to you for your comfort. 14. And it would give me inexpressible joy and satisfaction if, by this or any other means, I could be an instrument of stirring up my Jewish brethren to bethink themselves and believe in Christ, to their own everlasting salvation. 15. For if God's casting them off from being his peculiar people for their obstinate unbelief has been made an occasion of bringing you Gentiles, by the gospel, into a state of favour and fellowship with him, through faith in his Son, shall not their future general conversion to Christ be a mean of introducing an inexpressibly more glorious, enlarged, and lively condition to the gospel church? 16. And this general conversion we ought to hope for.—For God's sanctification of Abraham and others of their ancestors to his service, and entering them and their seed into special covenant with himself, imports that though for their wickedness the present and many succeeding generations should be cut off from the favour of God and expelled from his church, yet he will, in some future period, from regard to their living faith, convert all who have faith in Christ, and reinstate them in his church. And of this I and others who are already converted are a speeimen, pledge, and earnest. 17. But if the natural descendants of Abraham, Isaac, and Jacob- -those friends of God—be, for their obstinate unbelief, cut off and expelled from God's covenant and church, that you, ignorant, unprofitable, and wicked Gentiles, fit only for everlasting destruction, might, in the transcendent mercy of God, be brought into the church as their spiritual posterity, and, along with believing Jews, made partakers of all the promises, ordinances, privileges, and blessings of the gracious covenant made with Abraham; 18. Never insult or contemn these rejected Jews, nor imagine yourselves more worthy than they. Remember ye contributed nothing to the honours and privileges of Abraham and his posterity, but receive your gospel privileges through means of Abraham as their root, and the father of all the nations of them that believe. 19. Think not that they, as superlatively wicked, were expelled from God's church, that you, as better, might be admitted in their stead. 20. It was for their rejection of Christ, and the way of salvation through him, that they were cast out from their peculiar relation to God, and the gospel removed from them to you; and it is only by faith in Christ and his salvation, as freely offered to you, that ye have been admitted to, and continued in possession of, the privileges which they have lost: never therefore ruin yourselves by contempt of others, or by a conceit of your own worthiness, or ability to persevere in your holy profession; but study always to maintain a holy reverence of God, a humble diffidence of yourselves, and a filial fear of falling by unbelief as they have done. 21. For if God would not pass over without fearful punishment the obstinate unbelief of his ancient people descended from Abraham his distinguished friend, what need have ye, who, contrary to all your deserts, have been admitted into his gospel church in their stead, to take heed, lest, by pride and unbelief, you should provoke him to punish you in a similar manner. 22. Observe and ponder therefore with solemn awe the dreadful but just severity which God has exercised towards the obstinate and rejected Jews, and the transcendent mercy and kindness which he has manifested towards you Gentiles in sending his gospel to you, opening your hearts to receive it, admitting you into his church, and rendering you partakers of his blessings, if by an humble faith ye improve his kindness. But if, through pride and unbelief, ye abuse his merciful dispensation, assure yourselves that he will also unchurch you, and all other merely nominal Christians. 23, 24. And know that even the Jewish nation who are now rejected shall, in God's time, by an actual conversion to the faith of Christ, be again made members of his church; for if, by his supernatural compassion, you idolatrous Gentiles, worthless, unprofitable, and wicked, have been brought into his church to render you fruitful in good works, much more may we expect that these descendants of Abraham, with whom God established his covenant in their pious ancestors, shall, by faith in the exalted Messiah, be brought back into the covenant and church of God, from which their unbelief had cut them off, that they may partake of the spiritual benefits thereof. 25. Nay, that ye may not indulge yourselves in vain reasonings or self-conceit, or in contempt of them, know that this strange and tremendous abandoning of most of the Jews to their ignorance and unbelief will only continue till there be a general conversion of the Gentile nations to Christ. 26, 27. And then shall multitudes of all the tribes of Israel be in like manner turned to the Lord, through faith in Christ, as the gracious forgiver of their guilt, subduer of their lusts, and reformer from their sinful practices, manifested to them according to the ancient predictions. 28. In judgment to them, and in order to the merciful spread of the gospel among you, they are indeed now enemies to, and contradicters and blasphemers of it, and have thereby cut themselves off from the blessedness of it; but, with respect to that absolutely gracious choice which God made of them as his peculiar people, they are still the objects of his kind and merciful regard, in consequence of that special favour which he had for Abraham, Isaac, Jacob, and other pious ancestors. 29. For the gracious and other blessings which God bestows upon men in consequence of their faith in his blessed word, being constant, we may depend on his infinite wisdom, power, goodness, and unchangeableness, that this chosen nation shall again be turned to the Lord, and multitudes saved with an everlasting salvation. 30. For as ye Gentiles, who had for many ages continued in the most hateful, helpless, and hopeless circumstances, have now, through occasion of their unbelief, been brought into God's kingdom and church, and made partakers of his saving benefits; 31. Even so, in like manner, the generality of the Jews, who now for a time do reject Christ and the gospel, that, through your receiving and preserving the gospel in the world, it may at length be preached unto them, and, through faith in their own Messiah, they may be mercifully restored to their ancient privileges, and all who accept Christ saved. 32. Thus by turns hath God, in infinite wisdom, really seemed to shut up mankind—first the Gentiles and then the Jews—under the power of their disobedience and unbelief, and out of his visible church, that in his own time he may magnify the exceeding riches of his grace, in bringing men of all ranks, among both Jews and Gentiles, to himself. 33. O! the unbounded, the unfathomable depths of his wisdom and knowledge, and of his counsels and dispensations, especially those which relate to the disposing of and preparing men for their eternal state! How impossible is it for created minds to explore the reasons of his determinations with respect to particular persons or nations! And how intricate and unknown are the methods of his providence for accomplishing his great designs! 34. How impossible it is for mere creatures to penetrate into the secret thoughts and noble schemes of his infinite mind, who is the great Sovereign of heaven and earth, and which he, by the most improbable means, pursues in the most unsearchable dispensations of providence! And how impossible for any to assist him in forming his plans, or to direct him in accomplishing them! 35. Very absurd then is it to imagine that any creature, and especially any sinful man, Jew or Gentile, should expect salvation without the mercy of the infinite God, the Creator and Preserver of all. 36. For not only all things relative to his dispensation of justice and mercy, but all things in heaven, earth or hell, *of him,* as their Contriver, Creator and Cause; and are all preserved, directed, governed, and managed *by him;* and are all intended, formed, preserved and managed *for* the glorious illustration of his infinite love.

Ver. 1. The apostle specially describes himself as one of 'the seed of Abraham,' because the word 'Israelite' might describe one who had become an Israelite by proselytism and adoption; and he traces his pedigree to Benjamin as a tribe that had never rebelled against the house of David, nor apostatized to idolatry. *C.*

Ver. 5. Since the 'election of grace' embraces merely a 'remnant,' that election must be personal to salvation, and not merely national to civil institutions and ecclesiastical privileges. For these institutions and privileges—the latter of which are commonly called the 'means of grace'—were not peculiar to a remnant, but common to the whole nation; see ver. 7. *C.*

Ver. 7. *The rest were blinded*—not by any act of God extinguishing their sight, but by that very light of God which they hated, Jn. 3. 19, 20, even as the natural eye of man is blinded by gazing on the sun. Their blinding, however, may be called the act of God so far as it was the consequence of a judicial sentence on their foolish hearts given up to their own counsels and to Satan's power, Ps. 81. 12: Ro. 1. 21, 24, 26, 28; 2 Co. 4. 4. *C.*

Ver. 17. In ordinary grafting, the good branch is inserted into the wild stock; but Bredenkamp has rendered it certain that it was also customary to ingraft the wilding branch on the more generous stock, by which means the fruitfulness of the garden tree was increased, and the juices and flavour of the wilding corrected and improved. *C.*

Ver. 22. *Otherwise thou also shalt be cut off.* A prophetic threatening which has literally been fulfilled upon that very people (the Romans) to whom it was originally addressed. For they, like the Jews, having become ignorant of and opposed to God's righteousness by grace, and going about to establish their own righteousness by works, are (while again, like the Jews, they cut off and excommunicate all others) themselves cut off from that tree from which the church derives all her righteousness and all her life, through faith alone. *C.*

Ver. 26. That 'all Israel' might signify, not every individual, but the nation generally, is unquestionable, if such distinction

21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

22 Behold therefore [t]the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou [j]continue in *his* goodness:[8] otherwise thou also shalt be cut off.

23 And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again.

24 For if thou wert cut out of the olive-tree which is wild by nature, and wert graffed contrary to nature into a good olive-tree; how much more shall these, which be the natural *branches*, be graffed into their own olive-tree?

25 For I would not, brethren, that [k]ye should be ignorant of this mystery, lest ye should be [l]wise in your own conceits; that blindness[9] in part is happened to Israel, [m]until the fulness of the Gentiles[1] be come in.

26 And so [n]all Israel shall be saved: as it is written, [p]There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

27 For[q] this *is* my covenant unto them, when I shall take away their sins.

28 As concerning the gospel, [r]*they are* enemies for your sakes: but as touching the election, *they are* beloved for [s]the fathers' sakes.

29 For [t]the gifts and calling of God *are* without repentance.[2]

30 For [u]as ye in times past have not believed

A.M. cir. 4064. A.D. cir. 60.

i ch.9.18,22,23.Mat. 8.11,12;21.43.

j Jn.15.2,4. 1 Co. 15. 2. He. 3. 6, 14; 10. 23, 38. Ga. 6.9. 2 Co. 3. 16. ver.11,12,15, 24, 26, 31. Ps.68. 22. Is. 11. 11–16; 24.23; 27.12,13; 49. 14–26;51.22; liv.lv.lx.-lxii. lxv. lxvi. Je. iii. xxx. xxxi.; 32. 37–44; xxxiii. Eze. xxxiv. xxxvi.–xlviii. Ho.3.5; 1.10,11; 2. 14–23. Joel 3. 16–21. Mi. iv. v. Am.9. 11 15. Zep. iii. Zec. ii. viii.–xiv.

8 *If thou continue in his goodness* by a faithful adherence to the faith of the gospel.—*C.*

k Ps.3.2;107.43. Ho. 14.9. De.32.29, with ch. 16.25. Ep.3.3,6. Col.1. 27.

l ch.12.16. Pr. 3.5,7; 26.12,16. Is.5.21.

9 Or, *hardness*, ver.5,7;ch.9.18.2 Co.3. 14–16.

m Ho.3.5. Re.11.15; xix.–xxii. Zec.14.8–21; 8.20–23. Is.11.9,10; liv. lx. Eze. xxxiv.–xlviii. Lu.21.24.Re.7.9.

1 *Fulness of the Gentiles*, being here opposed to 'in part to Israel,' seems naturally and necessarily to signify the national accession and submission of the Gentiles to the kingdom of Christ.—*C.*

o Je 3.18;30.3;31.1,8, 9.Eze.xxxvii.Is.60.15.

p Is.59. 20. Ps. 14. 7. Is.27.9. Je.31.31. Eze. 20.40.

q Je.31.31–34; 32.38–40.He.8.8–12;10.16.

r Mat.21.43. Ac. 13. 45,46; 28.24,28. ver.11, 20,25,30.

s Le. 26. 44. Ex. 32. 13. Ge.17.7; 26.4;28.14. De.7.8;4.31.

t Ge.17.7. Nu.23.19. De.7.7,9,8; 10.15. Je.4. 27;46.28.Ho.13.14.

2 *Without repentance.* Immutable, therefore certain to accomplish the object for which they were intended. See Is. 55. 11.—*C.*

u Ep.2.2,3,12,19,20; 3.6.Col.3.6,9,10. Tit.3. 3.5.7.1 Co.6.9–11.

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v ver.15,25.

3 Or, *obeyed.*

x ch. 3. 9. Ga. 3. 22. ver.30,31. Jn.12.32.

4 Or, *shut them all up together.*

5 *That he might have mercy upon all*—when the 'blindness' that 'in part hath happened to Israel' shall have been healed; when 'the fulness of the Gentiles shall have come in,' 'and so all Israel shall be saved.'—*C.*

y Job 5.9; 9.10; 11.7; 28.12, 14; 37. 23; 26. 14. Ps.30.6,7; 77.19; 107.8, &c.Ec.3.11. Da.4.35.

6 *Judgments.* Counsels, determinations, decisions manifested in providence and redemption.—*C.*

z Job 15.8; 36.22,23. Ps.92.5,6; 40. 5. Is. 40. 13. Je.23.18.1 Co.2.16.

a Job 35.7;41.11.

b Ps.33.6. Pr.16. 4. 1 Co.8.6;10.31. Col.1 16. Ac.17.25,28.Re.21.6.

7 *Of him* as Creator, *through him* as Governor, *and to him* as their end. The revelation of God's being and perfections being the all and in all of creation, providence, and redemption.—*C.*

c Ga.1. 5. 2 Ti. 4. 18. He.13.21.1 Pe.5.11.

CHAP. XII.

a 2Co.5.20;10.1. Ep. 4.1. Ps.116.12.

b 1 Pe.2.5,9.ch.6.4,6, 13, 16. 1 Co.9.27; 6.15–20. Col.1.22. He.10.22, with Le. i.–vii. Nu. xxix.

c Ex.23.2. 1 Pe.1.14, 18,1 Jn.2.15,16.

d 2 Co.5.17. Ga.6.15. Col.3.10. Ep.1.18;4.22–24.

e ch.2. 18. Phi. 1. 10. Ep.1,18; 5.10,17. 1 Th. 4.3. Col. 1. 21, 22; 3.10, with ch.7.12,14.2 Ti.3. 16,17. Ps.19.7–10.

f Mar.2.11.Ga.5.16, with ch.1.5;15.15.1Co. 3.10; 15. 10. 1 Pe. 4. 11. Ep.3.8.ver.6,8.

God, yet have now obtained mercy through their unbelief:

31 Even[v] so have these also now not [3]believed, that through your mercy they also may obtain mercy.

32 For [x]God hath concluded them all[4] in unbelief, that he might have mercy upon all.[5]

33 O[y] the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments,[6] and his ways past finding out!

34 For[z] who hath known the mind of the Lord? or who hath been his counsellor?

35 Or[a] who hath first given to him, and it shall be recompensed unto him again?

36 For [b]of him, and through him, and to him,[7] *are* all things: [c]to whom *be* glory for ever. Amen.

CHAPTER XII.

1 *God's mercies must move us to please God.* 3 *No man must think too well of himself,* 6 *but attend every one on that calling wherein he is placed.* 9 *Love, and many other duties, are required of us.* 19 *Revenge is specially forbidden.*

I BESEECH[a] you therefore, brethren, by the mercies of God, [b]that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

2 And[c] be not conformed to this world: but [d]be ye transformed by the renewing of your mind, that ye may [e]prove what *is* that good, and acceptable, and perfect will of God.

3 For[f] I say, through the grace given unto

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were intimated in the structure of the passage, and provided other scriptures required the limitation. But here the distinction lies between 'part' and 'all,' so that the prophecy appears to point to a blessed time when faith and salvation shall pervade all Israel without exception.—Hasten the time, Lord, for which thou hast taught us to pray—'thy will (shall) be done on earth as in heaven.' *C.*

REFLECTIONS.—Awful is the thought that so many members of the visible church should be eternally rejected and ruined. Yet it is a great mercy that, in the very worst of times, a remnant, larger than many think, are saved; that our whole salvation is owing to faith in Christ; and that not one who remains faithful is lost. But it is absurd for men to attempt connecting their merits with God's grace, as joint causes of their eternal salvation, when the one is utterly eversive of the other. Dreadful are spiritual judgments, especially when least perceived; and awful is the providence when God casts off a person, and especially a nation, which he has long remarkably favoured. It is necessary therefore for all professors humbly to fear and tremble for themselves, and to make sure their standing in Christ by vigorous and often-repeated acts of faith. But when God casts off one nation he supplies their room in his church and covenant with another; and when they are long cast off, God can nevertheless mark his regard to their ancestors, and to his promises made to them, in showing them distinguished favour at last.—Blessed indeed will be the period when both Jews and Gentiles shall be generally gathered to Jesus Christ. May the Lord hasten it in his time! And with reverend awe should we adore and acquiesce in all his purposes and providences, resolving all into his infinite wisdom, power, mercy, equity, and great compassion, and referring the glory of all things, all events, to his name.

CHAPTER XII. Ver. 1. Having thus largely represented unto you the exceeding riches of God's mercy and grace, in the calling, justification, sanctification, and other blessings which all receive who accept Christ by faith. let me affectionately and earnestly beseech you by them, and by all the endearments, encouragements, obligations, and assistances, which result from them, solemnly, cordially, and unreservedly to devote your own selves, soul and body, not as an atoning, but as a living sacrifice of thankful acknowledgment,—that ye are the Lord's, quickened by his Spirit, and vigorously determined, through your whole life, to serve and glorify him; and purified from your sinful lusts, that by faith and evangelical obedience ye may serve him in a spiritual, reasonable, and acceptable manner, answerable to his nature and the obligations ye were under to him. 2. And in order to this, beware of forming worldly schemes of happiness, or of complying with or being moulded into the spirit and temper, courses and fashions, of carnal and worldly men; but let your chief aims and endeavours be to become more and more inwardly renewed by the Holy Ghost, that ye may be more capable of understanding, practising, and recommending the excellent and important truths of God contained in his Word. 3. And in order to your understanding this perfect will of God with advantage to yourselves and others, I, as an apostle of Jesus Christ, do, in his name, charge you that no one of you be puffed up with self-conceit, or contempt of others, by any distinguishing gifts or offices which he hath received in the church, nor entertain a higher opinion of his own gifts, graces, or usefulness, than his spiritual and holy endowments admit of; but that ye be all humble and modest in your thoughts of yourselves, remembering that whatever gifts, graces, or offices ye enjoy, have been freely bestowed upon you by God, for the edification of others as well as yourselves. 4, 5. For as in the human body all the different members are so framed and placed that each may promote the good of the whole body, so we believers, who are united to Christ as his mystical body, and animated by his Spirit, ought all of us, in our different stations and endowments, to consider ourselves as closely knit together by one Spirit under him as our Head, and lay out ourselves to promote the general good of the church and of one another. 6–8. Having therefore received spiritual gifts in different forms and degrees, let us, by the assistance of God, faithfully use and improve them for his glory and the edification of his church, according to our respective offices and stations. If we are called to preach the gospel and explain the Scriptures, let us do it according to the common principles of faith clearly exhibited in the Word of God. If we are called to state, explain, prove, and defend divine truths, and instruct and establish our hearers in them, let us, by searching the Scriptures, and comparing one passage with another, labour to manifest the truth, as it is in Jesus, with all possible plainness and faithfulness. If we are called to apply the Word of God to men's consciences, in exhortation to duty, reproof for sin, caution against sin or danger, or in comforting men under doubts, fears, discouragements, infirmities, temptations, or troubles, let us, with tender sympathy, and dependence on God's direction, deal with them in a manner suited to their circumstances.—If we are called to the office of deacons, for collecting, taking care of, and distributing the church's stock for the support of the poor, the ministers and ordinances of Christ, let us act with the utmost prudence and faithfulness, frugality, cheerful liberality, impartiality, and diligence, as occasions require. If we are called to be officers in the church, for inspecting the manners of the people, admitting them to sealing ordinances, censuring them when scandalous, and directing the circumstances of public worship, let us attend to this work with the greatest application, thoughtfulness, and diligence. And if we are called to visit the sick and imprisoned, let us attend to it with the utmost kindness and compassion, taking care that none of them want what is needful and convenient for them.—9. As to general duties incumbent on you as private Christians, be most careful, sincerely, ardently, and practically, to love Christ, and God in him, above everything else, and your fellow-Christians and neighbours in an unfeigned, hearty, and operative manner. Abhor, flee from, and mourn over everything sinful, as the very worst and the sum of all evil; but desire, choose, pursue after, adhere to, and practise, in heart, speech, and behaviour, whatever is truly honourable to God or useful to yourselves and others. 10. Let not only your mutual affection to your brethren be extremely cordial, tender, and ardent, but also respectful; and think and speak more honourably of your brethren's graces and services than of your own,

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me, to every man that is among you, [h]not to think *of himself* more highly than he ought to think; but to think [1]soberly, [i]according as God hath dealt to every man the measure of faith.

4 For [j]as we have many members in one body, and all members have not the same office;

5 So [k]we, *being* many, are one body in Christ, and every one members one of another.

6 Having[l] then gifts differing according to the grace that is given to us, whether prophecy *let us prophesy* according to the proportion of faith;

7 Or[m] ministry,[2] *let us wait* on *our* minister ing; or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: [n]he that giveth,[3] *let him do it* with [4]simplicity; [p]he that ruleth, with diligence; he that showeth mercy, with cheerfulness.

A.M. cir. 4064. A.D. cir. 60.

h Pr.25.27. Ec.7.15. ch.11.20. Ga.6.3. Pr.26. 12,16.

1 Gr. *to sobriety.*

i Ep.4.7. 1 Co. 3. 10; 12.7-11; 15.10. Ga.1.15; 2.7. 1 Co.4.7. Lu.19.13.

j 1 Co. 12. 4, 12-27. Ep.4.16. Col.2.19.

k ver.4. 1 Co. 10. 17; 12.12-28. Ep.1.23; 4.4, 25; 5.21, 23, 30. Col.1.24; 2.19.

l 1 Co.12.7-11, 28-30; 6.14; 14.1, 3; 13.2. 1 Pe.4. 10, 11. Ac. 11. 27; 13. 1; 15. 32; 21.9. 2 Co.10.13. Ep.3.5; 4.11.

m 2 Ti.4.2. 1 Ti.4.16. 1 Pe.5.2, 3. Ac.20.28, 31. Eze. 3. 17-21; 33. 7-9. Col.1.28, 29, with Ep.4. 11, 12. 1 Co. 12. 5, 28. 1 Ti.3.2-12.

2 *Ministry.* The deaconship, Ac. 6. 4. —*C.*

n De. 15. 7. Pr. 22.8. Ac.6.3, 5 Phi.1.1. 2 Co. 9.7.

3 Or, *imparteth.*

4 Or, *liberally.*

p Ps. 101. 2. 1 Co.12. 28. 1 Th. 5.12, 13. He 13. 17. 1 Ti.5.17. 1 Pe.5.2, 3. 2 Co.9.7.

concealing their weaknesses and faults instead of magnifying and exposing them—being conscious of your own weakness and sinfulness, though earnestly careful to do the duties of your station. 11. Always beware of and avoid an indolent and careless temper and behaviour, whether in civil or religious affairs; and engage in every work you are called to under the influence of the Holy Ghost, and with a fervent love to God, zeal for his glory, and always aiming to serve the Lord Christ, in obedience to his command, and for his honour. 12. And to animate you in your work, always cherish the most joyful hopes of complete salvation as your gracious reward and eternal rest. And in these views and hopes be constantly patient, submissive, and resigned to the will of God in all your present provocations, trials, and afflictions, and sustain them with an abiding and holy courage. And as nothing can be done without divine direction and help, be earnest, importunate, and persevering in your prayers to God, with faith in the name of Christ, for the necessary supplies and aids of his Spirit. 13. Yea, that there may be no defect in your Christian love to others, always make conscience of readily communicating your property for the relief of your fellow-professors, and of laying out yourselves kindly to entertain and lodge in your houses poor strangers or persecuted ministers and Christians. 14. And if ye be maliciously abused and persecuted for righteousness' sake, instead of returning the injuries done you, speak civilly to and as well of your persecutors as truth will permit; heartily wish, pray for, and study to promote their real happiness—temporal, spiritual, and eternal; and supplicate God to convince, forgive, and reform them. 15. Always study a most affectionate and sympathizing temper towards your neighbours and fellow-Christians, as being of the same nature or spirit with them. Instead of envying any their happiness, temporal or spiritual, rejoice with them in it, after the example of God. If any be afflicted, labour by compassionate sympathy to soften and mitigate their distress, and do all that is in your power, by prayer, counsel, and otherwise, to comfort and assist them, for you might have been, or soon may be, in such distressed circumstances yourselves. 16. Whatever differences there may be among you as to less important opinions, outward circumstances, or inward attainments, study to live harmoniously, affectionately, and charitably with one another. Never affect pre-eminence over others, but treat inferiors with the most condescending kindness. Never aspire after great things in this world, but rather look on them with a holy indifference and disdain. If Providence bring you into straits, labour to bring down your minds to them. If it raise you up to temporal wealth or dignity, never set your heart upon or be puffed up with it. Always carry yourselves with the greatest affability, courteousness, and freedom to persons of the lowest rank; and never be ashamed of any proper office of brotherly kindness to the most poor or despicable saint on earth. And whatever honours or endowments God may grant you, never think yourselves wiser than others, or capable of managing your affairs without the direction or counsels of God or men. 17. If any shall injure you, never imitate their evil example, nor make yourselves partakers of their guilt, by revengefully doing anything passionate, unjust, or hurtful to them; but always labour to contrive and pursue such methods, or procure such things, as are manifestly good, generous, and honourable, not only in the sight of God, but of all the unprejudiced part of mankind, that the worst of your enemies may never be able to upbraid you with doing anything unworthy or indecent. 18. And however difficult it may be in some cases, labour, as far as is consistent with truth and faithfulness, honour, and conscience, to cultivate a peaceable and quiet temper and carriage in all your dealings with persons of all ranks, professions, and characters, since on this the beauty, order, and happiness of society, civil or sacred, your own comfort, and the credit of religion, so much depend. 19. And since it is the supreme right and prerogative of God himself to inflict just punishments on such as deserve them, either by his own immediate judgments, or by the equitable laws of civil government, never take any private revenge for yourselves upon such as have injured you, nor even prosecute them at law, from a litigious and resentful temper of spirit; but rather endeavour to turn away their wrath by soft answers and a yielding conduct, or retire out of the way of their violence; and if they will continue their rage against you, calmly leave them to the righteous judgment of God. 20. Yea, if any who have injured, abused, and persecuted you, be reduced to afflicted and necessitous circumstances, carefully seize the opportunity, and assist and relieve them to the utmost of your power; for by such kind and merciful conduct you will either mollify their spirit, and render them your penitent and fast friends, or, if they remain obstinately ungrateful and perverse, they will but aggravate their guilt, and bring upon themselves the most lasting, terrible, and destructive judgments of God. 21. Upon the whole, let no ill treatment discompose your spirit, inflame your angry, malicious, and impatient passions, and so enslave your mind, and give your adversaries opportunity of triumphing over you; but labour, by the grace of God, to exercise all meekness, kindness, and forbearance, under the highest provocations, and thus overcome your enemies and your own resentments by returning good for evil.

Ver. 1. *The mercies* by which the apostle specially obtests **believers are—(1) their selection by faith; (2) provision for their conformity to the image of the Son of God; (3) their holy calling to glory and virtue; (4) their deliverance, not from weakness, temptation, or warfare with sin and Satan, but from condemnation; (5) their growth by faith; (6) their living union, as members, with Christ their head; (7) their communion or fellowship with the Father and with his Son Jesus Christ; and (8) the secure enjoyment of all the blessings of the promise of grace.**—*Note.* **The body is for sacrifice; the mind (ver. 2) for renewal.** *C*

Ver. 6. *Prophecy.* The word 'prophet' in the Old Testament signifies 'an interpreter,' one who explains the meaning and will of another; and applies equally to the exposition of the Scriptures or the foretelling of future events.—*According to the proportion* (of the prophetic gift, let him prophesy, which is in proportion to the gift) *of faith.* Faith in the truth, mercy, and power of God, being the fountainhead of all other gifts. *C.*

Ver. 8. *He that giveth.* Not the alms of the church, as some think, for that is included in the deaconship, ver. 7; but he that, being rich, 'giveth' of his own store.—*Simplicity.* Rather, 'liberality,' as in 2 Co. 8. 2; 9. 11, 13, when it refers to private benevolence; and 'impartiality' when it refers to the distribution of public charity.—*Cheerfulness.* Alacrity in act, and kindness of manner. *C.*

Ver. 11. The word translated 'business' signifies rather 'zeal' or 'energy;' and the scope of the passage shows that Paul is speaking of Christian graces and duties, not of the *business* of this world. To make such an application of this passage in exposition, or in popular address, is a misinterpretation of the apostle's language. *P.*

Ver. 16. *Be of the same mind one toward another.* This is a very precious and most important injunction. Its full signification is scarcely brought out in our version. It signifies that Christians are under all circumstances to regulate their words and conduct to and toward each other by the most delicate feelings of kindness and forbearance. All bitterness, envy, and strife are to be systematically avoided. Alas! how seldom do the members of different churches and sects act upon this principle! *P.*

Ver. 18. *If it be possible,* &c. Never be the aggressors; never refuse a reasonable apology: be always ready to forgive; and sacrifice, as far as justice to others will permit, both your feelings and interests, for sake of peace. *C.*

Ver. 20. Some think the apostle to mean, that as 'coals of fire' fuse the hardest metals, so acts of undeserved kindness will soften the hardest heart. But the original, quoted from Pr. 25. 21, 22, can give no such meaning; and the fact that the continued beneficence of our Lord had no such meliorating influence on the hearts of the Jews, shows that the passage is to be interpreted according to the obvious meaning of the words—to wit, that the benevolence of Christians towards their enemies will aggravate both their guilt and their punishment. *C.*

Ver. 21. *Be not overcome of evil.* 'To yield to anger would be to be conquered by an enemy. He acts as the Christian who yields not to anger, but remains without wrath under insult and ill treatment.' *Haldane.*

REFLECTIONS.—God's endearing mercies should powerfully promote our grateful dedication of ourselves to him and his service. And it becomes professed Christians to have their hearts weaned from the profits, pleasures, and cares of this present world, and from its sinful practices and customs, and to labour after a thorough conformity to the image of God, and an experimental, practical, and approving acquaintance with everything good. It is very honourable when, amidst great gifts, graces, and services, we keep up humble thoughts of ourselves and a high esteem of others, and account whatever we have as freely bestowed on us for the good of the church. Great is the kindness of Christ in so plentifully providing gifts, graces, offices, and officers, for the edification of souls. And it is delightful when all, with integrity, diligence, and cheerfulness, are employed for that end. O! what undissembled and ardent love to God and man; what hatred of everything evil; what diligence in our callings; what joyful hope of eternal happiness; what patient resignation; what fervent and persevering prayer; what cheerful liberality; what profound humility; what cordial sympathy; what harmonious concord and peacefulness; what disinterested returning of good for evil—is necessary to enter into the character of a *Christian!* And great is the grace and power of God which is necessary to work all these in our heart and life.

CHAPTER XIII. Ver. 1. And whether ye be Jews or Gentiles, ministers or people, see that ye conscientiously submit to and cheerfully obey the civil governors who rule over you, in everything lawful; for they are advanced to their dignity by the providence of God, derive their whole authority from him as the supreme Governor of the world, and therefore ought to be acknowledged and obeyed as his deputies and vicegerents. 2. Whoever therefore they be, and of what religious profession or worldly circumstances soever, who, in their private capacity, oppose any lawful command of the civil government which is providentially set over them, and in a seditious and treasonable manner endeavour to disturb, defame, and subvert it, they rebel against the authority of God himself, and oppose an ordinance which he has appointed in his law, natural and revealed, for the protection, safety, and welfare of mankind, and expose themselves to severe punishment from their rulers, and to the everlasting wrath of God who appointed them. 3. For according to the end of their institution, civil rulers are not authorized by God to punish men for or deter them from anything truly good and lawful, but to restrain and punish what is manifestly injurious and disturbing to the commonwealth, and dishonourable to God their supreme Governor, for the caution of others, and to preserve them from the like conduct. If therefore you would be safe from all danger of punishment by them, always live quietly and peaceably, in all godliness and honesty, doing what is morally and politically good; and then you may ordinarily expect the protection, commendation, and encouragement of magistrates, instead of their severe resentment. 4. For by the very nature of their office, magistrates are God's deputies, whom, for the common benefit of mankind in this imperfect state, he has authorized to suppress vice, immorality, and profaneness, and to maintain his honour, as the Lord of the world, and the natural, civil, and religious rights of their subjects. If therefore you violate the moral and political laws of their government by doing what tends to dishonour, weaken, or destroy it, you expose yourselves and families to the most dreadful consequences, magistrates being obliged, as the deputies of God, to punish such as are turbulent or chargeable with any other notorious crimes. 5. Ye are therefore bound to pay all due subjection and obedience to magistrates, not only for avoiding that punishment which they are able and bound to inflict upon the injurious and rebellious, but chiefly from a principle of

9 *Let*[n] love *be* without dissimulation. [r]Abhor that which is evil; cleave to that which is good.

10 *Be*[s] kindly affectioned one to another with brotherly love;[5] in[t] honour preferring one another;

11 Not[u] slothful in business; [v]fervent in spirit; [z]serving the Lord;

12 Rejoicing[y] in hope; [z]patient in tribulation; [a]continuing instant in prayer;

13 Distributing[b] to the necessity of saints; given to hospitality.

14 Bless[c] them which persecute you: bless, and curse not.

15 Rejoice[d] with them that do rejoice, and weep with them that weep.

16 *Be* of the same mind one toward another. Mind not high things, but condescend to men of low estate.[6] Be[e] not wise in your own conceits.

17 Recompense[g] to no man evil for evil. Provide[h] things honest in the sight of all men.

18 If[i] it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, [j]avenge not yourselves; but *rather* give place unto wrath: for it is written, [k]Vengeance *is* mine; I will repay, saith the Lord.

20 Therefore[l] if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 Be[m] not overcome of evil, but overcome evil with good.

CHAPTER XIII.

1 *Subjection, and many other duties, we owe to the magistrates.* 8 *Love is the fulfilling of the law.* 11 *Gluttony and drunkenness, and the works of darkness, are out of season in the time of the gospel.*

LET every soul [a]be subject unto the higher powers. For there is no power but of God: the powers that be are ordained[1] of God.

2 Whosoever[b] therefore resisteth the power, resisteth the ordination of God: and they that resist shall receive to themselves damnation.

3 For[c] rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

4 For he is [d]the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

5 Wherefore[e] *ye* must needs be subject, not only for wrath, but also for conscience sake.

6 For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

7 Render[g] therefore to all their dues: tribute to whom tribute *is due;* custom to whom custom; [h]fear to whom fear; honour to whom honour.

8 Owe[i] no man any thing, but to love one another: [j]for he that loveth another hath fulfilled the law.

9 For this, [k]Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, [l]Thou shalt love thy neighbour as thyself.

10 Love[n] worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

11 And that, knowing the time, that [o]now *it is* high time to awake out of sleep: for [p]now *is* our salvation nearer than when we believed.

12 The[q] night is far spent,[2] the day is at hand: let us therefore [r]cast off the works of darkness, and let us put on [s]the armour of [t]light.

13 Let[u] us walk honestly,[3] as in the day; [v]not in rioting[4] and drunkenness, [z]not in chambering and wantonness, [y]not in strife and envying.

14 But [z]put ye on the Lord Jesus [5]Christ, and [a]make not provision for the flesh, to *fulfil* the lusts *thereof.*

A.M. cir. 4064. A.D. cir. 60.

g 1 Ti. 1. 5. 2 Co. 6. 1 Pe. 1. 22. 4. 8. 1 Jn. 3. 18.
r Ps. 34. 14. 36. 4. 97. 10; 101. 3; 119. 104; 139. 21. 1 Co. 13. 6. Am. 5. 15. 1 Pe. 3. 11.
s He. 13. 1 Job 1. 4. Ps. 133. 1. 1 Pe. 1. 8. 4. 8. 1 Jn. 4. 7.
t Php. 2. 3. 1 Pe. 5. 5. Ge. 13. 9.
u Ec. 9. 10. Ac. 20. 34, 35. Ga. 6. 10. He. 6. 10. Mat. 25. 26. See Pr. 6. 6, 9; 19. 15; 10. 4; 13. 4; 22. 29.
v Ac. 18. 25. Re. 3. 15, 16. Col. 4. 12.
x He. 12. 28.
y ch. 5. 2, 3, 15, 13. Lu. 10. 20. Php. 3. 1, 3, 4. Ps. 71. 20–24; 73. 24–26; 138. 7, 8. 1 Th. 5. 16. Col. 3. 16. Ep. 5. 19.
z Lu. 21. 19. Ps. 37. 7. Ro. 5. 3, 4. He. 6. 12; 10. 36; 12. 1, 2. Ja. 1. 3, 4; 5. 7, 10, 11. 2 Pe. 1. 6. 1 Pe. 2. 20.
a Ac. 1. 14; 2. 42, 46; 6. 4. Ep. 6. 18, 19. Col. 4. 2. 1 Th. 5. 17. He. 3. 6, 14. Lu. 18. 1–7.
b Ps. 41. 1. Ga. 6. 10. He. 6. 10; 13. 16. De. 15. 8; 10. 19. Is. 58. 7. Ec. 11. 1, 2. Mat. 5. 42. Lu. 6. 35, 36. Phi. 2. 14. 1 Co. 16. 1. Ga. 2. 10. 1 Ti. 3. 2. Ep. 4. 28; 5. 2. Tit. 1. 8. He. 13. 2, 16. 1 Pe. 4. 9. 1 Jn. 3. 17. Ja. 2. 15, 16.
c Mat. 5. 44. Lu. 6. 28. 1 Co. 4. 12. 1 Pe. 3. 9; 2. 23. Is. 53. 12. Lu. 23. 34. Ac. 7. 60.
d ch. 5. 2. 1 Co. 12. 26. Lu. 1. 58. 2 Co. 11. 29. Ne. 2. 4. He. 13. 3.
6 Or, *be contented with mean things,* Ps. 131. 1. Pr. 18. 12; 29. 23. Je. 45. 5. ch. 15. 5. 1 Co. 1. 10. 2 Co. 3. 1. Phi. 1. 27; 2. 2; 3. 16. Col. 2. 18. 1 Pe. 3. 8.
e Pr. 3. 7; 26. 12, 16. Is. 5. 21. ch. 11. 20, 21.
g Mat. 5. 39. 1 Th. 5. 15. Pr. 20. 22. 1 Pe. 3. 9; 2. 23.
h Pr. 3. 4. ch. 14. 16. 1 Co. 6. 6, 7; 8. 13; 10. 32, 33; 13. 4, 5. 2 Co. 8. 21.
i Mar. 9. 50. He. 12. 14. 1 Pe. 3. 11. Ja. 3. 17, 18. Ps. 34. 14. Zec. 8. 16, 19. Ep. 4. 3. 2 Co. 13. 11.
j ver. 14, 17. Le. 19. 18. Pr. 19. 11; 24. 29. Eze. 25. 12. Mat. 5. 39. Lu. 6. 29; 9. 55. 1 Pe. 3. 9.
k De. 32. 35. He. 10. 30.
l Pr. 25. 21, 22. Mat. 5. 44. Ex. 23. 4. 2 Sa. 24. 16, 17; 26. 21.
m Pr. 16. 32; 24. 17. Lu. 6. 27–30. Mat. 5. 39–45. 1 Pe. 2. 23; 3. 9. ver. 14, 17.

CHAP. XIII.

a Tit. 3. 1. 1 Pe. 2. 13–17, with 1 Co. 7. 21. Jude 8. 2 Pe. 2. 10. Pr. 8. 15, 16. Da. 2. 21; 4. 32. Jn. 19. 11.
1 Or, *ordered.*
b 1 Sa. 20. 9. Je. 27. 8. Tit. 3. 1. 1 Pe. 2. 13.
c Pr. 14. 35; 16. 13. 1 Pe. 2. 14; 3. 13. De. 25. 1.
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6 'Rioting' includes all meetings for intemperance and debauchery—with all amusements that purposely or in effect minister to the impure passions of human nature. -C.

A.M. cir. 4064. A.D. cir. 60.

d ver. 1, 2, 6. 1 Ch. 28. 5. 2 Ch. 19. 6. 1 Ki. 10. 9. Je. 25. 9; 27. 6. 1 Pe. 2. 13, 14. Jn. 19. 11. Da. 2. 21; 4. 3. Pr. 8. 15, 16. 1 Ch. 29. 23.
e 1 Sa. 24. 5. Ec. 8. 2. 1 Pe. 2. 13. ver. 1–3.
g Mat. 22. 21. Mar. 12. 17. Lu. 20. 25. Ac. 5. 37.
h 1 Pe. 2. 17. 1 Sa. 2. 30. 2 Sa. 6. 20. Mal. 1. 6. Ex. 20. 12. 1 Pe. 2. 17.
i Mat. 7. 12. Pr. 3. 27, 28. Ga. 5. 13.
j 1 Ti. 1. 5. Ja. 2. 8.
k Ex. 20. 12–17. De. 5. 16–21. Mat. 19. 18, 19. Ja. 2. 11.
l Le. 19. 18. Mat. 22. 39. 40. Ga. 5. 14. Ja. 2. 11.
n 1 Co. 13. 4–7. Mat. 22. 40.
o 1 Co. 15. 34. Ep. 5. 14. 1 Th. 5. 5–8. Mat. 25. 5.
p Lu. 21. 28. Ja. 4. 14. Re. 22. 7, 12, 20.
q Ga. 2. 17. 1 Th. 5. 4–6. 2 Pe. 1. 19. 1 Jn. 2. 8. 1 Pe. 4. 7. 1 Co. 7. 29.
2 *The night is far spent.* We have too long wrought our own will, in the darkness of Jewish self-righteousness and pride, or heathen idolatry and licentiousness. -C.
r Ep. 5. 11. 1 Th. 5. 7. Jn. 3. 20. Job 24. 14–17. Col. 3. 5, 8. Ep. 5. 3.
s 2 Co 6. 7. Col. 3. 10–17. 1 Th. 5. 8. Ep. 6. 11–18.
t Jn. 1. 4, 9; 3. 19; 8. 12; 12. 35, or Mat. 5. 16. Phi. 2. 15, 16.
u Phi. 1. 27; 4. 8. 2 Co. 1. 12. Ac. 24. 16. ch. xii. xiii. Ep. 5. 15, iv.–vi. 1 Th. v. 14. 12. 1 Pe. 2. 12.
3 Or, *decently.*
v 1 Ju. 21. 34. Ga. 5. 21. 1 Pe. 4. 3
4 See note ° in first column.
x Ga. 5. 19. Ep. 5. 3–5. 2 Co. 6. 9, 10. Col. 3. 5. 1 Th. 4. 3, 5. 1 Pe. 4. 3.
y Ja. 3. 14–16; 4. 1. Ga. 5. 15, 26.
z Ga. 3. 27; 2. 20. Ep. 4. 24. Col. 3. 10. Re. 16. 15; 19. 8. Is. 61. 10. Ga. 5. 16.
5 Calvin brings out with his usual clearness the sense of this injunction:—'*To put on Christ* means our being surrounded and protected in every part by the virtue of his Spirit, and thus rendered fit for the performance of every duty of holiness. For the image of God, which is the only ornament of the soul, is thus renewed in us. For Paul regards the end and design of our calling: since God, by adoption, engrafts us into the body of his only-begotten Son, on condition that we renounce our former manner of life, and become new men in Christ Jesus.'—*P.*
a Ga. 5. 24, 17. 1 Pe. 2. 11. 1 Jn. 2. 16. Col. 3. 5, 8. Ep. 5. 3, 4. Lu. 21. 34.

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religion and conscience towards God, regarding their office as his ordinance, and themselves as his deputies, placed over you in his providence, and acting in his name and authority, in all their lawful injunctions, to whom, as guardians of the state under himself, he requires you to be subject. 6, 7. And since they are the deputies of the most high God, who, by virtue of their office and power derived from him, lay out themselves continually for the security of the rights and liberties of their good subjects, and the restraint and punishment of malefactors, make conscience of honestly paying whatever taxes are laid upon you for the support and dignity of government; and always labour to cultivate a becoming reverence and esteem of them in your minds as your political fathers and lords; and manifest it in every proper expression of outward homage, honour, or respect. 8–10. Never be either backward or dilatory to pay the tax you owe them or the debt you owe any other; and never think the just debt of love which you owe to all mankind fully paid, but in all circumstances, and by all proper means, desire, contrive, and labour how to exercise it best for their advantage.—For in love to our fellow-creatures in its due latitude and fervour, as founded upon and springing from our love to God, and from a sense of his love to us in Christ, we really fulfil all the commandments of the second table of the moral law relative to chastity, preservation of life, furtherance of wealth, maintenance of truth, charitable contentment, and relative duties; for whenever unfeigned and fervent love reigns in the heart, it sweetly and powerfully restrains from desiring, designing, or willingly doing anything hurtful, and constrains to the performance of every kind office to every one; and so is radically and intentionally a compliance with all the duties of the second table of the law, and will render a man sincerely desirous of and diligent in performing them. 11. And the more careful ought we to be in cultivating this comprehensive duty of love, as now, under the light and grace, assistances and encouragements to the gospel dispensation, it is high time for us to shake off all our sloth and carnal security, that Jesus Christ may not, in death or judgment, find us asleep; for now our deliverance from persecution, and chiefly our complete salvation in heaven, is much nearer than when we first believed on him for it. 12. And since not only this night of our outward troubles, but also of our ignorance, unbelief, and sinful courses, is now far spent, and the day of gospel light hath begun to dawn in our souls, and the day of complete redemption is at hand, let us labour to mortify our shameful lusts, and shun every sinful and dangerous practice, and daily grow in and exercise the precious, pure, heart-comforting, and adorning graces of God's Spirit, in opposition to the temptations and terrors of sin, Satan, and the world. 13. Let us constantly, uniformly, and progressively behave in a manner suited to our Christian character, and the privileges which we enjoy or expect—carefully avoiding all excessive feasting and carousing, revellings, and debaucheries; all whoredom in heart, looks, words, actions, or dress; all angry contentions and brawlings; and all envying or grudging at the prosperity of others. 14. And, on the contrary, let us by faith constantly receive, profess, and improve the Lord Jesus Christ, as our head and husband, &c., made of God unto us righteousness and sanctification. Let us study to be conformed to him in heart and life, as a mean of rendering us meet for the heavenly blessedness, and of recommending him to all around us; and let us never inordinately consult, care, or provide for our body, to the neglect of our spiritual concerns; nor contrive what may promote or gratify our sinful inclinations.

Ver. 1. The apostle does not speak of forms of government—which even in Israel, under divine authority, were various—but of *powers*, which he attributes directly to the appointment, and not mere permission, of Almighty God, Ps. 62. 11. *C.*

Ver. 2. That scriptural non-resistance to civil rulers does not necessarily include compliance with every command and requirement, may be seen from Ac. 4. 18, 19; 5. 28, 29, 42, where Peter and

CHAPTER XIV.

3 Men may not contemn nor condemn one the other for things indifferent: 13 but take heed that they give no offence in them: 15 for that the apostle proveth unlawful by many reasons.

HIM that[a] is weak in the faith receive ye, *but* not to doubtful disputations.[1]

2 For [b]one believeth that he may eat all things: another, who is weak, [c]eateth herbs.

3 Let[d] not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

4 Who[e] art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make[2] him stand.

5 One[g] man esteemeth one day above another: another esteemeth every day *alike*. [h]Let every man be fully persuaded[3] in his own mind.[4]

6 He that regardeth[5] the day, regardeth *it* [i]unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for [j]he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For[k] none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

9 For[l] to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

10 But [m]why dost thou judge thy brother? or why dost thou set at nought thy brother? for [o]we shall all stand before the judgment-seat of Christ.[6]

A.M. cir. 4064. A.D. cir. 60.

CHAP. XIV.

a Is.42.3;35.3,4.Eze. 34.4,6. Mat 18.10. ch. 15.1,7.1 Co.8.11.9.22.

1 Or, *not to judge* his *doubtful thoughts.*

b 1 Co.10.25.1 Ti.4.3. Tit.1.15.

c Da.1.12.Le.17.10-14.

d Ac.10.34,44.Col.2. 16.

e 1 Co. 4.4. Ja. 4.11, 12.

2 Will make, as ch. 4.21; 11.23. He. 2.18. ver.3.Is.40.29.

g Ga.4.10.Col.2.16.

h Phi.3.15.ver.23.

3 Or, *assured.*

4 We are not to take the opinions, convictions, or acts of others as our guides. We are not to attempt *to force* our views on points *not essential* upon others. Every man is to think for himself. He is bound to follow the dictates of his own conscience after using all available means for its guidance and enlightenment.—*P.*

5 Or, *observeth.*

A.M. cir. 4064. A.D. cir. 60.

i 1 Co.10.31. 1 Pe. 4. 11.

j 1 Co.10.26,28.Mat. 14.19;15.36;26.26. 1 Ti. 4.3,4.

k 1 Co. 6. 19, 20. Ga. 2.20. 2 Co.5.15. 1 Th.5. 10. 1 Pe. 4. 2. Ep.1.12. Phi.1.21-23.Re.14.13.

l Ac.10.42. Re.1. 18. 2 Co. 5. 15. Ac. 2. 36. Mat.28.18.Phi.2.9-11.

m ver.3,4.

o 2 Co. 5. 10. Ec. 12. 14. Mat.25.32. Jn.5.22. Re.20.12.

6 Since 'we must all stand before the judgment-seat of Christ;'—since the words of Is. 45. 23 (which are spoken in the person of JEHOVAH, besides whom (as 'a just God and a Saviour') there is no God, ver. 21) are by the apostle distinctly applied to Christ;—and since those who 'must stand before the judgment-seat of Christ,' stand there that each may 'give account of himself to God,' it surely follows that Christ is Jehovah, besides whom there is no God.—*C.*

John went peaceably to prison, but peremptorily refused, even by silence, to comply with the ungodly prohibition of the Sanhedrim. *C.*

Ver. 4. This is the proper description of the civil magistrate:—(1) He is God's minister—God's servant—bound, appointed, to obey him. (2) The first object of his appointment is to do good to them that do good, ver. 3, and good in every form in which it is possible for the power of man to attempt or effect it. (3) He is invested with sufficient power for restraint of the wicked, and also for redressing and avenging wrong. *C.*

Ver. 8. *Owe no man anything*—when it is a debt of respect and honour which every right-hearted man can pay; and when it is a debt of money, owe nothing that present means, diligence, frugality, and self-denial can enable you to pay. *C.*

Ver. 11. *And that knowing the time.* Rather, 'and especially (attend to all these holy duties) knowing the time' which is quickly passing away, and calling upon us hourly to redeem it, Ep. 5. 16, saying, 'Awake out of sleep, for now is our salvation (our complete deliverance from this body of sin and death, ch. vii.) nearer (its consummation in victory over the last enemy, 1 Co. 15. 26) than when we believed.' *C.*

REFLECTIONS.—Divine is the appointment, and advantageous the right exercise, of magistracy. And what a promoter of the peace, order, and happiness of nations is the Christian religion! While it directs rulers how to discharge their high trust as deputies of God, it requires the subjects to revere, honour, obey, support, and reward them as such.—An exact honesty in the contracting or payment of debts ought to mark every Christian. And Christian love to our neighbour is a permanent duty, and an amiable and powerful restraint from vices, and constraint to everything virtuous. No murder, adultery, theft, falsehood, covetousness, or relative disorder, can consist with it. But how imperfect, dark, dangerous, and transient is the present state of things on earth! Great is the mercy that eternal happiness daily approaches nearer to every believer. The faith and contemplation of these things should make us effectually to shake off our sinful indolence and unconcern; to avoid and abhor luxury, uncleanness, strife, and envy; and to receive Jesus, and his righteousness and grace, that we may be always perfecting holiness in the fear of the Lord.

CHAPTER XIV. Ver. 1. And whereas there are different opinions among you about the continued obligation of some ceremonial rites of the Old Testament dispensation, I earnestly entreat you Gentile believers, who have more distinct views of the liberty of the gospel dispensation, to admit to your church-fellowship and intimate friendship such Jews as still have some prejudices and scruples with respect to the abolition of these ceremonies, and beware of troubling them with perplexing disputes about meats, days, or things equally trivial; as these tend rather to puzzle and disquiet their minds than to godly edifying: 2. For some Gentile or other converts, who plainly perceive the abolition of the ceremonial law, have freedom in their own mind to eat every kind of wholesome food; and some Jewish or other converts, through the prejudice of education, think that the Mosaic rules relative to food are still binding; and hence, when they eat with Gentiles, are afraid to eat any flesh at all. 3. In this case let Christian charity and forbearance be exercised on both sides; for God bears with the weakness of the one, and hath accepted and taken the other into his family and church without any regard to ceremonial observances. 4. It is therefore very improper for any of you presumptuously to judge and condemn those whom God hath accepted and approved in their conduct; it is to God, not to you, they are accountable, and by him their state must be decided; and he, having accepted and admitted them, shall establish them in the faith and fellowship, comfort and holiness, of the gospel, and make them to stand with boldness in the last judgment.—5. Some think that the ceremonial seasons ought still to be regarded and religiously observed: others who have clearer views of the gospel state of the church are persuaded that no day but the Christian Sabbath ought to be distinguished from others. 6. As the regarders of the Jewish festivals do it from a principle of conscience towards God, and in obedience to what they think to be still his command, and in honour of Christ, who, they conceive, hath confirmed all the ancient institutions of Moses: and as they who do not observe these days forbear from a principle of conscience towards God, with a view to his glory, and to the honour of Christ's having fulfilled and abolished the whole ceremonial laws: so that they who eat every sort of wholesome food aim at the honour of God and of Christ, who is Lord of all; and in asking a blessing on their food, give him thanks for allowing them freely to eat whatever is most suited to their conveniency, necessity, and innocent delight; and they who refrain from the meats anciently prohibited, do it with an upright intention to glorify God and Christ, in submitting to his authority in these ancient laws, and which they suppose still binding; and are thankful that enough besides is afforded them by Providence: it is therefore proper that they should, in a Christian manner, bear with one another. 7. None ought, and no true believer will dare, to live as if he were his own lord and master, making his own humour the rule, or his own honour, profit, or pleasure the end of his life: and none ought to make, and no real Christian will make, his own ease or honour the end of his death. 8. For in whatever form or time we live, it ought to be in obedience to the command of Christ, and in order to serve and honour him in all that we think or say, do or suffer; and whether we be cut off by a violent or natural death, it ought to be undergone with resignation to the will and appointment of Christ, who died for us; and with a faithful commitment of our departing spirits into his hand, and a desire to glorify him and his truths, and the power of his grace, in the manner of our death; and to depart and be for ever with him. Whether therefore we live or die, we all ought to consider ourselves as Christ's property, and at his disposal, and relying upon him, labour to glorify him in our bodies and spirits. 9. For to this very end Christ at his Father's commandment laid down his life as an atoning sacrifice for sin, and rose from the dead, and ascended to heaven, that, as Head over all things to his church, he might have an absolute, universal, and loving dominion over them that are dead, or that are, or ever shall be, alive on the earth; and might have full power to direct, support under, and sweeten death to all people, as well as bestow everlasting life upon all who believe. 10. Why then should any of you judge, condemn, and think meanly of your Christian brethren about matters which are in themselves indifferent, when all of us shall in a little time appear before the judgment-seat of Christ, and have all our dispositions, tempers, thoughts, words, and actions judged by him, and our eternal state of misery or happiness fixed in correspondence thereto? 11, 12. For as Christ, to show the irreversible nature of his purpose in this point, has sworn by himself, that every one of mankind shall be obliged to own him as the great God and Judge of all, to whom they are accountable, and by whom their eternal state must be decided, it is plain that all of us, both Jews and Gentiles, of every rank, character, or profession, shall be called to account in the last judgment, not for our neighbours' mistakes and miscarriages, but for our own faith and practice. 13. Let none of us therefore invade Christ's prerogative, by taking upon us to censure and condemn one another; but let us all take care that we never, by a free use of that which is lawful in itself, grieve or ensnare our Christian brethren, or draw them into sin, by tempting them either to go into uncharitable censures, or to do that with a doubting conscience which we do with a satisfied mind. 14. For my part, I know, upon the authority of Christ, and the nature and design of his death, which was to reconcile and take away all religious distinctions between Jews and Gentiles, and to remove the curse which the fall had brought upon our created enjoyments, that no sort of food is in its own nature morally, or now any longer ceremonially, unclean: yet, if any one should think any particular sort of food forbidden by God, his eating of it would violate the dictates of his conscience, and so defile it, by doing what it represented as sinful. 15. Yea, if ye yourselves were ever so fully persuaded that you might eat whatever food comes in your way; yet, if your Christian brethren through weakness should be troubled and offended at it, it would be very untender and uncharitable in you, if ye knew their scruples, to persist in using your liberty before them. Never dare to stagger the faith, wound the conscience, destroy the peace and comfort of a brother, or draw him into damnable sin, for whom it appears Christ, in infinite love, laid down his life. 16. Take heed that your lawful liberty in the use of meats or other indifferent things be not reproached as licentiousness through your imprudent and unseasonable use of them to the scandalizing of your weaker brethren. 17. But, after all, the nature, glory, and blessedness of the gospel dispensation, or of the kingdom of grace thereby erected in men's hearts, do not consist in any circumstantial and external things, but in the mind of Christ imparted, in true holiness of heart and life, in a solid peace in our own souls, and a peaceful temper and carriage towards others, under a sense of God's being reconciled to us through Christ; and in those supernatural and divine comforts which the Holy Ghost imparts to us through the Word. 18. And whoever, in these substantial points of vital religion, behaves as a faithful servant of Christ, obedient to him, dependent on him, and aiming at his glory, is, through him, acceptable to God in his person and services, and is approved by all good and wise men as a sincere Christian, whatever be his opinion in things indifferent.

11 For it is written, [p]*As* I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 So then [q]every one of us shall give account of himself to God.

13 Let[r] us not therefore judge one another any more: but judge this rather, [s]that no man put a stumbling-block or an occasion to fall in *his* brother's way.

14 I[t] know, and am persuaded by the Lord Jesus, that *there is* nothing unclean[7] of itself: but to him that esteemeth any thing to be unclean,[7] to him *it is* unclean.

15 But if thy brother be grieved with *thy* meat, now walkest thou [u]not charitably.[8] Destroy not[9] him with thy meat, [v]for whom Christ died.

16 Let[z] not then your good[1] be evil spoken of:

17 For[y] the kingdom of God is not meat and drink;[2] but [z]righteousness, and peace, and joy in the Holy Ghost.

18 For[a] he that in these things serveth Christ *is* acceptable to God, and approved of men.

19 Let[b] us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For[c] meat destroy not [d]the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence.

21 *It*[e] *is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou [g]faith? have *it* to thyself before God. [h]Happy *is* he that condemneth not himself in that thing which he alloweth.

23 And he that doubteth[3] is damned if he eat, because *he eateth* not of faith: for [i]whatsoever *is* not of faith is sin.

A.M. cir. 4064. A.D. cir. 60.

p Is.45.23. Phi. 2.10. Re 5.13.
q Mat.12.36. Lu. 16. 2. He. 13. 17. 1 Pe 4.5. 1 Co. 3. 8; 4.5 2 Co.5.10. Ga.6.4,5.
r ver.3,4. Mat.7.1,2. Ja.4.11;3.1;2.4.
s 1 Co. 9. 9; 10. 32. 2 Co. 6. 3. Mat. 18. 7-9. Lu.18.2.
t Ge.1.31. Mat.15.11. 1 Ti.4.4. Tit.1.15. 1 Co. 8.7-10.
† Gr. *common.*
u 1Co.13.4;8.11.ver. 20.
§ Gr. *according to charity.*
¶ *Destroy not* the peace of the church, the edification or comfort of thy brother, see ver. 19, 20, neither run the fearful hazard of leading him to defile his conscience through your example. See ver.20. —*C.*
v 1 Ti.2.6. He.2.9. 2 Pe.2.1.1 Jn.2.2.
x ch.12. 16. 1 Co. 10. 29,30.
‡ See note * below
y 1 Co. 4. 20. Lu. 17. 21. 1 Ti.4.8. Ga. 5. 6. 1 Co.8.8.ch.2.28,29. He. 13.9.
‡ See note † in second column.
z Mat. 6. 33. 2 Co.5. 21. ch. 5. 1; 15. 13. Jn.14. 27;16.33. 2 Co.1.12. Ro. 5.2-5;8.16; 12.12,18;15. 13. Ga.5.22,23. Phi 3.9; 4.7.
a Ac.24.16. Phi.1.10, 11,27;2.15,16. Col.1.22. 1 Pe.2.5,12-15,20; 3.13, 16.
b ch.12.18; 15. 2. Ps. 34.14. Phi.3.16. He.12. 14. 1 Co.14.12,26. 2 Co. 12.19. Ep.4.29. 1 Th.5. 11,12. 1 Pe. 3. 11. 2 Co. 13.11.
c ver.14,15. Mat. 15. 11. 1 Co.3.9,16;8.10-13. Tit.1.15.ver.23.
d ver.10,15. Ep.2.10.
e 1 Co.8.13. Mat. 18. 6-10. Lu.18.2.
* Let not the liberty you enjoy under the gospel, of eating things forbidden in the law of Moses, 'be evil spoken of,' as if you were influenced by mere appetite; but show by your self-denial that you are influenced by a higher and better motive — the peace and edification of your brother.—*C.*
g ver.2,5,14.
h 1 Jn.3.21. Ac.23.1; 24.16.2 Co.1.12.
3 Or, *discerneth and putteth a difference between meats,* Tit.1. 15. ver.5,14; or staggers, ch.4.20. Ja.1.6.
i He.11.6.

A.M. cir. 4064. A.D. cir. 60.

CHAP. XV.

a Ex.23.5. ch.14.1.1 Co.9.22. Ga.6.1,2.
1 *Strong* is here applied to those mature Christians who were so firmly established in the liberty of the gospel as to know they were released from Jewish distinctions of meats and days.—*C.*
2 *To bear.* As a strong traveller lends his arm to the weak, or lays his burden upon his own shoulder.—*C.*
b ch.14.19.1Co.9.19; 13.5; 10.24,33. Phi. 2.4, 5.
c Is.53.4,5. Mat 26. 39. Jn.5.30;6.38. Ps.69. 9.20;80.50,51.
d ch 4.23.-4. 2 Ti. 3. 16,17. 2 Pe.1.19,20. He. 13.5. Ac.13.40,41. 1 Co. 10.11;9.10. ch. 3.8.25.
e Ex.34.6. 2 Co. 1. 3. Ps.86.5;103.8.
f 1 Co.1.10 ch.12.16, 6. Phi.2.2; 3.15,16. Ac. 2. 1; 4. 24, 32. Ep. 3. 9. Zec.14.9.
‡ Or, *after the example of.*
h 2 Co. 1. 3. Ga. 1.1. Ep.1.3.1 Jn.5.7.

† True religion does not consist in external observances —in fasts, and feasts, and pompous ceremonies, and an ostentatious ritualism; it is something far deeper and holier. It has its seat in the heart, and it appears clothed in the graces of love, peace, purity, and joy.—*P.*

CHAPTER XV.

1 The strong must bear with the weak. 2 We may not please ourselves, 3 for Christ did not so, 7 but receive one the other, as Christ did us all, 8 both Jews 9 and Gentiles. 15 Paul excuseth his writing, 28 and promiseth to see them, 30 and requesteth their prayers.

WE then[a] that are strong[1] ought to bear[2] the infirmities of the weak, and not to please ourselves.

2 Let[b] every one of us please *his* neighbour for *his* good to edification.

3 For[c] even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

4 For[d] whatsoever things were written aforetime were written for our learning; that we through patience and comfort of the scriptures might have hope.

5 Now[e] the God of patience and consolation grant you to be [g]like-minded one toward another, according to[3] Christ Jesus;

6 That ye may with one mind *and* one mouth glorify God, even the [h]Father of our Lord Jesus Christ.

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19. Let us therefore, instead of laying any stress upon, or contending about, such things, labour to pursue what tends to promote our own inward peace and prosperity, and an amicable temper and conduct towards our brethren in Christ; and to propagate such opinions and practices as may strengthen one another in faith and love, hope and holiness. 20. Never, for the sake of meats, or such like indifferent things, obstruct that harmony, love, and peace, spiritual edification and comfort, which the Holy Ghost produces and delights in. All meats may now indeed be eaten without defilement to the conscience, and to every true believer they are cleansed from the curse brought on them by sin; but it is very sinful and injurious for professed Christians to abuse their liberty in even eating them, or doing things indifferent, when they know it will grieve and stumble a tender-spirited brother. 21. In such cases it is right, kind, prudent, commendable, and well-pleasing to God, to abstain from whatever has any tendency to stumble, discourage, prejudice, weaken, or grieve any of our Christian brethren, or ensnare them into rash censuring or sinful compliances. 22. If therefore ye be fully persuaded that ye may eat all manner of wholesome food, and neglect the observance of the ceremonial festivals, hold it fast, and act according to it on all proper occasions, as in God's sight, and with a view to his glory. Happy is that Christian whose conscience can approve his conduct in every point, as both lawful and expedient. 23. But he who eats meats, or practises anything indifferent, while he doubts of the lawfulness of it, is condemned in his own conscience and by the Word of God; for, in all matters of a religious nature, it is very sinful for us to practise or comply with anything which we do not believe authorized by the Word of God, being at once a contempt of what we allow to be his law and our only rule of faith and practice, and a violation of the restraints of our own conscience.

Ver. 1. *Him that is weak in the faith.* Holding things indifferent, such as observance of days and abstinence from particular kinds of food to be matters of paramount importance.—*But not to doubtful disputations.* Not to harassing controversy on the points where he is ignorant—but rather to strengthen him in those things which he understands, to edify him in love, so that he may be won to a love of all the truth by the loveliness of his intercourse with those who profess it. See ch. 15. 2. *C.*

Ver. 2. *Another eateth herbs.* Not as some suppose for fear of eating meat polluted by having been offered to idols, for any man could make himself certain that meat was not so offered, but from the ascetic principle carried so far as to render even eating a species of fasting. *C.*

Ver. 3. 'The strong' is warned against despising; 'the weak' against judging; and both, being in faith, are mercifully accepted of God. Therefore, 'let not the weak judge him that eateth: for God (who is judge of all) hath received him.' *C.*

Ver. 17. This 'righteousness' is interpreted by Haldane, not **of 'the righteousness of God imparted to the believer,' but of that righteousness 'of which he is the subject.' And as 'peace and joy in the Holy Ghost' are received not merely as gifts, but as powers by which God establishes and maintains a kingdom in the human heart—so righteousness, though a gift (ch. 5. 17), is also viewed as a similar power by which grace reigns unto eternal life, ch. 5. 21.** *C.*

REFLECTIONS.—With great care ought we to extend church-fellowship as far as can tend to the honour of Christ and the mutual edification of church-members in faith and holiness. And no lesser differences, which do not affect the system of divine truth, or the vitals of religion, ought to hinder our mutual intimacy. We have all need to beware of an uncharitable, disdaining, and censorious spirit, and earnestly should we be concerned to comfort ourselves in God's love to us, and to approve ourselves to him, and to our own conscience, in the view of our appearance before his awful tribunal. What reverential thoughts ought we to entertain of Jesus Christ as the great God and Judge of the world! And in the view of his impartial and final judgment with diligent care should we by faith live on his person and fulness, and to his glory, and avoid all uncharitable judging or offending the weakest of his apparent members. Yea, it becomes us always to act from principles of faith and a good conscience in all things, and to promote each others' edification and peace; and always to remember the excellency and spiritual nature of the blessings of his kingdom, that it consists not in anything external, but in righteousness, peace, and joy in the Holy Ghost.

CHAPTER XV. Ver. 1. Such of us therefore as are established in the faith of the gospel liberty, or who have arrived to greater measures of knowledge and grace, ought, from a compassionate and tender regard to our Christian brethren, whose faith is staggering, and whose judgment and other spiritual attainments are but small, to be meek, forbearing, and patient towards them, and should make kind allowances for, and endeavour to relieve them, under their prejudices, doubts, and fears, rash censures, and conscientious scruples, and not aim at gratifying our own inclinations, much less our own humour, pride, and passions: nor ought we to do anything which is barely lawful in itself at the expense of offending and injuring the tender minds of others. 2. Let each of us therefore labour to behave towards our fellow-Christians and neighbours in such a condescending and engaging manner as will best soften their temper, instruct and win them, and make their souls to grow in grace and knowledge, comfort and holiness, to complete salvation. 3. For even our blessed and all-sufficient Lord Jesus did not indulge his own ease or pleasure, or seek his own safety or honour, to the neglect of others, when here upon earth; but, to promote our salvation and his Father's honour, condescended and denied himself in numberless instances, and freely submitted to all manner of hardships, sufferings, disgraces, and malignant and blasphemous reproaches, as is represented through David as a type in Ps. lxix. 4. And whatever things were written in the Old Testament by the inspiration of the Spirit of God, were written, not only for the instruction of our ancestors, but for ours also, that by means of its types, prophecies, histories, and examples, as well as doctrines and laws, we might be excited, animated, and encouraged to proper patience under our troubles, and made partakers of the joys of faith, the peace of a good conscience, and the comforts of the Holy Ghost, in order to confirm our well-grounded hopes of all needful grace from God now, and glory hereafter. 5. In order therefore to your dutiful and successful improvement of the Scripture, may that God who is infinitely patient and long-suffering, and who is the author, fountain, and giver of all Christian patience and spiritual comfort, grant you a harmonious, tender, and peaceful disposition towards each other, that you may be entirely united in all doctrines and duties which belong to your Christian state and character according to the example and command of Christ, and as may be most for his glory, and acceptable to God through him; 6. That, under the influence of the Holy Spirit, ye may, with united hearts and voices, cordially agree in your profession, worship, and practice, to advance the

7 Wherefore [i]receive ye one another, as Christ also received us, [j]to the glory of God.

8 Now I say that [k]Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers;

9 And[l] that the Gentiles might glorify God for *his* mercy; as it is written, [m]For this cause I will confess to thee among the Gentiles, and sing unto thy name.[4]

10 And again he saith, [o]Rejoice, ye Gentiles, with his people.

11 And again, [p]Praise the Lord, all ye Gentiles; and laud him, all ye people.

12 And again, Esaias saith, [q]There shall be a root of Jesse,[5] and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

13 Now the [r]God of hope [s]fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

14 And[t] I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the[u] more boldly unto you in some sort, as putting you in mind, because of [v]the grace that is given to me of God,

16 That I should be [z]the minister of Jesus Christ to the Gentiles, ministering the gospel of God, [y]that the offering up[6] of the Gentiles[7] might be acceptable, being sanctified by the Holy Ghost.

A.M. cir. 4064.
A.D. cir. 60.

[i] ch.14.15. Ep.1.6;3-6. Jn.13.34.0.3". [j] ver.8,9. 1 Co.10.31. 1 Pe.4.11.

[k] Mat 15.24. Jn.1.11. Ac.3.25,26; 13.46. ch.3-3:9.4. 2 Co.1.20. Ac.10.43.

[l] Jn.10.16. ch. 9. 23, 24;11.22,30. Ep.1.-iii.

[m] Ps. 18 49. 2 Sa.22.50.

[4] See note " below.

[o] De.32.43. Is.24.14, 16;42.11.

[p] Ps.117.1;47.1;66.1, 4;67.3-5;98.3 ;90.1;97.1.

[q] Is.11.1,10;9.6,7;42.1,4;0.49.6,22;54.3,5;60.3. Ba.12.44;7.14. Mi.5.4. Re.5.5;22.16.

[5] *A root of Jesse* Rather, 'the root;' the promised scion arising in human nature from Jesse the root; and yet, as scions are, a root also in itself.—*C.*

[r] Je.14.8;17.7. Ps.22.4.1 Ti.6.17.1 Pe.1.3.

[s] Phi.4.11.1 Th 5.16, 18. 2 Th.2.16,17. ch.14.17. He.6.11, 18, 19. ch.12.12,18.

[t] He.6.9;3.1. 2 Pe 1.12. 1 Jn. 2. 21. Phi.1.7, 11. Col.1.10. Ep 5.9. 1 Co.8.1, 7, 10. Ga. 5. 22, 23. 1 Th. 5. 14. He. 10. 24.

[u] 2 Co.2.3.2 Pe.1.12, 13, 15;3. 1. He. 13. 22. 1 Ti.4.6. 2 Ti.1.6; 2.14. Jude 3.5.

[v] ch.1.5;12.6.1 Pe.4. 10,11. 1 Co.15.10; 3.10. Ga.1.15;2.9.

[z] Ac.9.15;13.2;22.21; 26.17,18. ch.11.13.1 Co. 3.5.2 Co.3.6. Ga.1.16;2. 7,8. 1 Ti.2.7. 2 Ti.1.11. Ep.3.7,8.

[y] Is.66.19,20. Phi. 2. 17. ch.12.1.2. 1 Pe.2.5. Phi. 4. 18. He. 13. 16. Ac.20.32.

[6] Or, *sacrificing.*

[7] *The offering up* (sacrifice) *of the Gentiles* specially means that 'presenting of their bodies as a living sacrifice,' which the apostle beseeches them to render, ch. 12.1.—*C.*

" Ver. 8 and 9 give a reason for the exhortation contained in ver. 7. That exhortation is in substance, that Jews and Gentiles—people of different races and parties, however much opposed in days past—ought to live in harmony as Christian brethren. And the reason is,—Christ came into the world to fulfil the promises of God to the Jews on the one hand, and to bring in the Gentiles to the kingdom of God on the other.—*P.*

A.M. cir. 4064.
A.D. cir. 60.

[z] 2 Co.12.1. Ps. 115. 1.1 Co.3.6,7.2 Co.2.14-16, with He.5.1.

[8] Paul might, and did, legitimately 'glory' not in himself, but in the victories that the 'cross of Christ' had achieved in his hands (see ver. 18); whereby sinners had been rescued from Satan, sin, condemnation, and death, dedicated to God, and 'accepted in the beloved.'—*C.*

[a] Pr.25.14. 2 Co. 10. 15.

[b] ch.1.5;16.26. Ga.2. 8.1 Co.4.15. 2 Co. 10.4, 5.

[c] Ac.19. 11, 12. 2 Co. 12.12. He. 2. 4. 1 Pe.1. 12.

[d] Ac.9.22,29; 12. 25; 13.2,11;14.10,26; 16.18; 7.1,10,16; 18.9; 9. 6. 11; 20.2,20,27; 21.19; 28. 5, 8.Ga.2.8.2 Ti.4.7. ch.1. 14-16.

[e] 2 Co. 10. 13-16; 12. 15,16. 1 Co.3.1,5.Ep.2. 20.

[f] Is.52.15;65.1. Mar. 16. 15. Mat.28 19. Ep. 3.8.

[g] ch.1.13.1 Th.2.18. Ac.27.11.

[9] Or, *many ways* or *oftentimes.*

[h] ch.1.10,12. 1 Th.3. 10.2 Ti.1.4.ver.32.

[i] Ac.15.3. 3 Jn.6.

[1] Gr. *with you*, ver. 32.

[k] Ac.18,21;19.21; 20. 22;24.17. Ga.2.10.

[2] This is one of the few incidental remarks which enable us to fix the date of the epistle, and the place where it was written. In Ac.19.21 Paul's purpose to go to Jerusalem is mentioned; and in ch. 24. 17 he speaks of it as having been carried out.—*P.*

[l] 1 Co.16.1. 2 Co. viii. ix. Ac.11.27-30.1 Co.9. 11,Ga.6.6.ch.11.17.

17 I[z] have therefore whereof I may [8]glory through Jesus Christ in those things which pertain to God.

18 For[a] I will not dare to speak of any of those things which Christ hath not wrought by me, [b]to make the Gentiles obedient, by word and deed,

19 Through[c] mighty signs and wonders, by the power of the Spirit of God; [d]so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, [e]so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

21 But, as it is written, [f]To whom he was not spoken of, they shall see; and they that have not heard shall understand.

22 For which cause also [h]I have been [9]much hindered from coming to you.

23 But now having no more place in these parts, and having [i]a great desire these many years to come unto you;

24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be [j]brought on my way thitherward by you, if first I be somewhat filled with your *company*.[1]

25 But[k] now I go unto Jerusalem to minister unto the saints.[2]

26 For[l] it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them, verily; and their

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honours and show forth the praises of God, as your God in Christ, who is the centre of all our spiritual union and fellowship.—7. Notwithstanding therefore your different opinions about matters of little importance, let the endearing example of our great Lord and Saviour in bearing with our infirmities who are believers, and receiving us into favour, union, and communion with himself and his Father, influence you cordially to embrace one another as brethren, without distinction of nations or parties, that ye may glorify God by your harmoniously walking together in faith and love, and in the fellowship of the gospel, till ye arrive at all possible perfection in his glorious presence for ever. 8–12. And to show you how Christ has admitted both Jewish and Gentile believers to equal privileges and blessings, without making any distinction under the gospel state, observe, on the one hand, how he sprung from, and appeared as a member and minister of, the Jewish church, and taught, obeyed, and suffered, to display the faithfulness of God, and to ratify; establish, and render efficacious the gracious promises which had been made to the ancient patriarchs Abraham, Isaac, and Jacob;—and, on the other, that many of those promises spoken by David, Moses, and Isaiah represent Christ as publishing the truths of God to the Gentiles, and bringing them into his church, as joyful and grateful members thereof, subjected to him as their Head, and trusting in him as their Saviour, along with the Jews. It is therefore proper that both parties should receive each other with all readiness of mind as their brethren in Christ. 13. Now may that gracious God, who is the object, ground, and author of all that hope which we, whether Jews or Gentiles, have of spiritual and eternal blessings, plentifully enrich and satiate you with all sorts of divine joys and comforts, and with an abiding, solid, and evangelical peace in your own souls, and with one another, in the lively exercise of faith in Christ and the promises of the everlasting covenant, that ye may not only have a good but full and assured hope of future blessedness through the powerfully enlightening, strengthening, witnessing, and confirming operation of the Holy Ghost! 14. And indeed I am firmly persuaded that ye, my dear Christian brethren, are abundantly endowed with such benevolent graces of the Spirit as dispose you to mutual kindness in your temper and behaviour one towards another, and with such knowledge of all things necessary to salvation as renders you capable of instructing each other in the most important truths of the gospel, and of admonishing and exciting one another to everything truly virtuous. 15, 16. I have nevertheless written with the greater plainness and freedom on the head of your Christian liberty and obligations to mutual charity, because, by the transcendent grace of God, I have been called and furnished to be an apostolic preacher of Christ and his unsearchable fulness in the gospel, especially to the Gentiles, that many of them, being converted by my ministrations, might be devoted as living, holy, and acceptable sacrifices to God, and might offer up to him the sacrifices of prayer, praise, and charitable contributions,—both they and their services being consecrated by the effusion of the gifts, graces, and sanctifying influences of the Holy Ghost. 17. In consequence of which call to this office, and success therein, I have great reason to rejoice and glory, not indeed in myself, but in and through Christ, by whose grace I have so abundantly and so successfully laboured in preaching the gospel, and bringing multitudes of Gentile sinners to the faith of Christ, to the praise and glory of God. 18, 19. But in this my humble and holy glorying I neither dare boast of anything I have done myself, nor ascribe to myself what others have done, but I merely hint at what Jesus Christ, by means of my preaching, labours, and sufferings, has wrought, by the almighty influences of his Spirit, in bringing multitudes of the Gentiles to receive and profess him as their Lord and Saviour, and to live in obedience to his laws: and encouraged by his miraculous and gracious operations, which attested my call, mission, and the truths which I preached, I have, under the influence of the Holy Ghost, with great freedom, faithfulness, fulness, and success, published the glad tidings of salvation through Christ to sinful men, all along from Jerusalem, through Canaan, Syria, Lesser Asia, and Greece, till I came to Illyricum, at no great distance from Rome. 20, 21. And in my ministrations I have especially studied, agreeably to a prediction of Isaiah, to publish these astonishing mysteries of the gospel where they had never been preached before, that so I might the more remarkably act as one who had received an immediate commission from Christ, and needed no human assistance to introduce me. 22–24. My necessary and extensive labours in these regions have, under the direction of God's providence, hindered me from visiting you, as I sometimes intended; but the gospel being now extensively known, and churches planted in all these places, I hope, according to my long fixed inclination, soon to see you. And if the Lord permit me, as I intend to attempt the propagation of the gospel in Spain, I expect to visit you as I pass westward into that ignorant and idolatrous country, and to be helped forward by you in my journey to it, after you and I have had some comfortable and edifying fellowship together. 25, 26. But at present I am obliged to go south to Jerusalem with the contribution which the Christians of Macedonia and Achaia have made for their holy but poor brethren in Judea. 27. In this the contributors have been extremely forward and cheerful, as indeed just gratitude and common benevolence required that they should; for if the sinners of the Gentiles have received the enriching gospel of Christ from Jerusalem, and by means of Jewish apostles and preachers, and have been thereby made partakers along with the Jews of all spiritual and eternal benefits, it is certainly proper that they in return should assist with their temporal substance the poor Jewish saints at Jerusalem, and the places about. 28, 29. However, when I have manifested my tender regard to my dear countrymen, and have faithfully delivered

debtors they are. [n]For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28 When, therefore, I have performed this, and [o]have sealed to them this fruit,[3] I will come by you into Spain.

29 And I am sure that, [p]when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

30 Now[q] I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me;

31 That[r] I may be delivered from them that do not believe[4] in Judea; and that [s]my service which *I have* for Jerusalem may be accepted of the saints;

32 That[t] I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now [u]the God of peace *be* with you all. Amen.

A.M. cir. 4064.
A.D. cir. 60.

n Ac.1.4,8.ch.11.17. 1Co.9.11.Ga.6.6.
o Phi.4.17.
3 By 'sealing' the apostle cannot mean, as some think, 'safely delivering;' for that were to intimate that he doubted the integrity of any other conveyance. Does it not rather mean that the delivery of this charitable contribution from the Gentiles to the Jews would be a practical seal or evidence of the various prophetical promises that the silver and the gold of the Gentiles would be offered at Jerusalem to Messiah, the temple, and the people of God? See Ps. 72. 10, 15. Is. 60. 5–17. Of these promises the offering by Paul was the first-fruits—a type and seal of a progressive but greater fulfilment.—*C.*
p ch.1.11,12.Ep.3.8. Phi.2.1.Col.4.3,12. 2Co.1.11. Ep.6.19,20. 1Th.5.25.2Th.3.1.
q Ac.20.3,23; 21. 27. 1Th.2.15,16.
4 Or, *are disobedient.*
r See ver.25,26.1Co. 16.1–5.2Co.8.4,9.1.
s ver.23,24.Ac.18.21. ch.1.10–13.1Co.1.9.
t ch.16. 20. 1Co. 14. 33. He.13.20. 2Co. 13. 11.Phi.4.9. 1Th.5.23,2 Th.3.16. ch.5.1. Lu.2. 14. 2Co.5.19,20. Ep.2. 14,15.

A.M. cir. 4064.
A.D. cir 60.

CHAP. XVI.
a ver.2.Lu.8.3.
1 *Cenchrea.* Corinth, whence the apostle wrote, was situated on a narrow neck of land between two seas. Cenchrea was one of its ports.—*C.*
b Phi.2.29.3 Jn.6.
c Ac.18.2,20. 2 Ti.4. 19.ver.9,21.
2 Hazarded their lives, Ac.18.6,17;17-5; 19.23,30.
d Mat.18.20.1Co.16. 19.Col.4.15.Phile.2.
3 At this early period the Christians could scarcely be supposed to have places of worship erected; and as it was their practice at Jerusalem, so it is most probable that at Rome they also assembled in private houses. By 'the church in their house,' is, therefore, to be understood, not any private godly family—for there must have been several such at Rome (see ver.10, 11, 14, 15); but, either the whole church (that is, all the Christians at Rome when meeting in church form), or the local church of a particular district of the city, assembling in their house for worship and instruction.—*C.*
e 1Co.16.15.Ac.18.10.
f Lu.8.3.1 Ti.5.10.

CHAPTER XVI.

3 Paul willeth the brethren to greet many, 17 *and adviseth them to take heed of those which cause dissension and offences,* 21 *and, after sundry salutations, endeth with praise and thanks to God.*

I COMMEND unto you Phebe our sister, which is a [a]servant of the church which is at Cenchrea;[1]

2 That ye [b]receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

3 Greet[c] Priscilla and Aquila, my helpers in Christ Jesus:

4 Who have for my life laid down their own necks:[2] unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise *greet* [d]the church that is in their house.[3] Salute my well-beloved Epenetus, who [e]is the first-fruits of Achaia unto Christ.

6 Greet Mary, who [f]bestowed much labour on us.

7 Salute Andronicus and Junia, my kins-

to them this collection, I intend, if the Lord will, to see you on my way to Spain. And from what I have experienced of Christ's powerful operations by me, I hope to come to you plentifully furnished with gospel instructions, offers, and encouragements, and thereby to be an instrument of conveying to you the most abundant gifts, graces, and comforts. 30–32. In order to my accomplishing these desirable designs, I earnestly entreat you, by all the obligations and endearments of the love and grace of Jesus Christ and his Spirit, and by all that love wrought in your hearts by these divine persons, or which you owe to them for all that they have done for or in you, that ye in the most fervent manner join your believing, importunate, and persevering supplications to God with mine, for his guidance, protection, and blessing to me—that I may be delivered from all the snares and violence of my Jewish persecutors, and that the collection which I carry up to Jerusalem may not through prejudice be despised or refused, but kindly accepted by the believing Jews, as a mean of weaning them from their dislike to me and the Gentile converts—and that, being thus prospered in my present way and work, I may, through the kind providence of God, have an opportunity of seeing and conversing with, and preaching to you, for our mutual comfort and edification. 33. Meanwhile, may that God, who is reconciled to us in Christ, and is the Author of all our peace, comfort, and happiness, and who delights in our possessing our souls in peace, and living together in harmony and love, be graciously present with you, by the special influences of his Spirit, to unite your hearts in the strongest brotherly affection, prevent all animosity and discord, and bless you with all spiritual blessings in Christ Jesus!

Ver. 3. Christ willingly subjected himself to every inconvenience. The birds had nests, the foxes had holes, but Jesus had not where to lay his head. He willingly submitted to every reproach. He was called a glutton, a wine-bibber, a friend of publicans and sinners, because, like a skilful and kind physician, he condescended to the society of the sick, that he might heal their souls by teaching them truth, and calling them to repentance. *C.*

Ver. 13. It is very important fully to comprehend and feel that 'hope, joy, and peace' are altogether gifts of God, and not productions of human power; that they are to be sought by prayer for ourselves, and also by one Christian for another; and that they are to be sought and expected, not in mere fractions of enjoyment, but in the occupancy and 'filling' of the entire soul! *C.*

Ver. 24. It does not appear from any scriptural record that Paul ever visited Spain. The want of such record is, however, no proof that he did not visit it. Ecclesiastical tradition appears in favour of his visit; nor is such authority, though in many cases an insufficient ground, to be altogether rejected. But whether the purpose of the apostle was fulfilled or frustrated, matters not—the evidence of his inspiration is, in either case, alike complete. He does not say that God had commanded him, but that he desired, to go into Spain; and the Spirit instructed him to record that holy desire, which God might grant or refuse as seemed good in his sight. Thus David desired to build the temple—God approved of the desire, yet refused its fulfilment, reserving it for another. And the sacred historian was alike inspired in recording the desire, the approval of it, as a desire—the denial of its fulfilment, and its transfer to Solomon. *C.*

Ver. 31. The prejudices of many Jewish Christians were yet strong against the Gentiles, and their admission into the church upon any terms but the observance of the Mosaic law. Therefore the apostle prays, and entreats others to pray, that, by the removal of these prejudices, his service may be rendered acceptable. *C.*

REFLECTIONS.—With much tenderness and self-denial should we behave towards our Christian brethren; and with kind affection bear with one another's infirmities and study one another's spiritual edification. It is an inconceivable mercy to have access to peruse, and a great honour to be diligent students, searchers, and improvers of the holy Scripture. In the ministry of his Son, and the ancient promises, God delightfully laid the foundation of uniting Jews and Gentiles into one gospel church, and he hath done most marvellous things to effect it. Richly replenished are all the promises with Jesus Christ and his grace; and with what joy and peace doth a right believing of them fill our souls! Thrice happy are they who believe them, to their own sanctification of heart and life, by the Spirit of God, and to their eternal salvation. Thrice happy is it when ministers, depending entirely upon God, are diligent, faithful, and successful in preaching the gospel, and multitudes, through the gospel, attended by the influences of the Holy Spirit, are turned to Christ and his service. And it wears a hopeful appearance when the fervent prayers of ministers and people are united in behalf of Christ's interests and for one another's mutual advantage, and when spiritual fellowship is their joint delight.

CHAPTER XVI. Ver. 2. Readily receive her into your religious fellowship, and assist her in transacting her civil affairs at Rome; for she has generously and hospitably entertained, sheltered, and provided for many poor Christians and destitute strangers. 3, 4. They very much assisted and encouraged me in my ministerial labours at Corinth; and when I was in danger they exposed their very lives in order to save me. 5. Their religious family, by the blessing of God on their good example, diligent instructions, and prudent regulations, is like a *church* of Christ for its stated worship of God, purity of manners, and beautiful order. —Epenetus was the first converted to Christ in all the regions of Achaia, and an honourable pledge and earnest of that great harvest of souls which have been since gathered unto the Lord. 7–9, 13. *In Christ,* or *in the Lord,* denotes being united to, beloved by, and believing in him, and holding fellowship with him. 10. Apelles hath been tried, proved, and justly accounted a judicious, faithful, and zealous disciple, and servant of and sufferer for Christ. 16. A kiss attended with the utmost chastity, sincerity, and spiritual affection, as becometh saints who love one another with a pure heart fervently. 17. In order to cultivate and maintain true Christian love among yourselves, carefully watch against and avoid all those teachers or others who attempt to form parties among you, and to introduce pernicious opinions and practices contrary to the pure truths of the gospel which ye have been taught by the inspired servants of Christ. 18. For whoever are of such a spirit and temper, and carry on such designs, are not the true servants of our Lord Jesus, the only Prophet, Priest, and King of his church; nor do they sincerely aim at promoting his interests and glory in the world, but seek to avoid persecution, gain the favour of worldly men, and gratify their own sensual appetites—to compass which vile ends, they, by high pretensions of kindness for you, or zeal for God's truths and honour, attempt to impose on the good temper and credulity of weak and incautious, though well-meaning persons, to turn them aside from the ways of the Lord. 19. I am indeed glad that your ready reception of the gospel and obedience of faith are become so exemplary and famous in the churches; and that hitherto no seducers have been able to draw you away from the simplicity which is in Christ; but considering your own weakness and depravity of nature, and the subtlety of Satan and his instruments, it is absolutely necessary for you to be very prudent and watchful, able to make a difference between good and evil, truth and error; and so inoffensive, plain-hearted, and sincere, that ye may neither deceive nor injure others, nor be deceived or injured by them—quite unacquainted with all envious, spiteful, and mischievous arts. 20, 24. And for your comfort and encouragement, remember that your gracious and reconciled God, who is the author of all true peace, and delights in your being at peace among yourselves, will stand by you, and in a little time subdue Satan and his emissaries, and defeat their malicious power and subtlety, by his providence and grace, and render you at last fully victorious and eternally triumphant over them.—And for this end my fervent, my repeated prayer to God for you is, that the free favour of your and my Lord and Saviour Jesus Christ, in all its special fruits and effects, and all communications of grace from him, may be continually and abundantly with you, to guide and strengthen, sanctify and comfort, defend and save you, and carry you through all temptations and dangers, till ye arrive with triumph at his heavenly kingdom. 25–27. Now, to that great, gracious, and almighty God, who is able to defeat all the attempts of your spiritual enemies, and to preserve you from falling into sins or error, and to settle, strengthen, and confirm you in faith, comfort, and holiness, according to and by means of the glad but incomprehensible tidings of salvation to sinful men which Jesus Christ himself preached while on earth, and which I, having them revealed to me by the inspiration of his Spirit, labour to publish in the world—even those glorious doctrines which were long entirely hid from the Gentiles, and but obscurely hinted to the Jews, in types, shadows, and dark prophecies; but are now under the gospel dispensation evidently

men, and my [h]fellow-prisoners, who are [i]of note among the apostles; who also were [j]in Christ before me.

8 Greet Amplias, my [k]beloved in the Lord.

9 Salute Urbane, our [l]helper in Christ; and Stachys my beloved.

10 Salute Apelles, [m]approved in Christ. Salute them which are of Aristobulus' *household*.[4]

11 Salute Herodion my [o]kinsman. Greet them that be of the *household*[5] of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who [p]labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus, [q]chosen in the Lord; and his mother and mine.

14 Salute [r]Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the [s]brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all [t]the saints which are with them.

16 Salute[u] one another with an holy kiss.[6] The churches of Christ salute you.

17 Now I beseech you, brethren, [v]mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

18 For [w]they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

A.M. cir. 4064. A.D. cir. 60

h Ro.1.9. Phi.1.4. 2 Ti.1.8; 2.12. Ep.3.1; 4. 1.
i Ga.2.2,9. Ac.1.15, or Ac.2.41; 4.4.
j 1 Co. 1. 30. 2 Co. 5. 17. Ep.2.10. Ga.1.22; 6. 15.
k 1 Jn.3.14; 5.1; 4.21.
l ver.3,21.
m ch.5.2,3. 1 Pe.1.7. Phi.2.22.
4 Or, friends.
o ver.7,21.
5 Or, friends.
p ver.2,3,6,9.
q Ep. 1. 4 2 Jn. 1. Mat. 20.16; 22.14.
r Mat. 12.49. Jn.19. 27.
s He. 3. 1. Ga. 3. 26. Jn.20.17. He.2.11,12.
t Is.60.21; 62.12. He. 3.1. 1 Pe.1.2. 1 Co.6.11. Tit. 3.5; 2.11,12,14.
u 1 Co.16.20. 2 Co.13. 12. 1 Th.5.26. 1 Pe.1.22; 5.14.
6 The practice here directed, being the ordinary mode of salutation among kindred or friends, continued in the church till at least the second century—the sexes sitting apart. As persecution subsided worldliness was introduced, simplicity was superseded, and discipline was relaxed—this precept was first neglected, and then held obsolete. But whether with propriety, and under due authority, should be matter of serious question to all who believe that the New Testament presents a sufficient and the only model of a Christian church.—*C.*
v Mat. 18. 8, 17. Ac. 15.1,5,24. 1 Co. 5. 9, 11. Ga. 1. 9; 5. 9. Phi. 3. 2. Col.2.8. 2 Th. 3.6,14. 1 Ti. 6. 3-5. 2 Ti. 3. 2-5. Tit. 3 10. 2 Jn.10,11.
x Phi.3.19. Is.56.10-12. Eze.13.18. 2 Co. 2. 17; 4. 2; 11.23. Col.2.4. 1 Th.2.3. 2 Th.2.8. 1 Ti. 6.5. 2 Ti.2.17; 3.2-6; 4. 3. Tit. 3. 10. 2 Pe. 2. 3. Jude. 2 Th.ii. Mat.24. 11,24. Pr.14.15.
* No single word of Scripture is without its special import. Erastus is designated as 'chamberlain,' or treasurer, to show that it is not unlawful for Christians to hold secular offices even under a heathen government.—*C.*
y ch. 1.8. 1 Th.1.8.
z Mat.10.16. 1 Co.14. 20. 1 Th.5.21. Lu.10.3.
7 Or, *harmless*.
a See ch.15.33. He. 13.20, with Ge. 3. 15. 1 Jn.3.8. He.2.14. Re.12. 10.
b ver.24; ch.15.33. 1 Co. 16.23. 2 Co. 13. 14. Ga.6.18. Ep.6.24. Phi. 4.23. Col.4.18. 1 Th.5. 28. 2 Th.3.18. 1 Ti.6.21. 2 Ti.4.22. Tit.3.15. He. 13.25. Re.22.21.
c Ac.xvi.-xx. Phi.2. 19. 1 Th.3.2. He.13.23. Ac. 19. 22; 20. 4, with 3 Jn.8.
d Ac.17.5; 20.4.
8 Perhaps Silas or Silvanus, Ac.15.22, 32 -40; xvi.-xviii. 1 Th. 1. 1. 2 Th.1.1.
9 *Tertius* was Paul's amanuensis, as probably more expert in the Greek characters.—*C.*
e 3 Jn.1.
1 See note * in first column.
g See ver.20.
h 2 Ti.3.1,12. Ep.3. 20. Jude 24. He.7.25. 1 Th.3.13. 2 Th.2.17; 3. 3.
i ch.2.16. 1 Co.1. 23, 24; 2.2. Ep.3.8.
j 1 Co.2.7. Ep.1.9; 3.9. Col.1.26. 2 Ti.1.10. 1 Pe.1.20. ch.3.21.
2 *The mystery—kept secret*, was not the calling of the Gentiles, which was very plainly revealed to Abraham and the prophets, but the mystery of Christ, which had been hitherto exhibited merely in types and shadows, but now by his incarnation, teaching, beneficence, sufferings, & resurrection.—*C.*
k ch.1.5. Col.1.27. 2 Ti.1.10. 1 Ti.1.1.
l Mar.16.15. Mat.28. 19. Is.11.9.
m ch.1.5. 2 Co. 10. 4. 5. Ac.6.7.
o ch.9.5; 11.36. Ga.1. 5. Phi.4.20. Ep.3.20,21. 1 Ti 1.17; 6.16. 2 Ti. 4. 18. He.13.21. 1 Pe.4.11; 5.11. 2 Pe.3.18. Jude 25. Re.1.6; 5.13.
p Ps.147.5. Da.2.21. 1 Ti 1.17. ch.11.33,34.

19 For your obedience is [y]come abroad unto all *men*. I am glad therefore on your behalf: but yet I would have you [z]wise unto that which is good, and simple[7] concerning evil.

20 And the [a]God of peace shall bruise Satan under your feet shortly. [b]The grace of our Lord Jesus Christ *be* with you. Amen.

21 Timotheus[c] my work-fellow, and Lucius, and [d]Jason, and Sosipater, my kinsmen, salute you.

22 I [8]Tertius,[9] who wrote *this* epistle, salute you in the Lord.

23 Gaius[e] mine host, and of the whole church, saluteth you. Erastus the chamberlain[1] of the city saluteth you, and Quartus a brother.

24 The[g] grace of our Lord Jesus Christ *be* with you all. Amen.

25 Now to him that is [h]of power to stablish you [i]according to my gospel, and the preaching of Jesus Christ, [j]according to the revelation of the mystery, which was kept secret[2] since the world began,

26 But [k]now is made manifest, and by the scriptures of the prophets, [l]according to the commandment of the everlasting God, made known to all nations for the [m]obedience of faith;

27 To[o] God [p]only wise, *be* glory, through Jesus Christ, for ever. Amen.

¶ Written to the Romans from Corinthus, *and sent* by Phebe, servant of the church at Cenchrea.

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and openly manifested to both Jews and Gentiles, in the ministrations of his servants, and the accomplishment and explication of the Old Testament figures and predictions, according to his special and unchangeable purpose, appointment, and command—in order that, through the influences of his Spirit attending the same, they might be persuaded and enabled to believe in Christ, and, by virtue derived from him, perform all holy obedience to him—even to that God who alone is originally, essentially, infallibly wise in himself and in all his dispensations, particularly in his contrivance and execution of the gospel scheme of salvation, and who is the only author and fountain of all the wisdom that is to be found in any creature whatsoever,—be all adoration, thanksgiving, honour, and blessing, through Jesus Christ as the only Mediator, by whom our praises and prayers are to be offered, and are acceptable to him for evermore.

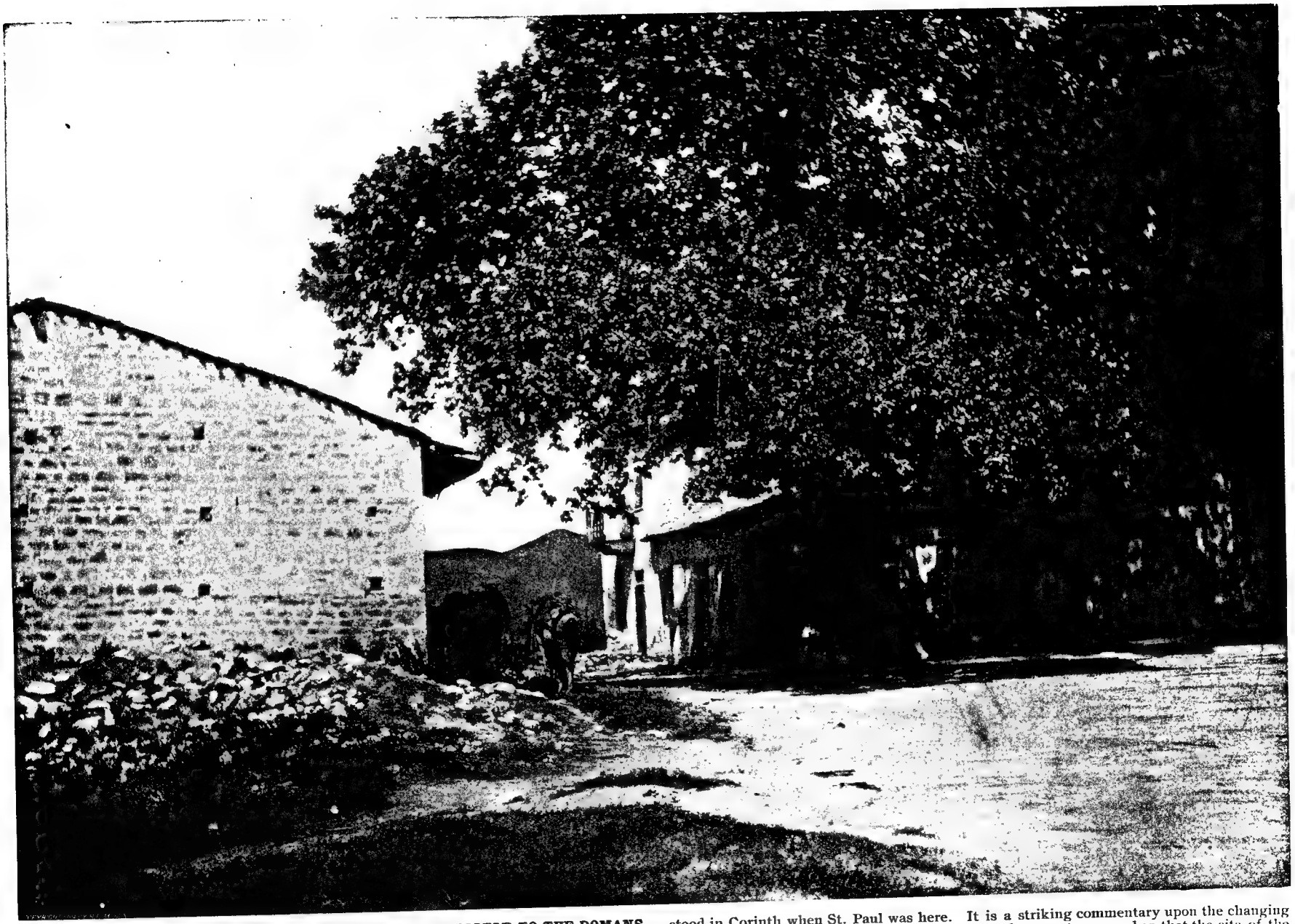
Ver. 17. Whoever introduces a doctrine, practice, or rite (for practices and rites can never be separated from doctrine) contrary or superadding to those of the apostles, is to be 'marked and avoided.' The Lord grant grace to the instructors and rulers of his church to be self-denying, and to church-members to be watchful!—*Note*, How needful, how prophetic, was this apostolic admonition to Rome! where so many novel doctrines, fantastic rites, and unmeaning ceremonies have not only been invented, but enforced, under all the temporal penalties that could afflict the bodies, and all the spiritual terrors that could affright the souls of men! But 'the night is far spent, the day is at hand'—let Christians watch and be sober, and keep their garments! Blessed is that servant, and blessed are those churches, whom their Lord at his coming shall find so doing. *C.*

REFLECTIONS.—The Christian religion delightfully promotes friendship and good manners. It teaches us to pay civil respect in a decent manner to persons of all ranks, and gratefully to return favours shown to us in the best way we can. It gives a holy turn to a genteel behaviour, and makes men sincere in wishing the temporal, and especially the eternal prosperity of their friends.—With deep concern should all Christians labour to excel in piety, fix themselves in church-fellowship, and in their respective stations study to be serviceable to the whole mystical body of Christ. Amiable are those families which resemble a church of Christ in their worship, order, and conversation. And it is a great honour to be first or eminent in the faith and profession of the gospel. With exact care ought all to judge for themselves in matters of religion, according to the doctrine which they have received from Christ and his apostles; and to avoid such as cause divisions and offences, by broaching errors or forming parties in the church. Whatever be the plausible pretences, fair shows, or flattering speeches of such, they always secretly carry on some selfish and carnal design. There is great need therefore in this evil world to have such knowledge of the truth that we may not be imposed on, and such honesty as to act up to our knowledge, imposing upon none. For Satan earnestly promotes pernicious principles and practices, to the disturbance and corruption of the church. But it is very encouraging to true believers that their God will quickly and entirely subdue him and all his emissaries and works. And if faith and patience hold out a little, we shall reign triumphant for evermore.—Ancient and divine are the gospel tidings of our salvation. Delightfully they harmonize with the types and predictions of the Old Testament. And their offers and blessings graciously extend to all nations of mankind, and by the Holy Ghost are made effectual to men of all ranks and degrees. With what faith and love ought they then to be received, submitted to, obeyed, and practised! And infinite is the glory that redounds to God from this his wonderful work of our salvation.

CONCLUDING REMARKS ON THE EPISTLE TO THE ROMANS.

In the visible heavens 'one star differeth from another star in glory'—yet all stars are equally the work of God. So, in the Scriptures, one book differs from another, either in the extent or importance of the truths revealed, yet 'all Scripture is (equally) given by inspiration of God, and (each according to its intent and measure) is profitable for doctrine, for reproof, for correction, for instruction in righteousness.'

Among the books of Scripture, the Epistle to the Romans holds a similar place to that of a star of the first magnitude among the heavenly bodies. 1. It stands specially remarkable for the guidance it affords in searching out 'the deep things of God'—such as, the co-existence and reconciliation of inflexible justice with abounding mercy—of the unchanging purposes of the Eternal with the perfect accountability of man—and of justification by faith in Jesus Christ, with the indissoluble obligation to every duty of holiness. 2. It stands specially remarkable for its practical vindication of the doctrines of free grace. There seems a natural antipathy in the carnal mind against a free salvation; so that the heart that needs it most, hates it most. And the alleged ground of this antipathy is, that it is unfavourable to morality. But this objection proceeds upon disregard of self—ignorance of the principles of the human heart—and a total forgetfulness of historical truth, or neglect of observation. Disregard of self—for a sinner cannot be saved, unless by free grace. Ignorance of the human heart—for nothing can subdue its enmity but redeeming love, or govern its powers, but gratitude for mercies. And forgetfulness of historical truth, and neglect of observation—for both have



SCENE IN OLD CORINTH—WHERE PAUL WROTE THE EPISTLE TO THE ROMANS. [ROMANS, xvi: 27.]—The epistle to the Romans was written by St. Paul from Corinth. It was written to the Christians in Rome before the apostle himself had gone thither. In the view we give we have an illustration of an old tree and some rude houses that are used as a place to keep horses to hire to tourists. The scene is close to the temple that stood in Corinth when St. Paul was here. It is a striking commentary upon the changing fortunes which great cities in the East have undergone to remember that the site of the proud and rich city of Corinth is now a wheatfield. Peasants plow to-day where once kings and conquerors reveled. This city would have dropped out of attention had not St. Paul spent a few years here.

united to prove, that in all countries and times, the most godly and moral characters have been produced by the preaching of salvation by the cross of Christ. 3. It is conspicuous for the boldness with which it encounters national prejudices, combined with the affection with which it seeks to conciliate good-will. The prejudices of the Jews against the Gentiles, and the contempt of the Gentiles for the Jews, formed one of the chief barriers against the triumphant spread of his gospel. These diseases of the carnal mind the apostle never overlooks or palliates, but, like a skilful physician, reveals all its symptoms and malignity, and applies, as its only adequate remedy, the doctrine of free grace and salvation. 4. It is remarkable for the extent of its moral precepts. Every book of Scripture abounds, either directly or indirectly, with moral precepts; but this epistle takes a wider range, yet descends to more minute particulars than any other book in the New Testament; thus affording the readiest reply to those who charge the doctrine of grace with an unfavourable aspect towards morality. And, truly, if morality, rightly understood, be any evidence of the divine origin of a system (and that it is so is unquestionable), then does the morality of this epistle place it as far above every heathen system of ethics as light is superior to darkness; and conducts infallibly to the conclusion, either that Paul was wiser than all the philosophers of Greece and Rome, or that he was inspired by the all-wise God. This superiority the philosophers of the world will not acknowledge—the inspiration, therefore, they should not deny. 5. It is remarkable for its speciality of personal attentions. While with a most wonderful terseness, or as Haldane phrases it, 'parsimony of words,' it delivers its moral precepts, and transfuses into a single sentence the spirit and amount of volumes, it exhibits 'what might seem a prodigal waste of words' in its commendations, salutations, and acknowledgments. But the memory of the heart never forgets; and the Christian is the only true citizen of the world. He loves him that begets, and, by the same reason, he loves all that are begotten of him.

He that would study this epistle must begin, as all study of Scripture should begin, with humble prayer 'to the Father of lights and mercies;' but to this he must add a firm determination to study it as a whole: it cannot be understood in fragments. He must attend to it with diligence, until he has acquired a consecutive view of its parts—till he is able, as it were, to take the parts asunder, as the wheels, &c., of a machine, and to set them up again in their original order. And the whole he must receive 'as a little child;' for he that does not so receive it will neither discern its meaning nor feel its comfort. *C.*

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE

CORINTHIANS.

Corinth ranked among the most illustrious of the Grecian cities. It was situated on the isthmus that joins the Peloponnesus to the rest of Greece. With a port on each side, it received equally the commercial contributions of Europe and Asia; became first distinguished for arts and commerce, and next (such is ever human abuse of mercies) equally distinguished for luxury, and infamous for licentiousness. Yet here, after the missionary labours of about two years, Paul and his companions succeeded in planting a Christian church, consisting of Jews and Gentiles. But shortly after his departure, false teachers, undervaluing Paul's authority, crept in among them; erroneous and heretical doctrines were inculcated, and sectarian divisions were introduced. Under these circumstances Paul writes this epistle:—1. To support his apostolical authority, and vindicate himself from the calumnies of his adversaries. 2. To correct the abuses that had arisen, and remedy the disorders that had infected the church. 3. To return answers to certain queries that had been addressed to him on some important points of Christian doctrine, management, and morals. These answers and directions, though generally referring to circumstances and practices no longer in existence, are yet, by virtue of the principles involved, of perpetual application to the various emergencies of the Christian church. *C.*

We learn from ch. 16. 8 that the epistle was written from Ephesus. This is at variance with the subscription which is attached to our English version; but it ought to be remembered that these subscriptions have no divine authority. They are mostly late additions, and some of them are decidedly erroneous. It seems probable from the remark that he intended to leave Ephesus after Pentecost, and from the allusions in ch. 5. 7, that the time of writing was at or about *Easter*, A.D. 57. *P.*

CHAPTER I.

[a]After his salutation and thanksgiving, 10 *he exhorteth them to unity, and* 12 *reproveth their dissensions.* 18 *God destroyeth the wisdom of the wise,* 21 *by the foolishness of preaching, and* 26 *calleth not the wise, mighty, and noble, but* 27, 28 *the foolish, weak, and men of no account.*

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PAUL,[a] called *to be* [b]an apostle of Jesus Christ [c]through the will of God, and [d]Sosthenes[1] *our* brother,[2]

2 Unto[e] the church of God which is at Corinth, to them that [g]are sanctified in Christ Jesus, called *to be* saints, with [h]all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:[3]

3 Grace[i] *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

4 I[j] thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

5 That[k] in every thing ye are enriched by him, in all utterance, and *in* all knowledge;

6 Even as [l]the testimony of Christ was confirmed in you:

7 So that [m]ye come behind in no gift; [o]waiting for the coming[4] of our Lord Jesus Christ:

8 Who shall also [p]confirm you unto the end, *that ye may be* [q]blameless in [r]the day of our Lord Jesus Christ.

9 God[s] *is* faithful, by whom ye were [t]called unto the fellowship of his Son Jesus Christ our Lord.

10 Now I [u]beseech you, brethren, by the name of our Lord Jesus Christ, [v]that ye all speak the same thing, and *that* there be no divisions[5] among you; but *that* ye be perfectly joined together in the same mind, and in the same judgment.

11 For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are [z]contentions among you.

[k] 2 Co. 8. 7. Ep. 1. 3. Col. 1. 9. ch. 4. 8, 10; 10. 15; 12. 8; 14. 26.

[a] See Ro. 1. 1. Ac. 13. 9.
[b] Mat. 10. 2. Jn. 20. 21. Ep. 4. 11. ch. 9. 1, 2.
[c] 2 Co. 1. 1. Ep. 1. 1. Col. 1. 1. 2 Ti. 1. 1. Ga. 1. 15. Ac. 13. 2.
[d] Ac. 18. 17.
[1] *Sosthenes* was probably the same mentioned Ac. 18. 17. —*C.*
[2] See note [*] below.
[e] Ac. 18. 1–17.
[g] Jn. 17. 19. Ac. 15. 9. Ro. 1. 7; 8. 28–30. ver. 30. Ep. 1. 1. Col. 1. 2. 2 Ti. 1. 9; 2. 21. Jude 1. 1 Pe. 1. 2, 15. He. 3. 1. 1 Th. 4. 7. 2 Pe. 1. 3, 4.
[h] Joel 2. 32. Ro. 10. 12. ch. 8. 6. 2 Ti. 2. 22. Zep. 3. 9. Ps. 45. 11. 1 Pe. 1. 2.
[3] The epistle, though addressed primarily and specially to the Corinthian church, is in reality *catholic*. It is sent to the people of God everywhere.—*P.*
[i] 2 Pe. 1. 2. 2 Co. 1. 2.
[j] See Ro. 1. 8. 2 Co. 1. 3. Ep. 1. 3. Phi. 1. 3, 4. Col. 1. 3, 4. 1 Th. 1. 2, 3. 2 Th. 1. 3. 2 Ti. 1. 3, 5.
[*] Though the epistle thus commences in the joint names of Paul and Sosthenes, it is evident from the whole scope that the latter had nothing to do with the composition. It is wholly Paul's own. Sosthenes is mentioned because he happened to be with the apostle at the time, and was well known to the church at Corinth. Nothing certain is known of his history. —*P.*
[l] ch. 2. 1, 2. Ac. 20. 24. 2 Ti. 1. 8. Re. 11. 2; 19. 10. Mat. 24. 14. 2 Co. 1. 20, 21. 2 Th. 1. 10.
[m] See ver. 5.
[o] Phi. 3. 20. Col. 3. 4. 1 Th. 1. 10. Tit. 2. 13. 2 Ti. 4. 8. He. 9. 28; 10. 35. 1 Pe. 1. 13. 2 Pe. 3. 12.
[4] Gr. *revelation.*
[p] ch. 10. 13. 1 Th. 3. 13; 5. 23, 24. 2 Th. 3. 3. He. 10. 23. 2 Co. 1. 21.
[q] Ep. 5. 27. Phi. 2. 15. Col. 1. 20. 1 Th. 3. 13; 5. 23. 2 Pe. 3. 14. Jude 24.
[r] Phi. 1. 10. 1 Th. 2. 19; 3. 13; 4. 15; 5. 23. 2 Th. 7, 8. 2 Pe. 3. 12. 1 Jn. 2. 28. 1 Ti. 6. 14.
[s] ch. 10. 13. 1 Th. 5. 24. 2 Th. 3. 3. He. 10. 23; 11. 11. Je. 32. 40. Is. 49. 7. Tit. 1. 2.
[t] See ver. 2. Col. 1. 13. 1 Pe. 2. 9. Is. 27. 13. ver. 30. 2 Co. 5. 17–21. Jn. 15. 5; 17. 21. Ga. 2. 20. Ep. 3. 6, 8, 9. 1 Jn. 1. 3, 7; 4. 13.
[5] Gr. *schisms.* [Disagreements in doctrine, and alienations in affection, especially the latter.—*C.*]
[u] Ro. 15. 30. Phi. 2. 1, 2. 2 Co. 5. 20; 10. 1. ch. 5. 4. Ep. 4. 1–7. Phi 2. 15, 16; 2. 2. 1 Pe. 3. 8.
[v] Ro. 12. 16; 15. 5, 6. ch. 11. 18. 2 Co. 13. 9, 11.
[z] Pr. 13. 10. Ja. 4. 1. ch. 3. 3; 11. 18.

CHAPTER I. Ver. 1–3. I, Paul, who have not thrust myself into this apostolic office which I claim, but was graciously, sovereignly, and immediately called to and qualified for it by Jesus Christ—and Sosthenes, my dear and faithful assistant in the ministry, though not an apostle—do, in the most earnest and affectionate manner, wish to all you at Corinth who are regularly united in church-fellowship, set apart for and spiritually joined to Christ, as your Head of influence and government, and by the operation of his Spirit rendered like him in holiness; and to all those who anywhere profess and adore him, our common Lord,

12 Now this [y]I say,[6] that every one of you saith, [z]I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

13 Is[a] Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that [b]I baptized none of you but Crispus[7] and Gaius;[8]

15 Lest[c] any should say that I had baptized in mine own name.

16 And [d]I baptized also the household of Stephanas:[9] besides, I know not whether I baptized any other.

17 For Christ sent me [e]not to baptize,[1] but to preach the gospel: [g]not with wisdom of words,[2] lest the cross of Christ should be made of none effect.

18 For [h]the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

19 For it is written, [i]I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 Where[j] *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world?

21 For[k] after that in the wisdom of God, the

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y ch.7.29;15.50.2Co 9.6.Ga.3.17.

6 Or, 'I mean this:' he gives an illustration of what he states in general terms in ver.11.—*P.*

z ch.3.4; 16.12. Ac. 18.24;19.1. Jn.1.42. ch. 13.4.

a 2Co.11.4. Ga.1.7. Ep.4.5.

b Ac.18.8. Ro.16.23. 3Jn.1.

7 *Crispus*— chief ruler of the synagogue, Ac.18.8.—*C.*

8 *Gaius*—a principal member of the church at Corinth, Ro.16.23.—*C.*

c Mat. 10.16. Ep. 5. 15.ch.3.10.

d ch.16.15,17.Ac.16. 15.33.

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9 *Stephanas*—one of the first converts of Achaia, 1 Co.16.15.—*C.*

e Jn. 4.2. Ac. 10.48. Mar. 16. 15. Ac. 26. 17, 18. Ro.15.20.

1 'Christ sent me not (so much) to baptize, as to preach.'—The original words frequently bearing this comparative meaning.—*C.*

g ch.2.1,4,13.2 Pe.1. 16.2Co.4.2.

2 Or, *speech.*

h ver. 23, 24. Ac.17. 18. Ro.1.16. 2 Co.2.15, 16.

i Job 5. 13. Is. 29.14. Je.8.9.

j Is.33.18; 44.25. Job 12.17;20.24. Ro.1.22.

k Ro. 1. 20–22, 28. Mat.11.25. Lu.10.21.

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as the object of their faith, worship, and obedience—all the riches and the blessed effects of redeeming favour, love, and mercy, and an abundant peace with God, with your own consciences, and with one another, from God the Father, as the original spring and deviser of every blessing, and through Jesus Christ, as the source, storehouse, and bestower of them. 4–6. I heartily congratulate you on your happiness and honour upon every remembrance of you, and bless my infinitely gracious God for the manifold favours, gifts, and graces which, on Christ's account, he has bestowed upon you, enriching you not only with such spiritual habits and tempers as are necessary to salvation, but with remarkable knowledge of the mysteries of the gospel, and a ready ability to communicate them to others—the Spirit of God thereby confirming to your hearts and consciences the truth of the gospel of Christ which we preached and ye believed. 7–9. So that ye are not remarkably deficient, or inferior to other Christians, in any spiritual gifts which could render you useful in Christ's church, in which ye continue praying, preparing, and patiently and hopefully waiting for his second coming—who, by a constant supply of necessary gifts and graces, will more establish you in the faith, hope, and holiness of the gospel,—that, when others are condemned, ye may appear perfectly righteous, holy, and irreproachable at his tribunal; for God, who has graciously called you into a state of union and fellowship with his dear Son, being unchangeably faithful to his character, love, and promises, will aid you to be partakers of eternal glory. 10–12. If then God hath done, and will do, so much for you, and if Jesus will in a little time judge you at his awful bar, let me beseech you, by the authority of our Lord Jesus Christ, by his excellencies, relations, and works of love, and by your profession of him, to lay aside your contentions and alienation of affection from one another, and to study the most cordial harmony in sentiment, affection, and holy practices; for, to my great grief, I have been informed that ye, whom I truly esteem, and of whom I noped better things, have, by uncharitable divisions, been thrown into different parties, under different leaders—some of you ranking yourselves under me, as the apostle of the Gentiles, or instrument of your conversion; others under Apollos, as the most eloquent and fervent preacher; others under Peter, as the apostle of the circumcision; while others pretend to be immediately directed by Christ alone, needing no other instructor. 13–16. To convince you of the absurditv of your conduct, let me ask even you who pretend to be solely for Christ, overlooking his ministers and ordinances, Is his person to be divided from his offices? or his offices from the execution thereof by the ministry of his servants, who labour in the church by his authority and according to his will?—Why set up me, or any other minister, for your spiritual head? Did I or my brethren make atonement for your sins? Or were ye baptized by the authority, or into the faith, worship, and obedience of us? I thank God that, though I was the instrument of conversion to many of you, I baptized but very few of you, lest any should have thence taken occasion to insinuate that I had acted by my own authority, and bound the persons whom I baptized to acknowledge me as their spiritual master. 17. For indeed Christ sent me not chiefly to baptize, but to preach the glad tidings of salvation through his blood; and that not dressed up in flowers of rhetoric or maxims of philosophy for the promoting of my own selfish honours, but in the most plain language and style, that the native majesty, spirituality, glory, and power of the gospel doctrine, of and concerning a crucified Saviour, might be the more clearly manifested in the humbling and conversion of sinners. 18. For the plain preaching of salvation through the blessed righteousness of Jesus Christ, received by faith, appears quite despicable, foolish, and absurd, to them who live and die in their sins; but to us who are really saved from our sins and miseries, it is the marvellous mean through which the almighty influences of God's Spirit are conveyed for illuminating, sanctifying, supporting, and comforting our hearts. 19, 20. This, according to the Scripture, quite confounds the notions of the learned of this world, and exhibits a method of salvation directly contrary to whatever they could have imagined. None of them, Jews or Gentiles, could ever contrive a method of saving sinners, or of reconciling them to God; and herein he hath stamped disgrace upon all the wisdom of philosophers and others, and manifested their schemes for appeasing an offended God, and reconciling guilty sinners to him, as altogether vain, foolish, and ineffectual. 21. For after he, in the manifestation of his own infinite wisdom, had plainly shown that neither the works of creation, nor of common providence, nor any powers of human reasoning, could lead to a saving and satisfying knowledge of himself or the way of salvation, it pleased him, by the much-despised plain preaching of a crucified Christ, and the way of salvation through his blood, to save them who by faith receive and rest upon him for their eternal redemption, as therein offered to them. 22, 23. Notwithstanding all the proofs that Christ hath given us of his Godhead and saving offices, the obstinate Jews still persist in demanding a sign from heaven to prove them, and the learned Greeks insist upon philosophical demonstrations of the method of salvation. But, regardless of these prejudices, we faithful ministers proclaim a full, eternal, free, and offered salvation to sinful men through the obedience and death of Christ, which the Jews contemn, to the infinite hazard and ruin of their souls, and the learned Greeks account highly foolish and absurd. 24. But let others think as they will of Jesus Christ, or of the doctrine of salvation through his blood, we, who do yield to him, discern and experience therein the great power and manifold wisdom of God, clearly exhibited in his whole person, offices, and saving effects. 25. For what ignorant, carnal, and prejudiced men reckon absurd folly, infinitely transcends in wisdom all the boasted schemes of the most sagacious, prudent, and learned philosophers; and what they account weak and unavailing is found by experience to have an incomparable energy in destroying the works of the devil, renewing the heart, and reforming the lives of men. 26–29. And to manifest the abundance of his grace, and, as it were, to mark the insignificancy of men's natural or acquired advantages, ye cannot but observe that very few of the learned, the eminently sagacious, great, or powerful, are converted to Christ; but he has generally fixed his love upon, and graciously finds, such as are comparatively foolish, weak, mean, or contemptible,—that none, Jews or Gentiles, do have any pretence to glory before him of their natural parts, accomplishments, or external privileges, as if these could recommend them to his favour, or qualify them to receive the gospel. 30, 31. Yea, on the contrary, because of your simple faith in Jesus Christ, he accepts you in, and thus also unites you to, Christ Jesus, who, by his divine appointment, is constituted and made over to us in the gospel offer, and freely granted to us in the day of power, as an infinitely well-furnished and loving Teacher, to render us wise unto salvation; a law-fulfilling Saviour, through whose finished obedience and suffering we may be completely justified; and not only as securing, but as a loving giver, of all renewing, quickening, and sanctifying grace, by his Spirit dwelling in us; and a full deliverer from sin and misery, and bestower of that eternal happiness which he hath obtained for all,—that, as the Scripture directs, he who has any honours and blessings bestowed upon him may centre all his joy and boasting entirely in the Lord Jesus, and in the free grace of God through him.

Ver. 2. *Sanctified in Christ Jesus*—by faith in the offering of his body. See Ac. 26. 18; He. 10. 10, 14.—*Note*, It is no objection to the reality of this character, that there was deficiency in the true believers, and false brethren among them. The epistle is to the 'sanctified,' not to those who, notwithstanding their nominal profession of Christianity, might still be in the gall of bitterness.—*In every place call upon*, &c. To 'call upon,' or 'call on the name,' signifies to 'invoke,' to 'worship.' Ac 2. 21; 9. 14, 21; 22. 16; Ro. 10. 12–14; 2 Ti. 2. 22. Wherefore, there is here a distinct acknowledgment that the primitive and apostolic church universally worshipped Christ—universally acknowledged his Godhead. *C.*

Ver. 8. *Who shall confirm you.* The 'who' is by some referred to 'Christ,' ver. 7, but it seems preferable to refer it to 'God,' ver. 4: for had the apostle intended to refer the confirmation directly to Christ, he would not have closed the sentence with 'the day of our Lord Jesus Christ,' but with 'his day.' *C.*

Ver. 16. *I know not*, &c. These words are to be taken in their literal import—ignorance, either from lapse of memory, or from the possible addition of new members to the Corinthian church whom he might elsewhere have baptized. But this ignorance is by no means inconsistent with the plenary inspiration of the apostle: for inspiration does not imply the divine communication of everything, but merely the communication of things necessary for the edification of the church. *C.*

Ver. 17. *Not with wisdom of words.* Reference is here made rather to the form and structure of his discourses, than to their language. They were not framed in accordance with the artificial rules of the philosophers. They did not treat of speculative questions; they were altogether different in structure from the orations delivered in the schools of Greece. Paul makes no apology, therefore, for his simple language or homely speech. He could not have done so truthfully: for we find in this epistle a depth of thought, an acuteness of reasoning, a beauty of illustration, and sometimes a splendour of eloquence, not surpassed in Greek literature. *P.*

Ver 21. By 'wisdom of God,' some understand the permission or government of his wise providence. But may not the whole verse be better understood thus:—'For after that the world, through its (philosophical) wisdom, knew not God (though manifest) in his wisdom (of creation, providence, and word), it pleased God, through the preaching of foolishness (the cross, ver. 18, 23, 25) to save them that believe.' *C.*

Ver. 28. *Base things.* Not things really base and unworthy, but things so esteemed by the world: God, by the weakest and apparently the most inadequate instruments, producing the most wonderful results.—*Things which are not*, &c. The expression 'things which are not' is generally represented as hyperbole, or oxymoron—an extravagance or contradiction in language, frequent in classical writers. But there is no necessity for attributing either to the apostle. God had chosen a people (the future Christian church) 'that were not' then in being, 'to bring to nought' the heathen empire of Rome; and there is still a chosen people to be born, under whom all the kingdoms of this world shall become 'the kingdoms of our God and of his Christ,' ch. 2. 7. *C.*

Ver. 30. *Christ . . . is made unto us wisdom.* A wisdom different from, but infinitely above—both as to subject and effect—the wisdom of earth. The wisdom of this world has narrow limits. It is bounded by the limits of human vision and of human experience. It can neither reach to the unseen nor to the future. But the wisdom which is in Christ, and which we have through him, is infinite in its range:—it extends to the invisible God and to the eternal future. All the wisdom which makes wise unto salvation is embodied in Christ:—in 'his incarnation, his life of obedience, his teaching, his death of atonement, his glorification and sending of the Spirit.' In him are hid all the treasures of wisdom and knowledge. *P.*

REFLECTIONS.—With great prudence, but with plainness and courage, ought ministers, on some occasions, to assert their mission and the dignity of their office. And with firm assurance should we receive the apostolic writings and doctrines as indeed of divine authority. Divine power and grace are necessary to render men saints, while fervent prayer and religious worship evidence them such. And it is absurd to bold

world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22 For [t]the Jews require a sign, and the Greeks seek after wisdom:

23 But we preach [u]Christ crucified, [v]unto the Jews a stumbling-block, and unto the Greeks foolishness;

24 But unto them [w]which are called, both Jews and Greeks, [x]Christ the power of God, and the wisdom of God.

25 Because[y] the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For ye see your calling, brethren, how that [z]not many wise men after the flesh, not many mighty, not many noble, *are called:*

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are:

29 That[a] no flesh should glory in his presence.

30 But of him are ye [b]in Christ Jesus, who of[c] God is made unto us [d]wisdom, and [e]righteousness, and [f]sanctification, and [g]redemption:

31 That, according as it is written, [h]He that glorieth, let him glory in the Lord.

CHAPTER II.

He declareth that his preaching, 1 though it bring not excellency of speech, or of 4 human wisdom; yet consisteth in the 4, 5 power of God; and so far excelleth 6 the wisdom of this world, and 9 human sense, as that 14 the natural man cannot understand it.

AND I, brethren, when I came to you, [a]came not with excellency of speech or of wisdom, declaring unto you the [b]testimony of God.

2 For I determined [c]not to know[1] any thing among you, save Jesus Christ, and him crucified.

3 And I was with you [d]in weakness,[2] and in fear, and in much trembling.

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t Mat. 12. 38; 16. 1. Lu. 11. 16. Jn. 2. 18. 6. 30.

u ch. 2. 2. Ga. 3. 1. Ac. 8. 32, 33, 35. Ga. 6. 14. Ep. 3. 8.

v ch. 2. 14. Mat. 11. 6; 13. 57; 24. 10. Is. 8. 14. Lu. 2. 34. Jn. 6. 60, 66. Ac. 17. 18. Ro. 9. 32. Ga. 5. 11. 1 Pe. 2. 7, 8. Is. 53. 2, 3.

w Ro. 8. 28, 30. 9. 24. ver. 7, 9.

x Pr. 8. 12. Ro. 1. 4, 16. Ep. 1. 19, 20. Col. 2. 3. ver. 18, 30.

y 1 Ki. 12. 24. 2 Co. 4. 7. Ps. 147. 5.

z 1 Sa. 17. 49. Ps. 8. 2. Mat. 11. 25; 19. 25. Lu. 16. 15. Jn. 7. 48. Ac. 4. 13; 6. 9, 10; 7. 54; 17. 34; 13. 10. Ro. 4. 17. Ch. 2. 3, 6. 2 Co. 4. 7; 10. 5. Re. 6. 15. Ja. 2. 5, 7. Mat. 11. 5, 25. Zep. 3. 12. Zec. 11. 7, 11. Ps. 68. 10; 72. 12–14.

a Ep. 2. 9. Ro. 4. 2; 3. 19, 27. ver. 31.

b 2 Co. 5. 17. Ep. 1. 3. 4. 6, 7, 10; 2. 10; 3. 17. Jn. 17. 21–23.

c Ro. 11. 36. 2 Co. 5. 18–21. Ep. 1. 3, 4. Jn. 3. 16, 17.

d Ep. 1. 17. Col. 2. 3. Is. 48. 17; 6. 1–3. 2 Co. 4. 6. Jn. 14. 9, 10; 1. 18. Col. 1. 15.

e Is. 45. 24, 25. liii. 54. 17. Je. 23. 5, 6. Da. 9. 24. Ro. 3. 22, 24–26; 4. 25; 5. 17. 2 Co. 5. 21. Phi. 3. 9. Je. 33. 16.

f Jn. 1. 14, 16; 14. 6; 17. 17, 19. ch. 6. 11.

g Ro. 3. 24; 4. 25. Ep. 1. 7. Col. 1. 14. Tit. 2. 14. Re. 5. 9. Ho. 13. 14. Ga. 1. 4; 3. 13.

h 1 Sa. 2. 10. Is. 65. 16. Je. 9. 23, 24. 2 Co. 10. 17.

CHAP. II.

a ch. 1. 17; ver. 4, 13. 2 Co. 10. 10; 11. 6. 2 Pe. 1. 16.

b 2 Pe. 1. 16. 2 Th. 1. 10. 2 Ti. 1. 8. Re. 1. 2, 9. Is. 8. 20.

c ch. 1. 6, 23; 15. 3, 4. Jn. 17. 3. Ac. 26. 18. Ga. 6. 14. Phi. 3. 8–10.

1 *Not to know.* Not to regard or esteem anything else as really worthy of notice. See 1 Th. 5. 12.—*C.*

d Ac. 18. 3; 20. 18, 19. 2 Co. 10. 10; 4. 7; 11. 29, 30; 12. 9. Ga. 4. 13. ch. 4. 10–13. 2 Co. 7. 5; 6. 4.

2 *In much weakness* of bodily health.—*C.*

* This expression goes only to exclude all creatures from the perfect knowledge of God—but no more excludes the Father and Son, than our Lord excluded the Father and Spirit when he said (Mat. 11. 27), 'No man knoweth the Father save the Son, and he to whom the Son shall reveal him.'—*C.*

† *Comparing spiritual things with spiritual.* Expounding the records, types, and prophecies of the Old Testament, and exhibiting their spiritual design and fulfilment in the New.—*C.*

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e Ro. 15. 19. 2 Pe. 1. 16. ch. 1. 17; ver. 13; ch. 4. 20. Col. 2. 4. 1 Th. 1. 5.

3 Or, *persuasible.*

f ch. 1. 17; 3. 6. 2 Co. 4. 7; 6. 7; 12. 9. 1 Pe. 1. 5. Ac. 16. 14; 26. 18.

4 *Gr. be.*

h Phi. 3. 15. He. 5. 14; 6. 1. Ep. 1. 13, 14. 1 Jn. 2. 14. ch. 1. 5; 14. 20.

i ch. 1. 19, 20, 28. Ja. 3. 15, with Pr. 2. 1–4; 33. 10. ch. 15. 24.

j Ep. 3. 5, 9, 10. Ro. 16. 25, 26. Col. 1. 26, 27. 2 Ti. 1. 9, 10. Jn. 17. 3.

k Mat. 11. 25. Jn. 7. 48. Ac. 13. 27. ver. 6; ch. 1. 26–28.

l Lu. 23. 34. Jn. 8. 19; 16. 3. Ac. 3. 17; 13. 27. 2 Co. 3. 14. 1 Ti. 1. 13.

m Ac. 7. 2. Ps. 24. 7–10; 110. 5.

n Is. 64. 4. ver. 14. 1 Pe. 1. 12. 1 Ki. 10. 7. Ps. 31. 19. Col. 3. 3.

o Mat. 13. 11; 16. 17. Jn. 14. 26; 16. 13. 2 Co. 3. 18. 1 Jn. 2. 20, 27, with Jn. 1. 18; 14. 7, 9. Ps. 98. 2, 3. Ro. 11. 33, 34.

p Je. 17. 9. Pr. 14. 10; 20. 27; 27. 19.

q ver. 10. Mat. 11. 27; 16. 17. Ro. 11. 33, 34. 1 Jn. 2. 20, 27.

5 See note † in first column.

r ver. 6. Ro. 8. 5, 6, 15, 16, 26.

s 1 Jn. 2. 20, 27; 5. 20. Ro. 8. 32. ch. 3. 22.

t ch. 1. 17; ver. 4. 2 Pe. 1. 16. Ge. 40. 8; 41. 16. Da. 5. 12.

6 See note † in first column.

u Mat. 13. 11. Ac. 17. 18; 26. 24, 25, 28. Ro. 8. 5–8. ch. 1. 18, 23. Ga. 1. 12. Mat. 16. 23. Jude 4. 2 Pe. 3. 16. Re. 3. 17, 18. Jn. 3. 3, 4, 6.

x ch. 3. 1. Ga. 6. 1. Phi. 3. 10. Jn. 3. 6. Ro. 8. 1, 4. 2 Co. 5. 17.

y Pr. 27. 19; 28. 5. Jn. 7. 17. 1 Th. 5. 21. 1 Jn. 4. 1. He. 5. 14.

7 Or, *discerneth.*

8 Or, *discerned.*

9 The 'spiritual man'—the man enlightened by the Spirit of God, discerns between good and evil in every man; but 'the natural man' is as incompetent to judge of his principles, motives, and actions, as Caiaphas or Pilate (the one through hatred, and the other through fear) was to judge of Jesus.—*C.*

z Is. 40. 13. Job 15. 8. Je. 23. 18.

1 Gr. *shall.*

2 Not that he may instruct the Lord—for the supposition is vain—but the spiritual man, to which, however, none are adequate but they who 'have the mind of Christ.'—*C.*

a Ps. 25. 14. Jn. 15. 15; 14. 26; 16. 13–15; 17. 8.

4 And[e] my speech and my preaching *was* not with enticing[3] words of man's wisdom, but in demonstration of the Spirit and of power:

5 That[f] your faith should not stand[4] in the wisdom of men, but in the power of God.

6 Howbeit we speak wisdom among them [h]that are perfect: yet [i]not the wisdom of this world, nor of the princes of this world, that come to nought:

7 But we speak [j]the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory:

8 Which[k] none of the princes of this world knew: for [l]had they known *it*, they would not have crucified [m]the Lord of glory.

9 But, as it is written, [n]Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But[p] God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things yea, the deep things of God.

11 For[q] what man knoweth the things of a man, save the spirit of man which is in him? [r]even so the things of God knoweth no man but the Spirit of God.[5]

12 Now we have received, [s]not the spirit of the world, but the Spirit which is of God; [t]that we might know the things that are freely given to us of God.

13 Which[u] things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.[6]

14 But[v] the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

15 But[x] he that is spiritual [y]judgeth[7] all things yet he himself is judged[8] of no man.[9]

16 For[z] who hath known the mind of the Lord, that he may[1] instruct him?[2] But[a] we have the mind of Christ.

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profane prayerless persons for church-members. With holy reverence ought we to address Jesus Christ and his Father for the gifts and mercies which we need. And with pleasure may we reflect on what he has bestowed on others as an earnest of their perfect holiness and happiness. Yea, it is a great mercy that God's faithfulness secures the eternal salvation of all those who accept Jesus Christ as their Saviour. It is shameful and absurd for Christians to be divided about ministers, as if all Christ's faithful servants were not embarked in one common cause. And it is a comfort for a minister to have had no hand in such carnal rendings of Christ's church; and an honour to have avoided honouring himself at Christ's expense. Very corrupt and darkened by sin must be the hearts of unregenerate men, to whom the mystery and offers of a crucified, a divine Redeemer, appear contemptible and absurd. And the enlightening and renewing power of the Holy Ghost is absolutely necessary to make us apprehend it as everyway worthy of God, and calculated to render as wise, holy, and happy. Amazing is the tenderness of God's redeeming grace in respect of its objects and manner of influence. And exactly answerable is Jesus Christ to all our need, who are ignorant and foolish, guilty and naked, polluted and plagued, enslaved and self-ruined sinners. Yea, the whole work of our redemption delightfully promotes the highest glory of God. In this let my soul rejoice, and daily think what Jesus is, and what JEHOVAH is in him, to my heart.

CHAPTER II. Ver. 1. The glorification of the divine power, wisdom, loving mercy, and other divine perfections, and the humiliation of men, being the great end of the gospel, I laboured to preach to you in the plainest manner without any affected parade of eloquence or philosophical reasoning. 2. And counting all but loss and dung for the excellency of the knowledge of Christ Jesus my Lord, I determined to employ all the talents which God has given me chiefly to make him known in his person, offices, and work; particularly in his obedience and suffering, in which all the lines of the gospel meet. 3. And in preaching on this subject, I conducted myself with the utmost meekness and deepest concern, lest, through your prejudices, or the agency of Satan, ye should, to your eternal perdition, reject and despise my message. 4. And encouraged and directed by Jesus Christ, I laboured to publish and inculcate the doctrines of redemption through his blood, not with any tickling arts of human invention, or soothing language, but with the convincing light and persuasive evidence of the Holy Spirit himself on your minds and consciences and attended with his miraculous gifts and operations 5. That the faith, by which he assented to the gospel and embraced Jesus Christ in it, might not so much as seem to be wrought in you by the authority, arts, or arguments of men, but might be solely produced by the efficacious power of God, and built on his authority and faithfulness manifested in his Word. 6. Nevertheless, we preach the infinitely wise plan of the redemption of sinners, and explain the transcendent mysteries thereof, especially to such as have attained some considerable measures and degrees of knowledge and grace:—not indeed the wisdom of philosophical or political schemes of learned men or princes;—7. But we publish and inculcate that mysterious doctrine which is the wonderful product of the infinite wisdom of God, which has been long hid from the Gentile world, and but obscurely revealed to the Jews, and can never be fully comprehended by creatures; and which God from all eternity determined at this time to reveal with transcendent light and evidence, for the honour of the gospel

CHAPTER III.

2 Milk is fit for children. 3 Strife and division, arguments of a fleshly mind. 7 He that planteth, and he that watereth, are nothing. 9 The ministers are God's fellow-workmen. 11 Christ the only foundation. 16 Men the temples of God, which 17 must be kept holy. 19 The wisdom of this world is foolishness with God.

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AND I, brethren, could not speak unto you as unto [a]spiritual, but as unto [b]carnal, *even* as unto babes in Christ.

2 I[c] have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able.

3 For[d] ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions,[1] are ye not carnal, and walk as men?[2]

4 For[e] while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?

5 Who[g] then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

6 I[h] have planted, Apollos watered; [i]but God gave the increase.

7 So[j] then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

8 Now[k] he that planteth and he that watereth are one: [l]and every man shall receive his own reward according to his own labour.

9 For we are [m]labourers together with God: ye are God's [o]husbandry,[3] *ye are* God's [p]building.[4]

10 According[q] to the grace of God which is given unto me, as [r]a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For[s] other foundation can no man lay than that is laid, which is Jesus Christ.[5]

12 Now if any man [t]build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every[u] man's work shall be made manifest: for the day[6] shall declare it, because it shall be revealed[7] by fire; and the fire shall try every man's work of what sort it is.

14 If[v] any man's work abide which he hath built thereupon, he shall receive a reward.

15 If[s] any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

16 Know[y] ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

17 If[s] any man defile[8] the temple of God, him shall God destroy; for [a]the temple of God is holy, which *temple* ye are.

18 Let[b] no man deceive himself. If any man

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CHAP. III.

a ch.2.6,14,15;14.20. He.5.14;6.1.
b Ro.7.14. Ep. 4. 13, 14.1 Jn.2.12.
c Jn.16.12. 1 Th.2.7. He.5.12,13.1 Pe.2.2.
d ch.1.11,12; 11.18. 2 Co.12.20. Ga. 5. 19, 20. Ja.3.16.ch.5.11.
1 Or, *factions.*
2 Gr. *according to man.*
e ch.1.12;4.6.
g Ro.10.15,17. ch.4. 1,2. 2Co.1.24;4.5,7;3:3; 6. 4; 10.4,5; 12.6. ver.7. Ro.12.3,6. 1Pe.4.10,11.
h Ac.18.4,8,11,26,27. ver. 10; ch.4.15; 9.7,11; 15.1,2.
i Ps.92.13;65.10;127. 1. Is. 55. 10, 11; 61. 11. Ac. 11. 21; 16. 14. ch. 1. 30;15. 10.2 Co.3.2,3.
j Ju.15.5. Ps.115.1. 2 Co.3.5;12.11. ch.4.7; 1. 28,30;15.10.
k Jn.4. 36–38. ver. 9, 19,with ch.4.6,1.11,12.
l Ps. 62. 12. Je.17.10; 32. 15. Ga.6.5. Mat.16. 27. Ro.2.6. ch.4.4; 9.17. Re.2.23;22.12.
m 2 Co.6.1;3.5,6.3 Jn. 8. Mar. 16. 20. Mat.28 20.

* While the apostles were ministers commissioned of God to do his work, while they were even so highly honoured as to be fellow-workers with God, yet whatever effect was produced, whatever minds were enlightened, whatever souls were saved—God was the real and efficient cause. The church at Corinth, viewed as a tilled and fruit-bearing field, was God's tillage; viewed as a temple, was God's building. Hence God alone should have the glory, and to God alone all in the church should unite in rendering homage.—*P.*

o Ps.80.8,9. Is.5.1;61. 3; 58.11. Mat. 20. 1-14; 21.33. Ps.72.16. Jn.15.1 -6.
3 Or, *tillage.*
p Ep. 2. 10, 20–22. Col. 2. 7. He. 3.3,4,6. 1 Pe.2.5.1 Ti.3.15.
4 See note * in first column.
q Ro.1.5;12.3.ch.15. 10.1 Pe.4.11.
r Ro.15.20. Ac.18.4, 8.ch.1.6;4.15;9.1,2; 15. 1-4. 2 Co.3.2.3.Ga.2.7, 9. Ep. 2. 20. Re. 21.14. ver.11; ch.2.2.
s Ac.4. 12. Is.28.16. Mat. 16. 18. 2 Ti. 2.19. ch.1.13.Ga.1.7-9.
5 Paul laid the foundation. That foundation was Christ. This illustrates, and is illustrated by, his declaration in another place:—'I am determined not to know anything among you save Jesus Christ and him crucified.' Christ was the foundation of all wisdom and of all truth.—*P.*
t 2 Co.2.17;4.2;11.13; 13.5.
u ch. 4. 5. 2 Pe.1.19. Is.8.20. Je.23.29. Is.27. 9; 48. 10. Zec. 13. 19. 1 Pe.1.7;4.12.2 Th.1.7. 2 Pe.3.7.
6 *The day* of judgment and salvation, ver.15.—*C.*
7 Gr. *is revealed.*
v ch.4.5. Mat.25.21, 23. 1 Th. 2.19. 2 Ti.4.7, 8. 1 Pe. 5. 4. Da. 12. 3. Mat.19.28.
x 2 Jn. 8. Am. 4. 11. Zec.3.2. Jude 23. 1 Pe. 4.18.
y Ep.2.20–22. He.3. 6. 1 Pe. 2. 5. ch. 6.19. 2 Co.6.16. Ro.8.9. Jn.14. 16,17.2Ti.1.14. Eze.36. 27.
z Ro.8.13. 2 Pe.2. 1-3. Is.3.11.
8 Or, *destroy.*
a Ps.93.5. Eze.43.12. He.3.1;12.14-16.
b Ga.6.3 7. Pr.3.5,7; 26.12. Is.5.21. Mat.16. 21.ch.4.10;1.23,24. Col. 2.3.

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dispensation, its ministers and subjects, and the eternal happiness of every believer. 8. Which important scheme of salvation the rulers and great men concerned in the crucifixion of Jesus Christ, and others so disposed, had no just notion of, their minds being blinded, and their hearts hardened, against all the means of conviction afforded them, otherwise they had never concurred in the shameful, ignominious, deliberate, and public murder of the divine Messiah, who has all infinite glory in himself as the Son of God, and is the author, fountain, and bestower of all the glory of the gospel dispensation and heavenly state; 9. And who, as Isaiah foretold, has brought in that incomparably and inconceivably glorious, delightful, and advantageous gospel state, and all the transcendent blessings thereof, which God, of his infinite wisdom and grace, had provided, adjusted, and secured: and which he bestows upon them who, in the faith of his great love to their souls, do sincerely esteem, desire, and delight in him. 10. Yea, God hath now manifested them to us by the immediate revelations and gracious internal illuminations of his Spirit, who has a perfect and comprehensive view of the divine nature and love. 11. For as none but a man's own soul can know his secret thoughts and designs, so none but the Holy Ghost, who has the same essence and will with the Father and Son, can penetrate into or comprehend the deep love of God. 12. And it is this all-knowing Spirit of God, not the boasted wisdom and learning of the world, which we have received, in order that we may savingly understand the great and glorious blessings of the gospel, freely prepared for, offered to, and bestowed upon us; 13. Which glorious mysteries and benefits we, being taught of God ourselves, represent to others, not in the foppish gildings of human language, but in a plain, grave, and majestic style, suited to their nature, dignity, and beauty, even in the words and figures in which the Holy Ghost has represented them, carefully comparing them together. 14. But no unregenerate men, be as learned and sagacious as they will, can truly approve or know these spiritual doctrines and blessings; nor can they, for want of an understanding illuminated and rectified by the Spirit of God, discern their divine truth, spirituality, excellency, and glory, in a truly spiritual and affecting manner, suitable to their transcendent worth and importance. 15. But he who is really renewed in the spirit of his mind can search into, discern, and form a right judgment about everything necessary to be known in order to salvation, and perceive the glory and feel the transforming power of divine truths; though his views thereof, and satisfaction therein, cannot be certainly judged of by any other man; far less by such as are destitute of the Spirit of God and the true experience of these things. 16. For what unregenerate man ever penetrated into the deep love or revealed truths of God, so as to be able further to instruct a spiritual man in what he before knew, or to prove what is contrary to his views? Nay, we apostles, and other Christians, are, by the Holy Ghost, instructed in the doctrine of Christ in everything respecting the glory of God and the salvation of men.

Ver. 6. By 'perfect' some understand those 'who are advanced in Christian knowledge,' as distinguished from the 'babes,' and corresponding to the 'spiritual,' ch. 3. 1; others, the Christians, as distinguished from the Jews; and others, that higher mode of teaching exemplified in the Epistles to the Romans, Galatians, and Hebrews, in which Christ is fully set forth as 'the end of the law for righteousness,' by the perfect exposition of the Jewish dispensation. This last opinion seems to receive decisive support from apparent contrast between *εν σοφιᾳ λογου* (ver. 4) and *εν τοις τελειοις* (ver. 6); which last expression appears to apply, not to persons, but to correspond with the things that once were 'hidden,' but now 'revealed' by the Spirit, as things fulfilled and perfected, ver. 7, 10. See the similar expression, Ep. 2. 6. *C.*

REFLECTIONS.—Great is the native beauty of the gospel as God's own testimony concerning Jesus Christ crucified for men. And it is absurd and hurtful to souls to vail and stain its illustrious simplicity, wisdom, and grace by human oratory. The faith of Christians must be the effect of divine operation, and of human persuasion. It is impossible for carnal men to understand the gospel, or to make it comport with their worldly schemes. And not merely an external revelation, but the inward illumination of the Holy Ghost, who is perfectly acquainted with the whole mind of God, can give us just and impressive conceptions of spiritual things. Thrice happy are they who have him to lead them into all necessary truth, and to make them know what inexpressibly great and glorious things God has prepared for, and freely given to them! Judicious and experienced Christians discern admirable wisdom, power, and grace in the gospel method of their salvation. And while they have the greatest satisfaction, experience, and hope in themselves, relating to it, no natural man is able to correct or refute them.

CHAPTER III.—Ver. 1. And indeed, brethren, when I was among you, I perceived in you such an earthly-minded, opinionative, and disputatious temper, as discovered you to be really weak in spiritual knowledge and experience. 2. I therefore made it my chief care to instruct you in the plain principles of the gospel concerning Christ and his salvation, which were suited to your weak capacities, not entering into the more sublime and abstruse points, which neither then, nor even now, ye can improve to your real edification. 3. Your present contentions and envying of one another is a plain evidence that many of you do not in a spiritual manner, or upon proper authority, take up the doctrines of the gospel, but are under the influence of your natural corruptions, and act in the manner of unregenerate men. 4. Nothing can more plainly manifest your great carnality of temper than to extol particular ministers as if they were to be the lords of your faith: 5. For what are ministers but servants of Christ, by whose preaching of one and the same doctrine ye were brought, not by their skill or power, but by his gracious operation on your hearts, to receive and rest upon him for your salvation? 6. I, as an apostle, first published the gospel among you, which, through the gracious and almighty influences of the Holy Ghost, proved instrumental in the conversion of many of you; and Apollos, coming after, laboured in promoting your spiritual edification: but whatever success he or I had, was entirely owing to God's powerful blessing and influence on our labours; 7. And therefore to him alone ought all the glory to be ascribed; not in the least to us, who are neither the authors of the gospel, nor of its efficacy upon you. 8. Whether we be instrumental in the conversion or in the building up of souls, we all act under the same authority of Christ, and are united in our doctrine and principal design, yea, are all accountable to God, and are equally incapable in ourselves of producing any saving effects by our ministrations: and if faithful, shall in due time receive from him a gracious reward answerable to that diligence which his own free grace has enabled us to use. 9. For all of us labour jointly with the same views, and as his workmen, with and in subordination to God, who will never desert us in our work, nor be unmindful of us: and ye are not ours, but God's workmanship and property, and therefore ought to be devoted entirely and only to him. 10. And I, being employed under him as his distinguished workman and first labourer among you, have, with all that know-

among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19 For[c] the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness.

20 And again, [d]The Lord knoweth the thoughts of the wise, that they are vain.

21 Therefore let no man [e]glory in men:[9] for all[g] things are yours;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

23 And [h]ye are Christ's;[1] and[i] Christ *is* God's.

CHAPTER IV.

1 *In what account the ministers ought to be had.* 7 *We have nothing which we have not received.* 9 *The apostles spectacles to the world, angels, and men,* 13 *the filth and offscouring of the earth:* 15 *yet our fathers in Christ,* 16 *whom we ought to follow.*

LET a man so account of us as of [a]the ministers[1] of Christ, and [b]stewards of the mysteries of God.

2 Moreover, it is required in stewards, that a[c] man be found faithful.

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c Job 5. 13. ch. 1. 19, 20. Ps. 7. 15, 16; 9. 15, 16; 35. 7, 8; 141. 10; 17. 13. Is. 29. 14, 16. Ro. 1. 21, 22. Is. 44. 25.

d Ps. 94. 11; 2. 1. Job 11. 11, 12.

e ch. 1. 12, 29; 4. 6; ver. 5, 7. Je. 9. 23, 24.

9 Do not glory in being the followers of any one teacher, for all true teachers are (for Christ's sake) alike your servants and property.—*C.*

g Ro. 8. 28. 2 Co. 4. 5, 15. Ga. 2. 7. Re. 21. 7. Phi. 2. 21.

h ch. 6. 19, 20. Mat. 23. 8, 10. Ro. 14. 8.

1 *Ye are Christ's* purchase and property:—*Christ is God's* Son, and his gift to you.—*C.*

i Ep. 1. 3, 17. 1 Pe. 1. 3. ch. 8. 6; 11. 3. He. 1. 3; 5. 8. Phi. 2. 8. Jn. 17. 4; 6. 38. Mat. 26. 39. Ep. 1. 10. ch. 15. 28.

CHAP. IV.

a See ch. 3. 5. 2 Co. 4. 5; 6. 4. Col. 1. 25. Tit. 1. 7. 1 Pe. 4. 10

b Mat. 24. 45; 18. 19. ch. 9. 7. Is. 22. 22.

c Lu. 12. 42. Tit. 1. 7. 1 Pe. 4. 10. 2 Ti. 2. 2. Mat. 25. 21. Lu. 16. 1, 10. ch. 7. 25. 2 Co. 1. 12; 2. 17; 4. 2. Col. 1. 7; 4. 7, 17. Ac. 20. 20, 27. 1 Pe. 5. 3. Mar. 10. 43. 2 Pe. 1. 16.

1 *Ministers.* Literally, 'underrowers'—those who, in the ancient ships, rowed on the lower benches or banks, and were

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consequently much or altogether in the dark as to the vessel's course, and only concerned to keep time with their oars, and put forth their strength for her propulsion.—*C.*

d 1 Sa. 16. 13. 2 Co. 10. 10.

2 Gr. *day.*

e 1 Jn. 3. 20, 21.

g 1 Jn. 3. 20, 21. ch. 15. 10. Ro. 15. 19. 2 Co 11. 23. Job 27. 6. Ac. 23. 1; 24. 16. 2 Co. 1. 12.

h Job 9. 2; 40. 4. Ps. 130. 3; 143. 2; 19. 12. Ro. 3. 19, 20; 4. 2. Pr. 21. 2.

i Mat. 7. 1. Ro. 2. 1, 16; 14. 4, 10, 12. 2 Co. 5. 10. Ec. 12. 14. ch. 3. 13. Re. 20. 12. Ac. 17. 31. Da. 7. 10. Job 12. 22. Mat. 25. 34. Ro. 2. 29.

j ch. 1. 12; 3. 4, 6–8, 22.

k Pr. 3. 7. Ro. 12. 3. ch. 5. 2, 6. 2 Co. 12. 20. 2 Pe. 2. 8. Jude 16.

3 Or, 'That ye may not one on behalf (or, *as* belonging to the party) of another, be puffed up against a third.' Party feeling had arisen among the Corinthians. Each party had adopted a leader. The cause of that leader they clung to in opposition to all others. Against this evil and fatal course the apostle strongly warns them.—*P.*

l Jn. 3. 27. Ro. 12. 6; 9. 16, 18. Ja. 1. 17. 2 Pe. 4. 10. ch. 7. 7; 12. 11. Tit. 3. 5.

4 Gr. *distinguisheth thee.*

n Re. 3. 17. ch. 1. 5.

3 But with me [d]it is a very small thing that I should be judged of you, or of man's judgment;[2] yea,[e] I judge not mine own self.

4 For [g]I know nothing by myself; [h]yet am I not hereby justified: but he that judgeth me is the Lord.

5 Therefore[i] judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart: and then shall every man have praise of God.

6 And [j]these things, brethren, I have in a figure transferred to myself and *to* Apollos for your sakes; that ye might learn in us [k]not to think *of men* above that which is written, that no one of you be puffed up for one against another.[3]

7 For [l]who maketh thee to differ[4] *from another?* and what hast thou that thou didst not receive? Now if thou didst receive *it,* why dost thou glory, as if thou hadst not received *it?*

8 Now[n] ye are full, now ye are rich, ye have

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ledge, wisdom, prudence, and care, which he enabled me to exercise, laid the ground-work of your faith and hope, safety and comfort, in the gospel doctrines of a crucified Jesus, and salvation by him alone. Every preacher therefore who comes after me must take care that he attempt not to build you up by any doctrine inconsistent therewith. 11. It is beyond the power of any to lay another foundation of true holiness or happiness beside what is already laid in the incarnation, obedience, and death of the Son of God in our nature, and which is exhibited in the Scripture, and was taught by me. 12. And if Apollos, or any other like-minded, should now, after my preaching, attempt to edify you with the precious truths of God; or if others of a different stamp should attempt to build on it the unsubstantial, contemptible, and perishing inventions of men, 13. Their whole doctrines and practices, as well as those of all other men, shall at the last day be thoroughly tried by Jesus Christ according to the standard of his Word; and the truth and value, or the falsehood and emptiness thereof, be fully manifested to all around. 14. Whoever then shall, in his doctrine and practice, be agreeable to the Scriptures, and answerable to the foundation truth of free salvation through Jesus' blood, shall be graciously and amply rewarded in proportion to his faithfulness and diligence: 15. And whosoever shall, in his doctrine or behaviour, be found unscriptural, though not fundamentally erroneous, shall indeed, if united to Christ, though with apparent difficulty, be saved from eternal wrath; but have nothing but shame and dishonour for his erroneous notions and bad practices. 16. Remember therefore, that as ye, who are God's true church, founded upon Christ preached in the gospel, are set apart, sanctified, and devoted to him as his temple, in which, through his Spirit, he dwells by sweet relation, possession, operation, and favour; 17. If any of you maintain and propagate such errors as are subversive of the foundation, and so at once corrupt yourselves and the church, he shall certainly be punished by him in a fearful and lasting manner, as a defiler of his gospel temple, more sacred and dear to him than any of the apartments of the Jewish. 18. Let therefore every man, preacher or hearer, take heed, lest, through a conceit of his superior understanding, he bring loss and ruin upon himself; and if any have apparently a large stock of earthly wisdom, let him renounce it all as insufficient to lead him to the attainment of gospel truth; and in becoming truly wise towards God, and to the salvation of his soul, through faith in Christ, let him patiently submit to be esteemed as a fool by the carnal pretenders to reason; 19, 20. For as the Scripture repeatedly testifies, all the policy, prudence, wit, and learning, which give men a reputation for wisdom in this world, are but folly in God's account, when compared with his glorious scheme of salvation through a crucified Redeemer: and in the end it will appear to have ensnared them, and discovered the vanity of their minds. 21, 22. Since human knowledge then is so insignificant, and no man can direct you into the way of salvation, but as he himself is taught of God, let none of you, to your own spiritual hurt, set up one gospel minister as his head in opposition to another; for all things, particularly those relating to the dispensation of the gospel, are in the new kingdom secured for, and given to, you who believe, and are divinely directed for your spiritual advantage: all faithful *ministers,* with all their gifts, graces, and ministrations, are appointed for building you up in faith, holiness, and comfort, to eternal salvation: all the wealth, honours, pleasures, and transactions of this *world* are in Christ's hands for you, to be given you in property or use, as shall tend to your real good: *life,* in all its diversified conditions, and *death,* in all its harbingers and forms, are yours: 23. And what secures all these to you, completes your happiness, as well as calls for your attachment to him, is, that ye are saved from sin by Christ, cleansed from sin by his sacrifice, and filled with all the blessings of his grace and glory; and Christ is God's dear Son and faithful Servant, set up by him to be the infallible mean of your eternal salvation, to the praise of the glory of his love.

Ver. 3. *Ye are carnal.* By calling the Corinthians 'carnal' the apostle does not mean under the dominion of 'the carnal mind,' Ro. 8. 7, for then, instead of being 'babes in Christ,' they would have been in 'enmity against God.' But he means that, while compared with other believers, they 'came behind in no gift, being enriched in all utterance, and in all knowledge,' ch. 1. 5, 7, yet were they inferior to others in the quality of Christian prudence, which avoids all 'doubtful disputations,' and of the Christian temper which 'bears the infirmities of the weak,' and which in all its witness to the truth, Ro. 14. 1; 15. 1, 'still labours to preserve inviolate the unity of the spirit in the bond of peace,' Ep. 4. 3. *C.*

Ver. 12. *Gold, silver, precious stones*—emblems of the glorious truths of the gospel.—*Wood, hay, stubble*—emblems of errors, not fundamental—but useless, vain, and trifling—such as endless genealogies that never can be settled upon any divine authority, traditions of men, with rites and ceremonies invented as aids to piety, but becoming clogs and weights to the progress of vital godliness. *C.*

Ver. 15. *He himself shall be saved*—because he built upon the foundation, Christ (ver. 10); yet 'his work shall be burned,' because his superstructure consisted of mere rituals and imaginations.—*Note.* The attempt of Romanists to extract from this passage the figment of purgatory is vain—for every man's works—the things saved and burned are tried in the same fire, ver. 13, 15; and, so far as their authority avails, the doctrine obtains no support from the earlier fathers; and the detected attempt to interpolate Theodoret on the passage, throws more than suspicion over all similar interpretations. *C.*

Ver. 18. *Let him become a fool* in the estimation of an ill-judging world, to whom salvation by a crucified Saviour appears the very height of absurdity. *C.*

REFLECTIONS.—With great faithfulness and prudence ought ministers to accommodate themselves to the capacities and circumstances of their hearers. And often great pretenders to wisdom and knowledge have no true grace in their heart. When all Christ's faithful ministers are, under him, united in the same spirit and design, how absurd is it to kindle contentions in the church by setting up one above another! Their honour is great in being workers together with God in the salvation of men. And the effectual success of their labours flows wholly from his power and grace. Yet none must expect God to bless their administrations, but in preaching Christ as the sole foundation of the hopes and happiness of sinful men laid by his Father. Terrible is their ruin who refuse to build on him; and great their loss who attempt to mingle their own fancies with the doctrines of Christ. Exact shall be our future account; and our eternal honours be proportioned to our right improvement of Christ and his truths on earth. And very necessary is holiness in every church and member thereof. Great is the danger of self-conceit. And it is very sinful and ruinous to trust our eternal happiness to the care and direction of our carnal wisdom, which is so insignificant before God. But extensive is their happiness, and high their honour, who, as united to Christ through his sacrifice, and to God in him, have all things, present and future, secured as their property, and divinely directed to their best advantage.

CHAPTER IV. Ver. 1. Let none depreciate us ministers, or exalt one to the dishonour of another, but account of us all as persons called and qualified by Christ for dispensing to Jews and Gentiles the great and unsearchable doctrines and ordinances of the grace of God. 2. And, as stewards of Christ, we must take heed that we by no means neglect, pervert, betray, or deal partially in our trust; but study to be faithful to God, to our own conscience, to the truth of Christ, and to the souls to whom we minister, giving them their proper food in due season. 3. And if any pretend that I am unfaithful, or take offence at my fidelity, I little regard the censures of men, as I am not to stand or fall in the last judgment according to their fallible, partial, and prejudiced sentiments concerning me; nor dare I pretend that my own judgment of my sincerity, faithfulness, and diligence is absolutely right. 4. For though I am not sensible of any allowed unfaithfulness, but have the testimony of my conscience that in simplicity and godly sincerity I have had my conversation in this world; yet such is the inadvertency and treachery of my heart, that I dare not look on this as a justification of my conduct before God, but expect the acceptance of my person and services only through Jesus Christ and his righteousness. 5. Beware therefore of judging our hearts, or of passing uncharitable censures upon us; but wait till Christ at his second coming manifest all the secret transactions,

reigned as kings without us: and [o]I would to God ye did reign, that we also might reign with you.

9 For I think that [p]God hath set forth us the apostles last,[5] as it were appointed to death: for we are made a spectacle[6] unto the world, and to angels, and to men.

10 We[q] *are* fools for Christ's sake, but ye *are* wise in Christ; we *are* weak, but ye *are* strong; ye *are* honourable, but we *are* despised.[7]

11 Even[r] unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place;

12 And[s] labour, working with our own hands: being[t] reviled, we bless; being persecuted, we suffer it:

13 Being defamed, we entreat: [u]we are made as the filth of the world, *and are* the offscouring of all things unto this day.

14 I[v] write not these things to shame you,[8] but as my beloved sons I warn *you*.

15 For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: [z]for in Christ Jesus I have begotten you through the gospel.

A.M. cir. 4063.
A.D. cir. 59.

o Ps.122.6–9.1 Th.2.19,20.Ro.12.15.

p 1 Tn.3.3 2 Co.1.8; 4.11. He.10.33. ch. 15.30.Ep.6.12.Ro.8.36.

5 Or, *the last apostles.*

6 Gr. *theatre.*

q Ac.17.10,20.24.ch. 1.18–20,26–28.3.18; 2.3. 2 Ki.9.11.2 Co.4.12; 10. 10; 13.9.

7 *We are* (of the world accounted) *fools.—Ye are wise in Christ*—for, 'of God he is made our wisdom,' ch. 1. 30.—*Ye are strong*—being, as yet, mercifully preserved from our heavy trials (see ver. 9).—*Ye are honourable*—most probably as merchants, or peaceable citizens, not as high in rank (see ch. 1 26).—*We are despised* by the philosophers, to whom our doctrine is foolishness, & worldly men, to whom our morality is distasteful.—*C.*

r 2 Co.4.8–10; 11.23, 27; 6.4; 7.5. Ro.8.35. Ac. 20.23.2 Ti.3.11.

s Ac. 20.34; 18.3. 1 Th.2.9. 2 Th.3.8. ch.9. 6.

t Mat. 5.11, 44. Lu. 23.34. Ac.7.60. Ro.12. 14.1 Ti.4.10. 1 Pe.2.23; 3.9.

u La.3.45. Ac.22.22.

v 2 Co. 7. 3; 12. 15. 1 Th.2.11.ver.15.

x Ac.18.4,11. Ro.15. 20.ch.3.6;9.1,2. 2 Co.3. 2, 3; 10. 14. Ga. 4. 19. Phile.10. Ja.1.18. 1 Pe. 1.23.

8 Some consider this a tacit intimation that the Corinthians had added to Paul's distress by listening to calumnies against him. But it seems more natural to understand him as saying, 'I do not draw this contrast between your comfort and my own affliction, as an accuser, to shame you, but, as a father, to warn you, that if affliction reach you, you may be prepared to endure it.'—*C.*

A.M. cir. 4063.
A.D. cir. 59.

y ch.11.1. Phi.3.17. 1 Th.1.6. 2 Th.3.9. He. 13.7.

z ch.16.10. Phi.2.19. 1 Th.3.2. 1 Ti.1.2. 2 Ti. 1.2.

a ver.6;ch.5.2.

9 *Puffed up* with a proud opinion of their own learning and power, ver. 19; and think I will not come from a consciousness of inferiority.—*C.*

b Ac. 18. 21; 19. 21. Ro. 15. 32. ch.16.5,7. 2 Co 1.15. He.6.3. Ja. 4. 15. Ga.2.6.

c Ro.15.19. ch.2.4. 1 Th.1.5. 2 Pe.1.16. Ro. 14.17. Lu.17.20,21. Ga. 6.15.

d 2 Co.10.2;13.10.

16 Wherefore, I beseech you, [y]be ye followers of me.

17 For this cause have I sent unto you [z]Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

18 Now some [a]are puffed up,[9] as though I would not come to you.

19 But[b] I will come to you shortly, if the Lord will; and will know, not the speech of them which are puffed up, but the power.

20 For[c] the kingdom of God *is* not in word, but in power.

21 What will ye? shall I come unto you [d]with a rod, or in love, and *in* the spirit of meekness?

CHAPTER V.

CHAP. V.

a Ep. 5.3. Le. 18.8. De.22.30;27.20.

b ch. 4.8, 18. Le.20. 11. 2 Co.7.7, 10; 12.21. Ga.5.10,12.

1 *Ye are puffed up* by a proud estimate of your gifts, privileges, and powers, ch. 3. 18; 'and have not mourned' over a fallen brother, nor been ashamed of your own neglect.—*C.*

1 The incestuous person 6 is cause rather of shame unto them, than of rejoicing. 7 The old leaven is to be purged out. 10 Heinous offenders are to be shunned and avoided.

IT is reported commonly *that there is* fornication among you, and [a]such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

2 And[b] ye are puffed up,[1] and have not rather

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thoughts, and desires of men; and then shall every man who has acted uprightly be publicly acknowledged and rewarded by God according to his real character. 6. I have mentioned myself and Apollos in this point, who are distinguished in office and success among you, that you may learn to adjust your sentiments about men, and never pride yourselves in or boast of one preacher in opposition to another. 7. And to humble you, and prevent your idolizing of ministers, think what gifts or graces you or any of them have which ye did not receive freely from God. Why then do ye boast of any of them, as if they were originally your own? 8. For indeed ye seem to pride yourselves on your gifts, graces, and other acquirements, as if, independent of us who first preached the gospel to you, ye had arrived at the highest prosperity; and I heartily wish that ye did remarkably flourish in everything excellent, great, and glorious, that we, as God's instruments in your conversion and edification, might rejoice in your mercy, and share your happiness and Christian esteem. 9, 10. For I really think God hath set forth us apostles, his last and extraordinary messengers in the church, to be a public show before angels and men, devoted to deadly combats, to contempt, trouble, and violence. We are treated as weak, foolish, and despicable, and are loaded with labours, cares, and sufferings for Christ, while ye appear to yourselves and others wise, powerful, honoured, easy, and opulent. 11–13. While ye live in your rich city and commodious dwellings, amidst ease and affluence, we faithful preachers, ever since the Lord called us to this work, have been often destitute of the common necessaries of life, and cruelly abused, and driven from place to place, like vagabonds. Meanwhile, to avoid prejudicing men against us as mercenary, we have earned our daily subsistence by the labour of our own hands; we have earnestly prayed down blessings on them who reproached and cursed us; we have patiently borne all the injuries and abuses we met with; we have humbly exhorted and supplicated them who maliciously slandered us; and notwithstanding all this inoffensive, meek, and winning behaviour, we continue to be treated as the vilest miscreants, who have been the cause of every public calamity, and are fit for nothing but to be killed as sacrifices for the purgation of cities. 14. I have not drawn out this detail of our injurious treatment, and of our meek, patient, and benevolent behaviour under it, in order to expose you to shame among your fellow-Christians, but in order affectionately to warn you against pride, or an unbecoming behaviour to faithful ministers. 15, 16. For though many preachers have laboured to promote your instruction and edification, I alone have been remarkably honoured as the instrument of your spiritual regeneration and adoption. I therefore beseech you, in the most endearing and condescending manner, that, instead of turning aside after those who desire to corrupt the simplicity of your faith and manners, ye would follow the directions which I, your spiritual father, give you from Christ, and imitate me in faith, holiness, humility, and love. 17. And for this cause I have sent to you Timothy, my dear partner in preaching the gospel, who being converted to Christ by my ministry, and my ordinary attendant, can acquaint you with my uniformity in doctrines and in holy practices, answerable to what I everywhere teach. 18. Some of my opponents boast that I dare not make my personal appearance among you, where I have so many opposers, but must rest content with sending my friend. 19. But if God give me strength and opportunity, I sincerely intend to visit you, and to try those proud pretenders to learning and eloquence as to what authority they have received from Christ to preach his gospel, what of God's gifts and graces appear in their ministrations, and what efficacy their doctrine hath upon their own and others' hearts and lives. 20. For the excellency of the gospel dispensation does not consist in human learning or outward profession, but in an experience of what is wrought by the Spirit of God. Nor is the gospel propagated, or the work of grace begun and carried on in men's souls, but by the miraculous operations and divine energy of the Holy Spirit which attend the plain preaching of a crucified Christ. 21. Think then whether ye would have me come in order to inflict spiritual censures, or even corporeal punishments, upon obstinate transgressors; or, as I earnestly wish, in tender affection, meekness, and gentleness, to encourage, commend, and comfort you.

Ver. 8. It is nothing short of distressing to find expositors pronounce this verse an irony or a sarcasm; figures, upon such a subject, and in such a mood, unworthy a serious man, how much more unworthy the Spirit of God! The words are simple, literal facts—'ye are full' of the gift of righteousness, Mat. 5. 6; Ro. 5. 17; 'ye are rich' in all utterance and knowledge, ch. 1. 5; 'ye have reigned,' being 'a royal priesthood,' 1 Pe. 2. 9; and 'would to God ye did reign (in that glory of which ye are heirs, Re. 1. 5, 6), that we also might reign with you,' Re. 5. 10; and so escape the toils and miseries of this present evil world! *C.*

Ver. 13. Some, instead of 'filth,' render the word a lustrative sacrifice; and 'offscouring' a redemption sacrifice, in allusion to a heathen custom of devoting some one to death as a sacrifice in times of drought, famine, or plague, &c. The Authorized Version seems, however, to convey a more natural meaning. *C.*

REFLECTIONS.—Important is that trust of divine truths and human souls which Christ has committed to his ministers. And with great care and faithfulness ought they to declare and explain his mysteries and dispense his ordinances. It is groundless to be either puffed up or cast down by men's judgment of us. The great point is to approve ourselves to God, by whose judgment we must abide, and who will at last clear us from all false accusations. And never must those who are most conscious of their integrity depend on that, but on faith in Jesus Christ, as the ground of their acceptance to eternal life. With great care ought we to avoid rash censuring of others, in the view of that last judgment in which the secrets of men's hearts and lives shall be discovered. And there is need of deep humility when our defects are so great and many, and all our gifts and graces are the free gifts of God. Alas! that many should be puffed up with spiritual gifts, or even with riches or honour in this life, and the faithful servants of Christ be chiefly exposed to poverty, disgrace, and violent persecution. But it is delightful when Christians and ministers shine in meekness, patience, and returning of good for evil. Great wisdom is necessary in faithful reproofs, that they may neither provoke nor expose. And Christians need to be frequently reminded of admonitions formerly given them. With great care should they copy after the example of their godly ministers. And if faithful ministers bear strong affection to such as have been converted to Christ by their ministry, those converts ought fervently to love, regard, and reverence them as their spiritual fathers, and study that they may be always not grieved correctors but joyful comforters of *them*. It is not fine words or fair speeches, but the power of the Holy Ghost changing the heart and purifying the practice, that will prove men real ministers or Christians.

CHAPTER V. Ver. 1, 2. I must now mention some particular offences among you; and first, it is publicly reported, to the great scandal of your holy religion, that one of your members lives in the most shocking incest with his own stepmother—a form of whoredom detested by, and scarcely known among, civilized heathens; and, nevertheless, many of you, puffed up with a conceit of your gifts and attainments, have overlooked, if not boasted of him, instead of being deeply concerned for the dishonour hereby done to Christ, the disgrace brought upon his church, and the hurt done to the soul of the offender and of others, and of being careful to have such an infamous sinner removed from your holy communion. 3. Therefore, though I am not personally present to direct or influence your procedure, yet being earnestly desirous of your true honour and welfare, under the special direction of the Holy Ghost, I have considered and determined how this base scandal ought to be censured. 4, 5. That ye whom Jesus Christ hath made spiritual

mourned, that he that hath done this deed might be taken away from among you.

3 For[c] I verily, as absent in body, but present in spirit, have judged[2] already, as though I were present, *concerning* him that hath so done this deed;

4 In[d] the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,[3]

5 To[e] deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 Your[g] glorying *is* not good. Know ye not that [h]a little leaven leaveneth the whole lump?

7 Purge[i] out therefore the old leaven, that ye may be a new lump, as ye are unleavened.[4] For[j] even Christ our passover is sacrificed[5] for us:

8 Therefore let us keep the feast,[6] not[k] with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

9 I wrote unto you in an epistle [l]not to company with fornicators:

10 Yet[n] not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

11 But now I have written unto you [o]not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.[7]

12 For what have I to do to judge [p]them also that are without? do not ye judge [q]them that are within?[8]

13 But them that are without [r]God judgeth. Therefore [s]put away from among yourselves that wicked person.

CHAPTER VI.

1 *The Corinthians must not vex their brethren, in going to law with them:* 6 *especially under infidels.* 9 *The unrighteous shall not inherit the kingdom of God.* 15 *Our bodies are the members of Christ,* 19 *and temples of the Holy Ghost.* 16, 17 *They must not therefore be defiled.*

DARE any[a] of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that [b]the saints shall judge the world?[1] and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall [c]judge angels? how much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

5 I speak to your shame. Is it so, that there

A.M. cir. 4063.
A.D. cir. 59.

c Col.2.5.ver.5.2 Ki. 5.26.

2 Or, *determined.*

d Mat. 16. 19; 18. 18; 28.18. Jn.20.23. 2 Co.2. 9,10.

3 The latter part of this verse is to be understood as a parenthesis:—'In the name of our Lord Jesus Christ (when ye and my spirit are gathered together with the power of our Lord Jesus), to deliver,' &c. The apostle speaks as their spiritual father and guide, as if he were really present in their assembly, endowed with the power of Christ—the power of the keys—to give a true sentence in this case.—*P.*

e 1 Ti.1.20. 2 Co.2.7; 10.6,8; 13. 9. ver. 7, 13; ch.11.32.

g ch. 3. 21; 4. 18, 19. Ja.4.16.

h Lu.13.21. Ga.5. 9. ch.15.33.2 Ti.2.17.

i ver.5,13. Ep.4. 22. Col.3.5,9,10. Ex.12.15; 13.6,7.

4 *As ye are* (yet) *unleavened*—the leaven of sinful indulgence being as yet only beside you, not commingled with you in principle or practice.—*C.*

j Ex.12.5, 6. De. 16. 2. Is.53.7, 10. Jn. 1. 29, 36. Ac.8.32,35. ch.15.3, 4. 1 Pe.1.19,20. Re.5.6, 9,12.

5 Or, *is slain.*

6 Or, *holy day.*

k Ex.xii.; 13. 6. De. xvi. Lc. 23. 6. Mat.16. 12. Ja.1.27.1 Pe.2.1,2.

l Ro. 16. 17. Ep.5.7, 11. 2 Th.3.6,14. 2 Co.6. 14.ver.2,7,13. Ps.1.1.

n ch.10.27;12.2. Ep. 2.3;4.17. 1 Pe.4.3. 1 Jn. 5.19. Jn.17.15.

o Ps. 101. 5. Mat.18. 17. Ro.16.17. 2 Th.3.6, 14. 2 Jn.10.

A.M. cir. 4063.
A.D. cir. 59.

7 Neither to visit and 'eat' with him at his own table, nor invite him to yours, nor, out of choice, to consort with him in any public feast; much less to join in communion with him at the table of the Lord.—*C.*

p Mar.4 11. 1 Th. 4. 12.1 Ti.3.7. Col.4.5.

q ch.6.2-4. He.3.1.

8 From which it is evident that the power of discipline—either in admission, continuance, or exclusion of members—is native, inherent, and essential in the apostolic church; and absolutely inalienable, because, as a derivative and limited commission, it is placed on the same basis with the original authority of God himself. See ver. 13.—*C.*

r Ex.20.7. He.13.4.

s De. 13. 7; 17. 7; 21. 21; 22. 21-24. Nu. 5. 2. Mat.18.17.

CHAP. VI.

a Ne.5.9.ver.6.

b Ps.49.14. Da. 7.18, 22. Mat. 19. 28. Lu.22. 30. Jude 14,15. Re.2.26; 5.10;20.4.

1 *The saints shall judge the world*—either they shall judge it as being in possession of supreme civil authority at the time foretold by Daniel, ch.9.18,27; or condemn it at the day of judgment, according to Mat.12.41, 42; or, when not as assessors, but as sitters with Christ on his throne (Re.3.21), they shall proclaim to earth and heaven the righteousness of his judgments upon mystic Babylon, Re. 19.1,2.—*C.*

c 2 Pe. 2. 4. Jude 6. Re.20.10.

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rulers in his church, should, as a court constituted in his name, and after solemn prayer for his direction and assistance, with my hearty approbation, in his name and authority, as the great institutor and ratifier of the sentence, fully excommunicate this notorious offender from all fellowship with the visible church, and deliver him back into the visible kingdom of the devil, as one who has no manifest claim to the promises of the new covenant—in order that, by the blessing of God on this awful sentence, his prevailing corruptions may be mortified and subdued, and he, through fear, grief, and shame, brought to such repentance and reformation as may issue in his solemn acquittal and salvation in the last judgment. 6. Your glorying in such a person, be his gifts and attainments what they will, or in your own spiritual gifts, or the prosperity of your church, is extremely sinful and dangerous. Know ye not that a single instance of scandal or manifest error connived at tends to corrupt the minds and practices of others, and to infect and defile the whole church? 7. In imitation of the Jews, who purge their houses from leaven at their passover, labour not only to purge out corrupt affections from your own hearts, but to cleanse the church from scandalous persons and sins, in honour of Jesus Christ, who offered himself as an atoning sacrifice to God, in order that his people might be cleansed from all iniquity, and rendered zealous of good works. 8. Let us therefore lead our whole life on earth, and particularly celebrate the New Testament festival of *his supper*, without sinful fellowship with notorious offenders, or indulgence of corrupt affections, envy, malice, or the like; but with integrity and godly simplicity, and a real love to the brethren, according to the truth of the gospel. 9. Being absent, I have in this epistolary manner warned you to abstain from all familiar intercourse with persons addicted to whoredom, as thereby ye would harden them in their sins, and they would tempt you to follow their detestable example. 10. Yet I mean not that you should have no dealings with heathens who live in whoredom, manifest covetousness, extortion, or idolatry; for then it would be necessary for you to leave this world, which is everywhere filled with such. 11. But I insist that if any of your professed Christian brethren be chargeable with uncleanness, or be inordinate lovers of money, or join in idolatrous worship, or be given to wrathful, abusive, and opprobious language, or be lovers of much drinking, or intoxicated with liquor, or given to take advantage of others by excessive rents or prices, ye carefully avoid all voluntary familiarity with them at common meals, and especially partaking with them at the Lord's table. 12. For I, as a minister of Christ, have no power to prohibit such converse as the civil offices, secular affairs, and relations of life call you to; nor have ye power to judge and censure any offenders but such as are of your own spiritual society. 13. Those flagitious sinners who are not in church-fellowship with us must be left to the righteous judgment and wrath of God; but be ye careful to exclude this incestuous member from your church-fellowship, and from all familiar and chosen conversation.

Ver. 5. *Satan* being 'the god of this world,' 2 Co. 4. 4, to deliver any one to Satan is simply to eject him from the church, and send him out to the world from whence he came.—*For the destruction of the flesh.* Not for the infliction of disease, but for the destruction of the fleshly appetites, that the 'outcast' may be made sensible of his sin, grieve for the loss of his old friends in the church, become ashamed of his new associates in the world, and so, through godly sorrow, be led to repentance and salvation. *C.*

REFLECTIONS.—It is very shameful to hear of such scandalous enormities among Christians as even heathens would be ashamed of. And highly unbecoming when professors, for the sake of party attachments or great gifts, are puffed up rather than humbled and mourning under such awful events. Flagrant and obstinate sinners must be solemnly cast out from the Christian church, that their souls may be recovered, and the honour of Christ and the purity of his church preserved. For how inconsistent is it for those who were saved by and live upon a crucified Saviour to indulge themselves in unholiness of heart and life! And extremely infectious are scandals if they be not seasonably censured and restrained. Very awful is an excommunication from the church, inflicted in the name of and ratified by Jesus Christ the supreme Judge. And happy or terrible are its effects as men are duly affected with it. Heinous and highly aggravated are the iniquities of professed Christians; they render them more detestable and infectious than the very heathens. With conscientious care should all Christians forbear familiar converse with such scandalous professors, in order to render them sensible of their sins. And church-officers ought to proceed with the greatest prudence in their censures with respect to their subjects, manner, and end. But thrice happy will it be when we shall be no more plagued with wicked persons, lusts, or practices.

CHAPTER VI. Ver. 1. And since ye have power to call your own members to account, and to judge of their behaviour, how imprudent, unbrotherly, and shameful must it be for you to prosecute your small differences, in civil affairs, in a litigious manner, even before heathen magistrates, to the scandal of your religion, rather than submit to the arbitration of your fellow-Christians! 2, 3. Do ye not know that faithful ministers and really holy persons shall at the last day sit with Christ on his throne, and give their assent to the sentences which he shall pass upon wicked men and angels? Are ye not then able to settle matters, nay, small matters, of right and wrong between one another? 4. If therefore ye have hereafter any civil differences, submit them to the arbitration of some of your brethren in the church, who are not ministers, but sensible and disinterested persons; nay, rather submit them to the arbitration of two or three of the weakest honest Christians, than bring them before heathen judges. 5. What a shame and reproach is it to you, who boast so much of your wisdom, that you cannot find among yourselves any persons able to adjust trifling debates about civil property! 6. But brethren, united together in the same saving head, faith, and fellowship, to the reproach of all, litigiously prosecute one another before heathen magistrates! 7. This your conduct is extremely sinful, contrary to Christian prudence, forbearance, love and friendship, and highly dishonourable to your meek and lowly Lord and Saviour, the Prince of Peace, who secured peace with his blood. Why then do ye not rather part with what is strictly your due, than expose one another, and even Christ himself, to contempt in the open courts of profane heathens? 8. Nay, I find, that instead of meek and patient bearing and forgiving injuries, too many of you by lawsuits really defraud and unjustly wrong your Christian brethren. 9, 10. But know, and consider this plain and awful truth, that whatever profession such people make, they are utterly unfit for, have no title to, and shall never be admitted to enjoy the blessings of grace or glory, who live impenitent and unbelieving under the guilt and dominion of any

is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now[d] therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather *suffer yourselves to* be defrauded?

8 Nay, ye do wrong, and defraud, and that *your* brethren.

9 Know[e] ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And[g] such were some of you: but ye [h]are washed,[2] but ye are sanctified,[3] but ye are justified[4] in the name of the Lord Jesus, and by the Spirit of our God.

12 All[i] things are lawful unto me, but all things are not expedient:[5] all things are lawful for me, but I will not be brought under the power[j] of any.[6]

13 Meats[k] for the belly, and the belly for meats: but God shall destroy both it and them. Now[l] the body *is* not for fornication, but for the Lord; and the Lord for the body.[7]

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d Pr. 20. 22. Mat. 5. 39, 40. Lu. 6. 29. Ro. 12. 17, 19. 1 Th. 4. 6; 5. 13, 15. 1 Pe. 3. 9.

e ch. 5. 11. Ga. 5. 19–21. Ep. 5. 3–5. Col. 3. 5, 6. 1 Th. 4. 6. 1 Ti. 1. 9, 10. He. 12. 14, 18; 13. 4. Re. 21. 8; 22. 15. Is. 3. 11. Mat. 23. 33.

g ch. 12. 2. Ro. 6. 19; 7. 5. Ep. 2. 1–3, 11, 12; 5. 8. Col. 3. 7.

h ch. 1. 30. He. 10. 22; 2. 11. 1 Pe. 1. 2, 3. Tit. 3. 5–7. Ro. 8. 30. Ac. 26. 17, 18. Is. 1. 18.

2 *Washed* in the water of baptism, representing the cleansing of the Holy Spirit, Eze. 36. 25.—*C.*

3 *Sanctified*—separated from sin and dedicated to God by the Holy Spirit applying to the conscience the sacrifice of Christ, Ro. 15. 16. He. 10. 10.—*C.*

4 *Justified*—pardoned, on account of the death, and accepted on account of the resurrection of Christ, Ro. 4. 25. Accounted just in the judgment of God (Ro. 8. 33), being made just by union with Christ the righteous, Ro. 4. 6, 21–24; 5. 19.—*C.*

i ch. 10. 23. Col. 2. 21.

5 Or, *profitable.*

j ch. 9. 27.

6 See note * below.

k Mat. 15. 17, 20. Ro. 14. 17. Col. 2. 22, 23.

l 1 Th. 4. 3, 7. Ro. 6. 13, 19; 7. 4; 12. 1. ch. 3. 15, 16; 6. 19, 20. 2 Co. 11. 2. Ep. 5. 23.

And the Lord for the body. For mortifying its deeds by his Spirit (Ro. 8. 13), ruling it by his faith (Ga. 2. 20), quickening and raising it by his power, and fashioning it to his image, Ro. 8. 11. Jn. 6. 40. Phi. 3. 21.—*C.*

* This verse begins a new paragraph, in which the apostle treats of a new subject; namely, *the nature and extent of Christian freedom.* As is common with him, he develops his subject in its reference to himself.

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Viewed abstractly, it was lawful for him, with his comprehensive knowledge, with his enlarged and liberal ideas, to eat or drink whatever he might think right, and to act as he pleased with regard to Jewish and heathen fasts and feasts. But then, as a member of the church, he must consider the effects of his words and acts upon others. He must take care not to offend their feelings, or run counter to their narrower but still conscientious opinions.—*P.*

m Ac. 2. 24. 1 Th. 4. 3. Ro. 6. 5, 8; 8. 11, 17. 2 Co. 4. 14. Ep. 1. 19, 20. Phi. 3. 10, 11.

o Ro. 12. 5. ch. 11. 3; 12. 27. Ep. 1. 22; 4. 12, 15, 16; 5. 23, 30. Ge. 39. 9. Mar. 10. 8.

p Ge. 2. 24. Mat. 19. 5. Ep. 5. 31.

q Jn. 3. 6; 17. 21–23. Ep. 4. 4; 5. 30, 32. Phi. 2. 5.

8 *Is one spirit* with the Lord; the Spirit of Christ dwelling and ruling in him.—*C.*

r Pr. 6. 25–32; 7. 24–27. Ex. 20. 14. 2 Ti. 2. 22. 1 Pe. 2. 11. Ro. 1. 24–28. 1 Th. 4. 4. He. 13. 4.

s Ro. 14. 7, 8. ch. 3. 16. 2 Co. 6. 16. Ep. 2. 21. He. 3. 6. 1 Pe. 2. 5.

t ch. 7. 23. Ac. 20. 28. Ga. 3. 13. He. 9. 12, 14. 1 Pe. 1. 18, 19; 3. 18. Re. 5. 9. Tit. 2. 14.

u 1 Pe. 2. 9. Mat. 5. 16. Ro. 6. 19. 1 Th. 4. 3. 2 Co. 7. 1. ch. 3. 16.

CHAP. VII.

1 Cases of conscience respecting the expediency or lawfulness of marriage either to unmarried persons or widows (ver. 8), in the troubled and persecuted state of the church.—*C.*

a Mat. 19. 10. ver. 8, 26, 28, 35.

b Ge. 20. 6. Ru. 2. 9. Pr. 6. 29.

c ch. 6. 18; ver. 9. Pr. 5. 19.

14 And [n]God hath both raised up the Lord, and will also raise up us by his own power.

15 Know ye not that [o]your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid!

16 What! know ye not that he which is joined to an harlot is one body? for [p]two, saith he, shall be one flesh.

17 But[q] he that is joined unto the Lord is one spirit.[8]

18 Flee[r] fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

19 What! [s]know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

20 For [t]ye are bought with a price: therefore [u]glorify God in your body, and in your spirit, which are God's.

CHAPTER VII.

2 He treateth of marriage, 4 showing it to be a remedy against fornication: 10 and that the bond thereof ought not lightly to be dissolved. 18, 20 Every man must be content with his vocation. 25 Virginity wherefore to be embraced. 35 And for what respects we may either marry, or abstain from marrying.

NOW concerning the things whereof ye [1]wrote unto me: [a]*It is* good for a man not to [b]touch a woman.

2 Nevertheless, [c]*to avoid* fornication, let every

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sin. Deceive not your souls with flattering fancies, hypocritical pretences, or presumptuous confidences. The nature, perfections, purposes, and word of God render it absolutely impossible that any, who live and die impenitent, in idolatry, uncleanness, dishonesty, drunkenness, or reviling, should ever be members of his kingdom of grace here or heavenly glory hereafter. 11. And remember, for your humiliation and warning, and for exciting your admiration of God's blessed grace towards you, that, while ye continued heathens and unregenerate, some of you were chargeable with these detestable crimes: but in his most transcendent mercy all of you, who truly believe in Christ, have been graciously cleansed from the guilt and the domineering and defiling power of your sinful lusts, and brought into a state of favour with God, promised eternal life, and made partakers of holiness in nature and practice, through the righteousness and intercession of Christ, and by the applying, quickening, renewing, and purifying influences of the Holy Ghost, bestowed upon us by our gracious God, and through faith in our Lord Jesus Christ, who gave himself for us. 12. With respect to eating of meats, with which some of your pretenders to wisdom hold fornication equally indifferent, I allow that, whatever is not directly or indirectly forbidden by Christ in his Word, is lawful in itself; but it is not in every circumstance conducive to good purposes, but may be very injurious to others. I therefore allow myself to do, or not to do, what is indifferent in itself, precisely as it tends to promote good or bad ends; but will not suffer myself to be enslaved by any ungovernable passion for it, nor would I submit to the arbitrary imposition of it upon my conscience by any man. 13. Yea, all kinds of food are formed answerable to our belly, and our belly to them; though we shall soon have no need of them, being removed to the eternal state.—But fornication is a thing of a quite different nature. God never intended nor formed our body for it; but to be used for the honour and in the service of Jesus Christ, as redeemed by, united to, and to be glorified together with him; 14. And God has raised up the dead body of the Lord Christ from the grave as a pledge, earnest, and security, that he will in due time, by the same almighty power, raise up the dead bodies of his true members to a like blessed and glorious immortality. 15. Know ye not then, that your bodies, being constituent parts of your persons united to Christ, must, as his members, die and sleep in him, and be raised to glory with him? How shameful then, how wicked, and dishonourable to him and to his law, would it be to alienate them from his service and honour, and, as it were, rend them off from him; and by committing uncleanness, render them the members of a lewd woman! 16. Do not ye, who pretend to so much knowledge, understand that the man who unites himself in criminal affection or conversation with a harlot disgraces himself, and becomes one body with her, in a sense extremely vile and abominable? 17. But, on the contrary, he who is vitally united to the Lord Jesus as his Head and Husband, partakes of, and is animated by, that very same divine Spirit which dwells in Christ; and so, being mystically one Spirit with him, every affront done to that man's body must be an affront to Christ himself. 18. Abhor therefore, and resolutely abandon, all manner of uncleanness, and keep at the greatest distance from it. Watch and pray against all inclinations, enticements, and all appearances and occasions of it. For he that is guilty of it not only sins against God, his soul, or his neighbour, as in other sins, but debases his body, and unworthily sacrifices it to the most brutish and abominable lust. 19, 20. Know ye not that, if ye be true believers, your bodies, through their union to Christ, are a sacred, dedicated, and appropriated habitation of God the Holy Ghost, who is freely and divinely bestowed upon you, in which his person dwells, and his sanctifying influences are exerted. And ye are not your own property, to dispose of your bodies according to any brutish inclinations; but ye were redeemed from the curse of the law, and from sin, Satan, and everlasting ruin, and secured, for the service and enjoyment of the holy and blessed God, through faith in his Son: labour therefore, through grace, to yield your bodies and all their members, as well as your souls, with all their faculties, as instruments of righteousness to God, that ye may never alienate and debase his peculiar property, but in all things obey and glorify him with that which he hath created, preserved, redeemed, and sanctified.

Ver. 18. Idolatry (1st, 2d, and 10th commandments) is 'without the body,' always worshipping something outward. Profanity (3d commandment) rests in the mind and word. Sabbath-breaking (4th commandment) consists in the disregard of an outward institution. Disobedience to parents, killing, and stealing (5th, 6th, and 8th commandments), are all sins against others, and the soul which it debases. But fornication (7th commandment) is a sin directly against the body which it degrades. *C.*

REFLECTIONS.—Great shall be the honour of the saints to sit with Christ on his throne at the last day, and as assessors to concur in the condemnation of devils and wicked men! And it is shameful, then, if they cannot adjust trifling disputes without going to law one with another. How much more like Christians, as well as profitable, would it be to settle them by kind arbitration, than by litigious lawsuits! And it is very base for professed Christians to act as if they neither regarded the honour of Christ nor his people, if they can but secure external advantages to themselves. It is absurd to hope for heavenly happiness, without being weaned from our lusts and reformed from our gross sins. Jesus' word, blood, and Spirit make a most evident and important change upon the most notorious sinners. And how blessed, how deeply indebted to free grace, are the partakers of it! It is absurd for such to disturb their consciences with scruples about meats and drinks, or such like trifles, or to enslave them to human impositions; and more base immoderately to indulge their sensual appetite in the use of meats and drinks, which will soon be entirely useless. Infinitely detestable is every form of uncleanness; and contrary to the law of nature and marriage, to the noble purposes for which our bodies were designed, and to which those of saints shall be raised at the last day. Yea, much more so to our relation and intimate union with Christ as his members, and his right of securing our souls and bodies to be eternal instruments of glorifying God. It is highly dishonourable to his name, and debasing to ourselves, and a vile indignity to the Holy Ghost, who dwells in our bodies, as well as in our souls.

man[a] have his own wife, and let every woman have her own husband.

3 Let[d] the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 Defraud[e] ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

6 But[g] I speak this by permission,[3] *and* not of commandment.[4]

7 For[h] I would that all men were even as I myself.[5] But every man hath his proper gift of God, one after this manner, and another after that.

8 I say therefore to the unmarried and widows, It[i] is good for them if they abide even as I.

9 But[j] if they cannot contain, let them marry: for it is better to marry than to burn.

10 And unto the married I command, *yet* not I, but the Lord,[6] Let[k] not the wife depart from *her* husband:[7]

11 But if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

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2 Not 'every man' who was a member of the church, but 'every man' that might choose, inasmuch as the gospel interposed no hindrance to marriage. —*C.*

d Ex.21.10.1 Pe.3.7.

e Ex. 19. 15. 1 Sa.21. 4 Joel 2.1,16. Zec.7.3. 1 Th. 3.5. Mat.19.11.

f 2 Co.11.1; 8.8. ver. 25,25.

3 I give this reply respecting the lawfulness of marriage as a course permitted, not commanded.—*C.*

4 See note * below.

h ch. 9. 5; 12. 11, 25. Mat. 19. 11, 12. Ac. 26. 29.

5 So absorbed in the labours of the gospel, and so endowed with command over all their affections.—*C.*

i ver.1,26,35,40.

j ver.2,36,39. 1 Ti.5. 14.

6 Namely, in the first institution of marriage (Ge. 2. 24), in the sermon on the mount (Mat. 5. 32), and in answer to the Pharisees, Mat. 19.3-9.—*C.*

k Mal.2.14-16. Mat. 5.32;19.6,9. Mar.10.11, 12. Lu.16.18.

7 In the first clause of this verse there is a contrast drawn which it is right to state clearly and fairly. The contrast is not, as some affirm, between the *apostle uninspired*, and the *apostle inspired*; but between the apostle's own words and an actual command delivered by Christ.—*f*.

* The meaning of this verse has been grievously misunderstood by some commentators. The 'permission' refers not to the authority by which the apostle speaks, but to the recommendation he gives in ver. 5; and this recommendation all depended on the

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possibility of their being tempted by incontinence. Paul gives it not as an absolute command to be obeyed in all cases, but as an allowance for those to whom he was writing. The real sense of the verse is:—'But this I say by way of allowance, or permission for you, under your peculiar circumstances, and not by way of express command, designed for all under every circumstance.' —*P.*

l ver. 6, 25. 2 Co. 11. 17;8.8.

8 *To the rest speak I*, as an apostle authorized and inspired. See Jn. 22, 23. Ac. 15.23,28,29. 1 Co.14.37. —*C.*

9 See note on ver. 10 above. The case of which the apostle is here treating—mixed marriages—had not been considered by Christ; it had not come before him, and he had given no judgment upon it. The apostle says so. The apostle, therefore, takes upon himself to state the law:—'I, Paul, in my office as Christ's commissioned apostle, under the infallible guidance of the Holy Spirit, and my decision is,' &c.—*P.*

n As Ezr. 9.2; 10. 2, 3,11.

o Ezr.9.2. Mal.2.15, 16. Tit. 1. 15. 1 Ti. 4. 5. Ep. 2. 12. Ro.11.16.

p Ro.12.18;14.19. ch. 14.33. He.12.14.

1 Gr. *in peace.*

q 1 Pe. 3.1,2. Mat.5. 16.

r ver. 7, 20–24. Mat. 19.12,24.

s ch.4.17. 2 Co.11.28.

t Ac.15.1,19. Ga.5.2, 2;6.15. Col.3.11.

u Ro.2.25;3.30. ch.8. 8. Ga. 5. 6; 6. 15. Col.3. 11. Ju.15,14. 1 Jn.2.3.

v Pr. 27. 8. Ep. 4. 1. Phi. 1. 27. Col. 1. 10. 1 Th. 2. 12; 4.11. 2 Th.3. 12.

12 But to the rest [l]speak I,[8] not the [9]Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, [n]let him not put her away.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For[o] the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases:* but [p]God hath called us to peace.[1]

16 For[q] what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?

17 But[r] as God hath distributed to every man, as the Lord hath called every one, so let him walk. And [s]so ordain I in all churches.

18 Is[t] any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

19 Circumcision[u] is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 Let[v] every man abide in the same calling wherein he was called.

CHAPTER VII. Ver. 1–6. With respect to your question proposed to me in your letter, The unmarried state, in such times of persecution and uncertainty, is preferable to the married. But it is far better to marry than to expose one's self, or any other, to temptations to uncleanness; and married persons ought to take all proper opportunities of testifying their relation and affection to each other. And that Satan may have no occasion to tempt them to unchastity, let even their withdrawment from one another, for the purpose of solemn fasting and prayer, be with mutual consent, and for short times. But this I, as an inspired apostle, advise to, as most agreeable to your holy profession in your different circumstances, not as an express command of Christ. 7–9. For I could wish that every unmarried Christian could live as contented in a single life as I do; but every man must act according to his own temper, disposition, and situation, and the gifts and abilities with which God hath furnished him for the ends of his glory. If such as are unmarried can continue such without danger of uncleanness, they will, in these troublesome times, find many advantages for the service of God. But if, by the grace which they have received, they cannot duly restrain their animal inclinations, it is better for them to marry some proper object; it being far more wise, dutiful, and comfortable to do so, than to live under the tormenting or inflaming power of impure desires of unlawful enjoyments. 10, 11. And for directing such as are married, there is no need of further inspiration; the Lord Jesus having expressly commanded that wives should never voluntarily depart from their husbands, nor husbands put away their wives, except for the cause of fornication before, or adultery after, marriage; or, if they voluntarily part, both parties should live single, or rather study to be reconciled one to another. 12–14. And, as inspired by God, I charge you, that no Christians think of parting from those husbands or wives with whom they were married before their conversion, on account of their continuing heathens, as the Jews were commanded to do in the time of Nehemiah, but dwell with them in the most friendly, peaceable, and engaging manner: for even heathens are separated to a holy use, by having Christian wives or husbands: and hence the children begotten between them are held by God, not as unclean heathens, but as externally, relatively, and federally holy; entitled to all the privileges of the new covenant equally as if both parents had been Christians. 15, 16. But if their heathen yoke-fellows, notwithstanding all prudent means to prevent it, will obstinately desert them, Christians are not obliged to enslave their consciences to their humours, or to continue in marriage relation to such as obstinately break the bond and defeat the ends of that relation. Meanwhile, they ought to do everything consistent with truth and holiness, in order to engage these heathen consorts to live with them:—for none knows but, by their meek and kind behaviour, through the blessing of Christ, and working of his Spirit, they may be rendered instrumental in gaining them to Christ for the salvation of their souls. 17–19. And whatever the event be, let every one of you, and of other churches, study to walk in a course of holiness and virtue answerable to the condition or relation in which he stood when converted. Never trouble yourselves whether ye were originally Jews or Gentiles: for it is of no account with God whether ye be circumcised or not; but whether, according to his commandments, you receive the Lord Jesus, and walk in him righteously and godly. 20–22. And as redeeming grace was never intended to alter the stations or duties of secular life, but to enforce the improvement of them in the manner most conducive to the glory of God, study to rest contented with those very stations in which you were before your conversion: and if you were converted in the station of a servant or slave, be not uneasy, as if that servile condition would render you less acceptable to God or honourable to your Christian faith or fellowship; yet, if you can have your freedom by fair means, thankfully accept and faithfully improve it: for a converted slave is as much freed from the bondage of sin, Satan, and the broken law, as any other; and a converted freed man is under as deep obligations to serve Christ as if he had been a servant or slave to men. 23, 24. Since therefore your spiritual and religious freedom, secured by Jesus' infinitely precious blood, is perfectly equal, resolutely maintain this, and never serve the lusts or sinful commandments of men, nor suffer the duties of your civil relations to hinder your service of him; and in whatever station you were converted to the Christian faith, rest contented with it, as ordered for you by the providence of God; and study to fulfil the duties of it as under his eye, in obedience to him, by assistance from him, and in fellowship with him. 25–28. With respect to persons who were never married, the Lord Jesus indeed left us no express command on this point; but I, as his faithful apostle, directed by his inspiring Spirit, advise, that if they can remain unmarried, without endangering their chastity, they should do so, for their greater conveniency in these perilous times. But let such as are married study, with cordial affection and contentment, to bear the encumbrances which attend their state; and let such as are unmarried beware of marrying rashly, lest they involve their wives and children in trouble along with themselves. Nevertheless, if any find marriage a necessary mean of preserving their chastity, they may lawfully enter into it; only it will in these times expose them more to anxiety and trouble. But I shall add no more, lest I should discourage some who are married, or hinder some from marriage whose natural inclinations call to it, or make any to think the unmarried state more holy in itself. 29–31. But what I now subjoin is of infinite importance, that in a very little time all earthly stations, relations, sorrows, and comforts will leave us, and we shall be launched forth into an eternal state; it is therefore proper that our hearts should sit loose to them as quite unsubstantial and transitory, and only so far to be accounted of as they are God's gifts to be improved for his honour, and as means of preparing us for eternal fellowship with him. 32–35. The reason why I have preferred a single state of life to the married, is, that I would have you as much as possible freed from all the anxious cares and perplexing encumbrances of this present world, that ye may, with less hindrance and distraction, attend the service of God, and pursue the salvation of your souls; for they who are unmarried have most liberty to lay out all their thoughts, time, and labour about what pertains to the service and fellowship of God; whereas they who are married must be employed in providing for their families, and rendering themselves agreeable and helpful to their yoke-fellows. —My whole aim is the advantage of your souls, not to ensnare any into unchaste inclinations or practices;

21 Art[z] thou called *being* a servant?[2] care not for it: but if thou mayest be made free, use *it* rather.[3]

22 For[y] he that is called in the Lord, *being* a servant, is the Lord's freeman:[4] likewise also he that is called, *being* free, is Christ's servant.

23 Ye[z] are bought with a price; [a]be not ye the servants of men.[5]

24 Brethren, [b]let every man, wherein he is called, therein [c]abide with God.

25 Now[d] concerning virgins I have no commandment of the Lord: yet I give my judgment as one that hath [e]obtained mercy of the Lord to be faithful.[6]

26 I suppose[7] therefore that [g]this is good for the present distress;[8] *I say*, that *it is* good for a man[9] so to be.[1]

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But[h] and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble[2] in the flesh: but I spare you.[3]

29 But this I say, brethren, [i]the time *is* short:[4] it remaineth, that [j]both they that have wives be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as not abusing *it:* for the [k]fashion of this world passeth away.

32 But I would have you [l]without carefulness.[5] He[m] that is unmarried careth for the things that belong to the Lord,[6] how he may please the Lord:

33 But he that is married careth for the things that are of the world, how he may please *his* wife.

34 There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy [o]both in body and [p]in spirit: but [p]she that is married careth for the things of the world, how she may please *her* husband.

35 And this I speak for your own profit; not that I may cast a snare upon you, but [q]for that which is comely, and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely[7] toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry.

37 Nevertheless he that standeth steadfast in his heart, having no necessity,[8] but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

38 So[r] then, he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

39 The[s] wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; [t]only in the Lord.

40 But[u] she is happier if she so abide, after my judgment: and [v]I think[9] also that I have the Spirit of God.

CHAPTER VIII.

1 *To abstain from meats offered to idols.* 8, 9 *We must not abuse our Christian liberty, to the offence of our brethren,* 11 *but must bridle our knowledge with charity.*

NOW as [a]touching things offered unto idols, we know that [b]we all have knowledge. [c]Knowledge puffeth up, but [d]charity edifieth.

2 And[e] if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is [g]known of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols,

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x Ga.3.28. Col. 3.11. ch.12.13. He.13.5.

2 *Being a servant*—δοῦλος means literally 'slave.'—*C.*

3 *Use it rather.* Prefer freedom if it can be righteously obtained.—*C.*

y ver.18. Ro.6.18,22. Ga. 5. 13. Ps. 116. 16. 1 Pe. 2. 16. Jn. 8. 32, 36. Lu. 1. 74, 75. ch. 9. 21. Ep. 6. 5, 6. Phile. 16. 1 Pe.2.16.

4 Gr. *made free.*

z Le.25.42. ch.6. 20. Ac. 20. 28. Mat. 20. 28. Ro.4.24. Tit.2. 14. Ga. 1.4;3.13. Re.5.9; 1.5,6. 1 Pe.3. 18. He.9.12,14.

a Ga.2.4. Col. 2. 20-22. Da.3.18. Mat.23.8-10.

5 But be the servants of Christ, by whose blood ye are bought, ch. 6. 20, and whose service dissolves no previous civil obligation, ver. 20,24. Ep.6 5-7. Col.3. 22-24.—*C.*

b ver.17,20.

c Ge.5.24;6.9; 17.1. 1 Jn.1.3.7.

d ver. 6, 10, 12, 40. 2 Co.8.8,10;11.17.

e 1 Ti.1.12, 13. ch. 4. 2.2 Co.2.17;4.2.

6 See notes on ver. 10 and 12 above.—*P.*

7 *I suppose.* The original does not imply doubt, but declares a decided judgment.—*C.*

g ver.1,8,35, 40. Job 15.24. Ps.119.143. Je.9. 15;15.4;16.2-4. Mat 24. 9,19. 1 Pe.4.17. Zep. 1. 15. Lu.21.23,28,31; 23. 29.

8 Or, *necessity.*

9 *For a man*—a person, either male or female.—*C.*

1 *So to be.* That is, to remain unmarried in the present persecuted state of the church.—*C.*

h He.13.4.ver.38.

2 Special trouble; for, in the time of persecution, each shall bear at least the trouble of two, with, it may be, the additional sorrows of friends and family.-*C.*

3 *I spare you*—by forbearing to draw the prophetic picture of the afflictions to come.—*C.*

i Ro.13.11.ch.10.11. 1 Pe.4.7.2 Pe.3.8,9. Ps. 102.23.

4 See note * below.

j Eze. 7. 12. Mat. 6. 19. Ps.39.6. Pr.23.5. Is. 24.4; 40.6,7. Ja. 1.10; 4. 14.1 Pe.1.24.1 Jn.2.17.

k Ps.39.6. Ja.4. 14. 1 Pe.4.7.1 Jn.2.17.

l Ps.55.22. Mat.6.25-34. Phi.4.6.1 Pe.5.7.

5 Free from the increased cares that, in a time of persecution, arise from the provision and protection of wives and families.—*C.*

m 1 Ti.5.5,8. Lu. 10. 40-42.

6 Gr. *of the Lord,* as ver.24.

* The words will bear to be translated, and the passage seems to require it, 'The time as to what remains is (to be) full of distress, so that they who have wives shall be as though they had them not,' &c.—*C.*

o ch.6.20.1 Th.5.23.

p Lu.10.40-42.

q Mat.6.31.ch.14.40. Lu.8.14; 10.41;21.34;2. 37;1.75.

7 For the elucidation of this obscure passage four points must be observed:—1. That, generally, among the Jews and Greeks celibacy was held dishonourable. 2. That the Essenes among the Jews, and certain austere sects of philosophers among the Greeks, were unfavourable to marriage. 3. That both among Jews and Greeks females lived in a state of great seclusion; and 4. That fathers exercised supreme authority in their marriages, either as to giving or restraining. All these points the apostle proceeds to discuss and answer:—*Any man,* compared with ver.38, evidently signifies any father:—*virgin* is, therefore, virgin-daughter. *Need so require*—any need; but in time of persecution, the special need arising from the difficulty of protecting his family.—'Let them (the virgin and her suitor) marry.'—*C.*

8 *Having no necessity,* from his daughter's opinion or inclination, or the circumstances of the times requiring another protector.—*C.*

r He. 13. 4. ver. 2,9, 28,36, with ver. 18,26, 34.

s Ro.7.1-3. See ver. 10,15.

t 2 Co.6.14.ch.10.31. Ezr. 9. 2. De. 7. 3, 4. Mal.2.11.

u ver.18,26,35.

v ver.25. 1 Th.4.8. 2 Co.10.10;12.11. 2 Pe.3. 15,16. See Ro.1.1.

9 *I think,* as in John 5.39, implies no doubt of divine inspiration, but declares knowledge and conviction.—*C.*

CHAP. VIII.

a Ac. 15. 10, 20, 29. Re.2.14. ver.10; ch.10. 19-21,25,27.

b ver. 2,4, 7. Ro.14. 14,20,3.10.

c Is.47.10.

d ch.xiii.

e ch.13.8,12. Ro. 11. 25.Ga.6.3. 1 Ti.1.7;6.3, 4.

g Ex.33.12.Nu.16.5. Na.1.7. Mat.7.23. Ro. 8.29;11.2. Jn.10.14. Ga. 4.9.2 Ti.2.19.

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but that, in the most easy and becoming manner, ye may have abundant liberty for waiting upon, keeping close to, and serving the Lord Jesus, and God the Father through him, in all religious duties, without disquiet, perplexity, and wandering of heart. 36–38. But if any parent or guardian find that the restraint of his daughter or pupil from marriage beyond the flower of her age is calculated to ensnare her; or if a young man find that his temper, honour, or chastity call for it; it is very lawful and commendable that they should marry: but if they have no such call to marriage, it is still more advisable and commendable to refrain from it in these persecuting times. Thus parents who give their children in marriage, and children who, having gained their consent, enter into it, act a wise and lawful part; but if, without danger of sin or infamy, they continue unmarried, they better provide against the inconveniences of these troublesome times, and for a more uninterrupted liberty of serving God. 39, 40. But let the state of the church be as difficult as it will, the law of God and nature, and the marriage vow, bind a wife to abide with and cleave to her husband, till death part them, unless he voluntarily and resolutely leave her, or be guilty of adultery; but if he die before her, she may then marry another, but let it always be one who makes a credible profession of Christianity, and with whom she may expect the approbation, presence, and blessing of God in their conjugal relation, that they may dwell together, worshipping God, and religiously training up their children. But, indeed, I think that if she continue single, she will find it most convenient in these dangerous times, and best on religious accounts.—And whatever your new teachers insinuate, I know I have suggested these admonitions under the special direction of the Holy Ghost.

Ver. 14. *Sanctified* is applied either to persons rendered absolutely holy by the renewing of the Spirit of God, or to those who are merely separated and dedicated to the service of God, without any spiritual change; and in this latter application it must here be understood.—*Now are they holy.* Dedicated to God by virtue of the conjugal covenant. *C.*

Ver. 15. Some think this liberation from bondage means—that the marriage is dissolved by the act of desertion, and that the brother or sister is free to marry another. This, however, seems decidedly at variance with our Lord's decision, Mat. 5. 32, and the apostle's own direction, ver. 10, 11–39: Ro. 7. 1–3. The 'bondage' from which the believer is freed is not therefore the marriage vow, but the following of husband or wife in a false religion. But while difference of religion does not dissolve the marriage bond, if the dissatisfied or irritated unbeliever will separate, the believer may blamelessly submit—remembering, however, that the call of God is not to separation, but rather to the cultivation of domestic affection and 'peace.' *C.*

Ver. 25. *Virgins*—unmarried persons of either sex.—*No commandment* (previously delivered, *of the Lord.—I give my judgment*—yet not my own private opinion of what is expedient, but 'as one that hath obtained mercy to be faithful' in the discharge of his apostolic commission.—*Note,* This statement, so far from denying inspiration, asserts it in the most positive terms. *C.*

REFLECTIONS.—Persons married or unmarried, bond or free, should labour to live contented with their lot, and always to the glory of God. And with great prudence should they marry or remain single, as best tends to prevent sinful impurities and promote their more active and undisturbed service of God. In marrying, Christians should make conscience of choosing none but such as appear to fear God, and of entering into that relation with much serious consideration and solemn prayer. And married persons should cultivate the most endeared mutual affection, and live together as heirs of the grace of life, as not only their temporal but their own and their children's spiritual and eternal happiness depend so much thereon. A deep sense of the vanity and shortness of time, and of the importance and length of eternity, ought always to regulate our affections and conduct. That is always best for us that is best for our soul; and whether single or married, our chief aim and endeavour ought to be to please the Lord, and to be holy both in body and spirit.

CHAPTER VIII. Ver. 1. With respect to what

we know that [h]an idol *is* nothing[1] in the world, and that [i]*there is* none other God but one.

5 For though there be that [j]are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6 But to us *there is but* [k]one God,[2] the Father, of whom *are* all things, and we in him;[3] and one[l] Lord Jesus Christ, by whom *are* all things, and we by him.

7 Howbeit[n] *there is* not in every man that knowledge: for some, with conscience[4] of the idol unto this hour, eat *it* as a thing offered unto an idol; and their conscience being weak is defiled.

8 But[o] meat commendeth us not to God: for neither, if we eat, are we the better;[5] neither, if we eat not, are we the worse.[6]

9 But [p]take heed, lest by any means this liberty[7] of yours become a stumbling-block to them that are weak.

10 For if any man see thee which hast knowledge sit at meat [q]in the idol's temple, [r]shall not the conscience of him which is weak be emboldened[8] to eat those things which are offered to idols;

11 And through thy knowledge shall the weak brother perish,[9] for whom Christ died?

12 But[s] when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, [t]if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

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h Is.41.24;44.8,9. Je. 2.5,11; 10.14,18; 51.17, 18. Ps.115.4-8.

1 *An idol is nothing*—is no God at all, as its worshippers imagine. A shadow of the mind, without any substantive existence.—*C.*

i De.4.39; 6.4; 32.39. Is. 37. 16; 44. 6, 8, 24. Mar. 12. 29. Ep. 4. 6. 1 Ti.2.5;1.17.

j Ju.10,34, 35. De.3. 24;10.17. Je.2.11,28; 11. 13. Da.11.8;5.4.

k De.6.4;32.39. Mal. 2.10. Ep.4.6. Ac.17.28. Ro.11.36. Ep.3.15. Jn. 17.3.

2 *To us there is but one God, the Father*—no more excludes Christ from Godhead (see Jn. 1. 1, 14. Ro. 9. 6), than *one Lord Jesus Christ*, excludes the Father from Lordship. See Mat. 4. 7, 10. comp. 1 Co. 3. 19, with 20. Neither excludes the other. 'God the Father' is the title of invisible existence; 'the Lord Jesus Christ' is the title of visible administration, ch. 12. 5, 6. Jn.14.8-10.—*C.*

3 Or, *for him.*

l Mat. 11. 27; 28. 18. Ro.14.9. Jn.13.13. ch. 12.3. Ep.4.5. Phi.2.11. Ac. 2. 36. Ep. 1. 4-6. 1 Pe.1.21. Jn.1.3. Col.1. 16,17. He.1.2.3.

n ch.5.11;10.28. Ro. 14.14,23.

4 With ignorant and superstitious reverence of the idol.—*C.*

o Ro.14.17. He.13.9. ch.6.13. Col.2.20-23.

5 Or, *have we the more.*

6 Or, *have we the less.*

p Ro.14.13,20. Ga.5. 13.ver.10. Mat.18.6,17. ch.10.32.

7 Or, *power.*

q Am.2.8.

r ver. 11; ch. 10. 29. Ro.14.15,20. 2 Pe.2.1.

8 Gr. *edified.*

s Ro.14.15. Ac. 9. 4. Mat.25.40,45.

t Ro.14.21. ch. 6. 12; 9.12,22; 10.23. 2 Co.11. 29.

9 Hence some have concluded that some may perish, that is, eternally, 'for whom Christ died. But we must always remember that Christ died for all, and if any perish it is because of their refusing to accept Christ. Besides, the words are a mere interrogation, and assert nothing; but merely go to prove the enormity of the guilt of those intelligent Christians, who, for the sake of their own appetite, would endanger the consciences of their weaker brethren—*C.*

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CHAP. IX.

a See Ro.1.1. 2 Co. 11.5; 12.11. 1 Ti. 2.7. 2 Ti.1.11. Ac.9.15; 13. 2, 3;22.21;26.17,18. Ga.2. 7.

b Ga.5.1,13. ver.19. 1 Pe.2.16.

1 *Free* from Jewish distinctions, Pharisaic traditions, rabbinical glosses, and heathen dogmas about meat, drink, marriage, &c.—*C.*

c ch.15.8. Ac. 9. 3, 5, 17; 22.11, 17, 18; 23. 11; 26.16.

d ch.3.5,6,9,10; 4.15. Ac.18.9-11. 2 Co.3.2,3; 12.12.

2 Let this appeal sink into the heart of every minister of the word, and compel him to inquire: Who are the seals of my ministry?—*C.*

e ver. 14. Lu.10.7. 1 Th.2.6,9. 2 Th. 3. 8, 9. ch.4.12; ver.18,19.

3 What things we please, without distinction, and, if we will, at the charge of the church?—*C.*

g 1 Ti. 4. 3. He.13.4. Mat.8.14; 12.46; 13.55. Jn.2.12. Ac.1.14. Mar. 6.3. Lu.6.15. Ga.1.19.

4 Or, *woman.*

h 2 Th.3.8,9. 1 Th.2. 6,7. Ac.20.34. ch.4.12.

i De.20.6. Pr. 27. 18. ch.3.6-8. 2 Co.10.4,5. 1 Ti.1,18; 6. 12. 2 Ti.2.3; 4.7. Jn. 21. 15-17. Ac. 20.28. 1 Pe.5.2.

j De. 25. 4. 1 Ti. 5. 18. Pr.12. 10. Ex. 23. 4. Jonah 4.11.

k Ro.15.4. 2 Ti.2.6.

CHAPTER IX.

1 *He showeth his liberty,* 7 *and that the minister ought to live by the gospel:* 15 *yet that himself hath of his own accord abstained,* 18 *to be either chargeable unto them,* 22 *or offensive unto any, in matters indifferent.* 24 *Our life is like unto a race.*

AM I[a] not an apostle? [b]am I not [1]free? [c]have I not seen Jesus Christ our Lord? [d]are not ye my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: for the seal[2] of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine me is this;

4 Have[e] we not power to eat and to [3]drink?

5 Have[g] we not power to lead about a sister, a wife,[4] as well as other apostles, and *as* the brethren of the Lord, and Cephas?

6 Or[h] I only and Barnabas, have not we power to forbear working?

7 Who[i] goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, [j]Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or[k] saith he *it* altogether for our sakes?

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has been offered to idols by your heathen neighbours, and is either feasted on by the offerer and his friends or exposed to sale in the public market, I allow you and your new teachers to have a great deal of knowledge, and I know that we apostles have no less; but mere notions in men's heads, and a fond conceit of their superior understanding, do but puff up the pride of their heart, and indispose them to receive further instruction: but love to God and to our brethren is that which alone makes us practically improve our knowledge for promoting our own and others' holiness, peace, and comfort. 2. And if any think their own knowledge of things so perfect that they need not consult the sentiments nor regard the edification of others, it is a sufficient evidence that they know nothing in a truly spiritual and beneficial manner. 3. But if any heartily love God, and from that principle improve their knowledge to his glory and the edification of souls, God takes special notice of and approves them. —4. With respect to the lawfulness of a Christian's eating what has been offered to idols, we all know that the heathen gods have no divine nature or virtue in them to make things either better or worse in themselves, and that there is but one God. 5, 6. For though the heathens have hundreds or thousands whom they esteem and worship as gods, celestial or terrestrial, supreme or subordinate, yet to us Christians there is but one God, from whom, in the person of the Father, all things in creation and providence originally proceed, and in whom we live, move, and have our being; and one Lord Jesus, by whom, as his Father's only begotten Son, all things were created, and by whom, as Mediator, we receive all spiritual blessings, and have our persons and services rendered acceptable to God. 7. There are, however, some professed Christians who do not yet distinctly understand the nullity of all the heathen idols, but continue to eat what is offered to them with a kind of religious regard; and thus their consciences, not being fully instructed in the doctrines of the gospel, are herein defiled by the guilt of idolatry. 8. And however distinct knowledge we or others may have that idols have no divinity in them, it is plain that our eating of food offered to them can never profit our souls or recommend us to God, and our prudent refraining from it can do us no hurt. 9. It is therefore certainly your duty carefully to avoid all use of your freedom, or right to eat of these things, which tends to insnare such as are weak in knowledge or faith, and make them sin in doing that with a doubting or superstitious mind which ye do safely and without any doubt. 10. For if such weak persons see you feasting upon these meats in an idol's temple, will they not be emboldened to eat them with an idolatrous veneration of the idol? 11. And thus, through your knowledge leading you to an imprudent use of your liberty, your weak, mistaken, and doubting brother, for whom you charitably believe Christ laid down his infinitely precious life, is led into damnable sin, or to destroy his own inward peace and comfort. 12. Now, while you thus lead your Christian brethren into sinful and idolatrous practices, and wound, disturb, and defile their tender and unsettled consciences, ye sin not only against them but against Christ, whose members they are; and ye attempt to defeat the designs of his love, in what he suffered for their comfort and salvation. 13. This consideration bears such weight with me, that, if my eating of flesh offered to idols, or even of common flesh, should disturb the conscience of my Christian brother, or occasion his falling into sin, I would never indulge myself in eating any more as long as I live.

Ver. 1. The idol feasts were held in the temples, and the offerers were accustomed to invite their friends to partake with them. To these feasts, it appears, the Corinthian Christians were sometimes invited, and that some went through habit contracted in their heathenism; some, to avoid offence, or retain the favour of idolatrous neighbours; and others, because they knew the idol to be a mere stock or stone, and no god—so that the feast appeared to them no act of religion, but a mere common repast. Still, as this use, or rather abuse, of knowledge might lead the ignorant to conclude that such as attended the festivals venerated the idol, the apostle protests against such compliances of the well-instructed, because they might lead the ignorant into sin. See ver. 10. *C.*

Ver. 10. *See thee who hast knowledge* that the idol is a mere stone, or other material substance, and no god. *C.*

REFLECTIONS.—Fine and extensive notions in our head, without love to God and men in our heart, do but puff us up with self-conceit, and render us detestable to God. And nothing more plainly manifests our want of solid knowledge than our contempt of others as weak and foolish. None are more apt to be self-conceited than such as are remarkably ignorant of things important; and that is always the best knowledge which is most useful in practice. It is a great mercy then to have the saving knowledge of Christ as the alone Mediator, and of God in him as the only true God! And yet, alas! many true Christians are too little acquainted with the vanity of idols, or have but confused and unsettled conceptions of things most important. With tender and exact care ought Christians to avoid dubious or even innocent and indifferent practices, which may grieve their fellow-believers, and occasion their stumbling into sin. For it is highly criminal to grieve the spirits, and destroy the peace and edification of them for whom Christ laid down his life.

CHAPTER IX. Ver. 1, 2. It was for this very purpose of avoiding offence that I forbore taking my necessary and due subsistence from you. How absurd then is it to infer from this circumstance that I am not an apostle, when no one can be produced that has a more evident claim to that high office! for did not I receive my commission and instruction immediately from Christ himself when he appeared to me? And are not ye Corinthians, who were converted many of you by my ministrations, an evident proof that Christ hath sealed mine office in your conversion, and your enrichment with many excellent gifts and graces? 3-6. I therefore boldly interrogate your new proud preachers, who dare to question my authority. Have I not a divine right to necessary subsistence, not only for myself, but also for a family, if I chose to have one, as well as James, Jude, Peter, or any other apostle? Am I and Barnabas, who were so expressly appointed to the apostolic work by the Holy Ghost, and no other preacher, obliged to maintain ourselves by the labour of our hands? 7. What can be more unreasonable? Have common soldiers, labourers, or shepherds a universally allowed claim at least to a reward of necessary food and raiment? And must we, who, under Christ as our Captain, fight his battles, pull down the strongholds of sin, Satan, and captivate multitudes of

For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

11 If[l] we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?

12 If others be partakers of *this* power over you, *are* [m]not we rather? Nevertheless, we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

13 Do[o] ye not know, that they which minister about holy things live[5] *of the things* of the temple? and they which wait at the altar are partakers with the altar?

14 Even so [p]hath the Lord ordained, that they which preach the gospel should live of the gospel.[6]

15 But[q] I have used none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me to die,[7] than that any man should make my glorying void.

16 For though I preach the gospel, I have nothing to glory of: for [r]necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

17 For if I do this thing willingly, [s]I have a reward:[8] but if against my will,[9] a[t] dispensation *of the gospel* is committed unto me.

18 What is my reward then? [u]*verily* that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power[1] in the gospel.

19 For[v] though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more.

20 And [z]unto the Jews I became as a [2]Jew that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 To[y] them that are without law,[3] as without law, (being [z]not without law to God,[4] but under the law to Christ,) that I might gain them that are without law.

22 To[a] the weak became I as weak, that I might gain the weak:[5] I am made all things to all *men*, that I might by all means save some.

23 And this I do [b]for the gospel's sake, that I might be partaker thereof with *you*.

24 Know[c] ye not that they which run in a race run all, but one receiveth the prize? [d]So run, that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we [e]an incorruptible.

26 I therefore so run, not as [g]uncertainly;[6] so fight I, not as one that beateth the air:

27 But [h]I keep under my body, and bring *it* into subjection; lest that by any means, when I have preached to others, I myself should be [i]a cast-away.[7]

A M. cir 4063. A.D. cir 59.

l Ro.15.27. Mat.10.10 Ga.6.6. Mal.3 8,9.

m Ac. 20. 31, 33,34. 2 Co.11.7-9,12; 12. 13,14. 1 Th.2 6-9.2 Th.3.8,9.

o Le. 6. 16, 26; 7 6. Nu 18. 8, 20. De. 10.9; 18 1 ch 10.18

5 Or, *feed*.

p Mat. 10.10. Lu.10. 7,8. Ga. 6. 6. 1 Ti. 5.17, 18 Je. 31 14. 1 Ti.5.8. Is 23.18.

6 That is, have a right, if need be, to live at the charge of those to whom they faithfully minister.—*C*.

q Ac.18.3: 20.34. ch 4.12.2 Th.3.8. 2 Co.11. 9-11;12.13-18.

7 *Better for me to die* of want, "than that any man should make void my glorying" in the cross of Christ; for whom I have suffered, and can still suffer, the loss of all things. Ga.6. 14. Phi 3.7,8.—*C*.

r Je.1.17;20.9. Am.3. 8; 7.15. Ac.9.6; 15;13.2; 22. 14, 15, 21; 26.16-18. Ro.1.14. Ga.1.1,12.

s ch.3.8.1 Pe.5.4.

8 *A reward*, not of debt, but of grace—which reward lies in the pleasure of serving gratuitously so good a master.—*C*.

9 *But* (even) *if against my will*—still "necessity is laid upon me:" for I am invested with the apostolical office, which I dare not neglect or lay aside.—*C*.

t Lu.10 7.ch.4.1 Ga. 2.7 Phi.1 17. Col.1.25. Ep.3.2,8. 1 Ti.1.11,12, with Mat.20.10,14.

u ch.4.12. Ac.20:34; 18.3.2 Co.11 9,12; 12.13 -18. 1 Th.2 6-9.2 Th.3. 8-9, with ch.7 37; 10.33. 2 Co 4-5;11.7.

A M. cir 4063. A.D. cir 59.

1 *That I abuse not my power*—that I may not exert to its utmost my power in the gospel.—*C*

v ver. 1, 20-23 Ro. 15. 2. 1 Ti. 4.16. ch.10. 33 Ga. 5 13. 1 Pe. 3.1 Ro.1.14.

x Ac.16.3;18.18;17 2, 3;21.20-26 Ga.4.21.

2 See note * in first column

y Ro.2.12. Ac.15.28; 21.25 Ga.2 3.4.11-14. 2 Co 3.6.

3 *To them that are without law*. The Gentiles, Ro 2. 14, 15. —*C*

z ch.7 19. 22; 10. 32. Ps.116.16;119.32.

4 *Not without law to God*. Rather, "though not as without law to God."—*C*.

a Ro. 15. 1. 2 Co. 11. 29. Ga. 6. 1, 2. ch.3.1,2; 10 33;7 16. Ro. 11.14. ver.19-23.

5 I abstained from the use of my liberty lest I should offend weak believers or cause them to stumble.—*C*.

b ch.15.31.1 Pe.4.11. 2 Th.3.1.2 Ti 2.10;1.8

c ver. 15, 26. Ho. 12 10 ch.3.1. Jn. 3. 12 Ga. 3.15.

d Mat.10.22 He.12. 1,2. Re.2 10. Phi 3 14; 2.16 Ga.5 7.6.9 He.12 28.2 Ti 4.7,8.2 #5.Ep. 6.12.1 Ti.6 12

e 2 Ti. 4.7,8. Ja.1 12. 1 Pe.1.4;5 4.Re 2.10;3. 11.

f 2 Ti.2 5;4 8;1 12 2 Co 5.1

6 *Not as uncertainly*. Rather, "not as one out of sight of his judge."—*C*.

h Ro. 6. 4,6,18,19; 8. 13. Col. 3. 5. ch. 4.11 2 Ti.2.15;1 Ti 4.7,8.2 Co 11 23. Ep.5.3

i Je 6. 30. 2 Co. 13 5, 6.

7 *Lest I myself should be a cast-away*—showing that he had a fear lest h. should be cast away as an unbelieving impenitent sinner, and lest he should be rejected from the roll of self-denied and successful apostles. —*C*

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sinners to him; we who, under his direction, labour in his vineyard, plant and water the souls of his people, we who watch over, direct, and feed his spiritual flock —have no claim to necessary subsistence? 8–10. Nay, let the law of Moses, of which my judaizing opponents are so fond, decide the point. It expressly forbids to *muzzle the mouth of an ox* while *treading out the corn*, in order to prevent his eating mouthfuls of it. Now God never appointed this law merely for the sake of these brutes, but chiefly to direct and bind men to exercise humanity and equity towards those of their own species who labour for their advantage, and especially who labour for the benefit of their souls, and to encourage such to expect a proper reward from those who reap benefit by them. 11, 12. When we have spent our time and strength in dispensing unto you the oracles and ordinances of God, for the conviction, conversion, comfort, and eternal salvation of your souls, could you reasonably grudge us the small return of a temporal necessary subsistence for our bodies? If other preachers, and even your false teachers, claim a right to a proper maintenance, are not we, who first planted and watered your church, much more entitled to it? Nevertheless, to manifest that we have no mercenary aim, but only seek your spiritual and eternal welfare, and that the gospel, which sets forth the offices and grace of Christ, and which he has authorized and committed to our trust, might be the more readily received by you, we neither asked nor received from you our due maintenance. 13, 14. But though we had done both, we should have but exerted our right. Ye, and especially your judaizing pretenders to wisdom, cannot but know that under the Mosaic dispensation the priests and Levites, who officiated for others in the worship of God, had a very large subsistence divinely allotted them out of their tithes, sacrifices, meat-offerings, and gifts.—In like manner, when Christ sent forth his disciples to preach the gospel, he expressly appointed that all faithful preachers should be suitably maintained by those who share the benefit of their labours. 15. But notwithstanding these express laws of both Moses and Christ, I neither have, nor ever intend to ask or receive, any maintenance from you; for I had rather earn my bread with the labour of my hands, or even be starved to death, than give any occasion to think that I preach the gospel for the sake of carnal gain. 16. For let me be as earnest and diligent in publishing the glad tidings of salvation as I will, it is no more than what my commission and command from Christ render my indispensable duty; and should I neglect it, the reproaches of my guilty conscience, and the everlasting damnation of hell, must be my just reward. 17, 18. But if, under all the difficulties of poverty and of providing for myself, I preach from a pure regard to the glory of God and the salvation of men, I have a present inward satisfaction of mind, and humbly expect a future gracious reward of my faithfulness and zeal. On the other hand, if I should with reluctance receive and manage that trust which Christ has committed to me, what reward could I expect but uneasy remorse of conscience now and eternal misery hereafter? And in these views I preach the gospel freely, when circumstances require it, that none may be prejudiced thereat, or pretend that I rigorously or unseasonably require my dues. 19, 20. For in this, and many other instances of Christian liberty, I have studied, in the most condescending and engaging manner, to accommodate my behaviour to men's different tempers and inclinations, that I may the more effectually sweeten their spirits, and recommend Christ and his ways to them. In order to reconcile the Jews, who reckon themselves still under the law of Moses, I reason with them out of the Old Testament, and indulge the observance of such ceremonies as are not yet absolutely unlawful, always instructing them that none of their works, but the righteousness of Christ alone, must be the ground of their hope towards God. 21. And though I reckon myself indispensably bound by the moral laws of the most high God, as the rule of my duty, issued forth to me through Jesus Christ, yet, in order to gain the Gentiles to Christ, I rest the proof of my doctrine upon the extrinsic evidence thereof, in the undoubted miracles attending it, and its being set home upon their hearts by the Spirit of God; and I neither observe Jewish ceremonies myself, nor encourage them to it. 22. In dealing with weak Christians, who are apt to be easily grieved or stumbled, I condescend to their weakness, and forbear even things which are in themselves lawful and innocent, that I may prevent their taking offence, and may establish them in the more important points of faith and holiness. In fine, by all lawful expedients, I suit myself to men's diversified tempers and circumstances, in order that, in the hand and by the blessing of Christ, I may be instrumental in delivering them from under the slavery of sin, Satan, and the broken law, and bringing them to share the blessings of spiritual and eternal salvation. 23. All this I do from a sincere and zealous concern to prevent unseasonable exceptions against the gospel of Christ, and that I may recommend and propagate it among persons of every character, that in fellowship with you and others I may share the special benefits of it. 24. To take therefore a hint from your own Grecian races, in which many run while they know that one only shall obtain the prize, let us, by diligent receiving of the Lord Jesus, and walking in him, run our Christian course, in which not one, but all who run, shall receive the gracious reward of eternal life and honour 25. And as by great moderation in diet the wrestlers and boxers prepare themselves for their public combats, so ought we to mortify every worldly and sinful affection that would hinder us in our Christian warfare; and the rather as our crown of glory is infinitely more excellent and durable than their garlands of flowers, pines, myrtles, olives, bays, laurels, or the like. 26, 27. Under this apprehension I labour to run my Christian race, and fight the good fight of faith, in a most careful and judicious manner, directed by the law of God, and in good earnest against my spiritual enemies.—As combatants strive to beat down and conquer their antagonists, so do I, by faith, repentance, watchfulness, fastings and prayer, mortification and self-denial, labour to subdue my inward corruptions, lest after preaching the gospel to others, instead of sharing with them in the blessed fruits of it, I should, in the last judgment, be esteemed as one whose works are unfit to be rewarded.

REFLECTIONS.—It is a great comfort to ministers

CHAPTER X.

1 *The sacraments of the Jews* 6 *are types of ours,* 7 *and their punishments* 11 *examples for us.* 14 *We must flee from idolatry.* 21 *We must not make the Lord's table the table of devils:* 24 *and in things indifferent we must have regard of our brethren.*

MOREOVER, brethren, I would not that ye should be ignorant, [c]how that all our fathers were under the cloud, and all passed through the sea;

2 And were all [b]baptized unto Moses in the cloud and in the sea;

3 And [c]did all eat the same spiritual meat;

4 And [d]did all drink the same spiritual drink; for they drank of that spiritual Rock that followed[1] them: and that Rock was Christ.[2]

5 But [e]with many of them God was not well pleased; for they were overthrown in the wilderness.

6 Now these things were [3]our examples,[4] to the intent we should not lust after evil things, as [g]they also lusted.

7 Neither[h] be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play.

8 Neither[i] let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

9 Neither[j] let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

10 Neither[k] murmur ye, as some of them also murmured, and were destroyed of the destroyer.

11 Now all these things happened unto them for ensamples:[5] and [l]they are written for our admonition, upon whom [m]the ends of the world are come.

12 Wherefore [n]let him that thinketh he standeth take heed lest he fall.

13 There hath no [o]temptation[6] taken you but such as is common[7] to man: but [p]God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation [q]also make a way to escape, that ye may be able to bear *it*.

14 Wherefore, my dearly beloved, [r]flee from idolatry.

15 I speak as to [s]wise men; judge ye what I say.

16 The[s] cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For [t]we, *being* many, are one bread, *and* one body; for we are all partakers of that [u]one bread.

18 Behold Israel [v]after the flesh: [w]are not they which eat of the sacrifices partakers of the altar?[8]

19 What say I then? [x]that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

20 But *I say*, that [b]the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

A.M. cir. 4063.
A.D. cir. 59.

CHAP. X.

a Ex. 13.21,22; 14.19-22,29. Nu.9.18-22; 33.8. De.1.33. Ne.9.11,12, 19. Jos.4.23. Ps.66.6;78. 13,14;105.39;136.13,14. Is.63.11-13. He.11.29.

b Ex.14.31.

c Ex. 16. 4, 14, 15, 35. Ps.78.24,25;105.40. De. 8.3. Ne.9.15,20. Jn.6.32-50.

d Ex. 17. 6. De.9.21. Nu.20. 11; 21.16. Ne.9. 15,20. Ps.78.15,20; 105. 41. Is.43.20; 48.21; 53.4, 5. Jn.4.10,14; 7.37. Re. 22.17.

[1] Or, *went with.*

[2] See note * below.

e Nu.14. 23,29-35,37; 26.64,65. Ps.106.26. He. 3. 17-19. Jude 5. De.1. 34,35.

[3] Gr. *the figures*, ver. 11. Jude 5-7. 2 Pe.2.4-6. Ge.3.6,7.

[4] Rather *our types*, representing the real spiritual privileges which we enjoy under the gospel.—*P.*

f Ps. 81.4-6, 35, 36. Ps.106.14; 78.30-33,17-20.

g ver. 14. 1 Jn. 5. 21. ch. 5.11; 8. 7, with Ex. 32.6. Ge.26.8;39.14.

h ch.6.18; 5. 11, with Nu. 25. 1-9. Ps.106.28. Re.2.14. Col.3.5.

i Ex.14.15;17.7,7;25. 20, 21. Is.63. 9, 10. Nu 21.5,6. De.6.16. Ps.78. 15,56; 95.9;106.14. He. 10.26,29.

k Ex.15.22; 16.2; 17. 2. Nu. 11.1; 14.2,27,-29. 16. 41,46,49. Ps. 106.25, 26. 2 Sa. 24. 10. He.10. 28. Phi.2.14. Jude 16.

[5] In this passage the apostle traces a full analogy between the Jewish church and the Christian: — both had the rite of baptism. The Jews were symbolically baptized in the Red Sea, and when in the cloud in the wilderness. By these symbols they were brought into covenant relationship with God, and became members of his church as developed in the Mosaic law. They had also something which was symbolical of the great Christian sacrament of the Lord's supper.

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They ate food from heaven, and they drank water from the smitten Rock. Great difficulty has been supposed to exist in the statement that the Rock *followed them.* The history in the Pentateuch shows that the *smitten Rock* did not follow the Israelites; and Paul does not here say that it did. But he does say that *the Spiritual Rock*, i.e. CHRIST, followed them. He was, in fact, the source of all the blessings dispensed to them in the wilderness, temporal as well as spiritual.—*P.*

[6] Or, *types.*

l ver.6. Ro.15.4. ch. 9.10.

m ch. 7. 29. Phi. 4. 5. He.10.25,37.1 Pe.4.7. 1 Jn.2.18. Ep.5.15,16.

n Pr.28.14. Lu.22.32. Ro.11.20.1 Th.5.4.

o Ja.1.2. 1 Pe.1.6,7;4. 12.

[7] *Temptation* signifies trial of any kind, whether by suffering (Ja.1.2. 1 Pe.1.6), or inducement to sin, Ja. 1.13,14.—*C.*

p 2 Co.1.9. Dn.3.17. 2 Pe. 2. 9. Je.29.11. Jn. 10.33. Is.46.4. 2 Co.1.10. He.7.25. 1 Jn.5.11.

[8] ver.7,ch.8.10. 2 Co. 6.17. 1 Jn.5.21. Re.2.14. Ex.20.3-6.

q ch. 12. 9. 2 Th. 3. 3. Ge.49.20,21. Ex.13.17. Ps.125.3; 103.12,13. Is. 37.7. 2 Th.3.24.

r 2 Co.12. 9. Da. 3.17. 2 Pe. 2. 9. Je.29.11. Jn. 10.33. Is.46.4. 2 Co.1.10. He.7.25. 1 Jn.5.11.

s ver.7,ch.8.10. 2 Co. 6.17. 1 Jn.5.21. Re.2.14. Ex.20.3-6.

t ch. 5.6. 1 Ti.5.15; 11. 13. Mat.13.9. 1 Th.5.21.

u Mat.26.26-28. Lu. 22. 19,20. ch. 11. 23-29. Ac.2.42,46;20.7.

v Ac.2.41,42,47. Ro. 12.5. ch.12.12,27. Ga.3. 26-28.

w ver.3. Jn.6.53-57.

x Ro.9. 6, 8; 4. 1, 12. Ga.6.16.

y 1 Ki. 3.3; 7.15. 1 Sa. 1.4,5. ch.9.13.

[9] And consequently not only feasters, but worshippers.—*C.*

a Ro. 14. 14. ch.8.4. Tit.1.15. Ps.96.

b Le.17.7. De.32.17. Ps.106.37. Re.9.20. Is. 65.11.2 Ch.11.15. Ep.5.

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when they have full evidence of the Lord Christ's calling them to their work, and granting them success in it. And readily ought they to forego their own liberties or claims if it tend to the success of the gospel. But if they do this, it is base to revile their persons or deny their rights on that account. Nothing can be more evident than that ministers have a divine right to a sufficient maintenance from their hearers. Yet never ought the procuring of that to be their great aim, but the glory of God in the conversion and edification of souls; and every form of lawful condescension is to be practised so far as best answers that end.—With great faithfulness, care, and pains ought ministers and others to run their Christian course, and fight their spiritual warfare, according to God's Word, and duly to govern their passions, appetites, tempers, and conduct. And with humble and holy jealousy ought ministers to take heed to themselves, their doctrines and practices, that neither they nor their labours may be disapproved and rejected by Christ at his second coming.

CHAPTER X. Ver. 1-5. And to awaken you to run your Christian race with care, diligence, and resolution, and to guard against every idolatrous or other deviation from it, observe, with the utmost attention and deepest concern, the fate of God's highly favoured Israelitish nation;—how,—after he had conducted them by a pillar of fire and cloud, and led them through the Red Sea, thereby solemnly initiating them into a peculiar covenant relation with himself by the mediation of Moses,—and nourished them with excellent manna from heaven, and water from flinty rocks, which prefigured Christ, and followed them through the Arabian wilderness; and which, as symbols, represented the light, comfort, and deliverance of the gospel church, their solemn instalment in their happy state, and their marvellous and unceasing nourishment,—he was so offended by their apostasy, unbelief, idolatry, murmuring, and other provocations, that almost that whole generation were cut off by miserable deaths in the wilderness, falling short of the promised Canaan, and many of them of the heavenly inheritance. 6-10. Now these things happened to them, and are recorded in Scripture as awful examples, representing to us what fearful judgments we may look for, in time and eternity, if we indulge ourselves in the like murmuring against what God provides for us, or in desiring what he forbids. Let none of you, therefore, like them at Sinai, partake of idolatrous feasts, or in any direct or indirect acknowledgment of heathen idols, lest God's wrath overtake you, as it did them.—Neither indulge yourselves in uncleanness, as some of them committed whoredom with the Midianitish women, and were punished by the death of 23,000 in a plague, and 1000 more in a legal process of the magistrates.—Neither let any of you distrust the power, faithfulness, and grace of Christ, to help you under difficulties and discouragements, or, through presumptuous sinning, try his patience or defy his power and justice, as they did, and were destroyed by fiery serpents.—Neither indulge dissatisfaction and repining complaints of the dispensations of God, or of the afflictions which ye suffer for Christ, or against the persons, dutiful behaviour, or divine doctrines of any of his ministers, as they often did in the wilderness, and were destroyed by one judgment after another. 11. Now all these public calamities happened to God's ancient professing and favourite people as examples of what we may expect if we imitate them in wickedness: and they are recorded in God's word for warnings to us who live when the Jewish dispensation is just ending, and under the last dispensation of grace which God intends for his church in this world, that we may avoid their sins, in order to escape their punishment. 12. Let therefore self-conceited professors, who pride themselves on their gifts, privileges, attainments, strength, and stability, watch and pray, and, in a dependence on God's grace, use every other mean of his appointment, to prevent backsliding and apostasy. 13. And let those of you who, having no confidence in yourselves, trust wholly to Jesus Christ, and his free grace, for your preservation in the way of duty, remember that no afflictions or temptations have happened to you but such as are common to men in this evil world and imperfect state, and may, through divine help, be borne or overcome; and that God, who has granted you so many promises of support and deliverance, will infallibly fulfil the same, and will not suffer you to be troubled or tempted beyond the measure of strength which he bestows upon you; and knowing that ye cannot always bear up under them, or struggle with them, will in due time grant you an honourable and complete deliverance from them. 14. Therefore, my dear fellow-Christians, awed by these alarming examples on the one hand, and encouraged by the hopes of all needful assistances on the other, detest and avoid to the utmost all idolatry, and all appearances of it, or approaches to it. 15. These solemn warnings I give you, as persons who are acquainted with Christian principles, and even value yourselves upon your superior wisdom and knowledge; and I appeal to your own reason and conscience, and desire you to ponder the weight of what I am going to say. 16. Is not our partaking of the consecrated bread and wine in the Lord's supper an open profession, token, and mean of our joint holy fellowship with Christ, in the benefits of his incarnation, obedience, and suffering,—and a public acknowledgment of our obligations and purpose to yield all holy obedience to him? 17. And does not our partaking of the same loaf or cup signify, that, however different our persons or circumstances be, we are all spiritually connected in the one mystical body of Christ's church? 18. And did not the ancient priests and Israelites, by eating their respective shares of the peace-offerings, profess their joint fellowship with and dedication to that God to whom part of it was burned on the altar? 19. I do not, by these instances, insinuate that the nominal gods of the heathens have any real divinity in them, or that meats are made any worse in themselves by being offered to them. 20. But what I intend to suggest is, that the heathens, by sacrificing to these idols, and feasting on their sacrifices, do really worship and hold fellowship with devils: and I would by no means have you to hold fellowship with these unclean spirits or their worshippers. 21. For ye cannot, in consistency with the honour of Christ and his Father, or with your

21 Ye[c] cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do[d] we provoke the Lord to jealousy? are we stronger than he?

23 All[e] things are lawful for me,[9] but all things are not expedient: all things are lawful for me, but all things edify not.

24 Let[g] no man seek his own,[1] but every man another's *wealth*.

25 Whatsoever[h] is sold in the shambles, *that* eat, asking no question for conscience sake.

26 For [i]the earth *is* the Lord's,[2] and the fulness thereof.

27 If any of them [j]that believe not bid you *to a feast*, and ye be disposed to go; [k]whatsoever is set before you, eat, asking no question for conscience sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, [l]eat not, for his sake that showed it, and for conscience sake: for [n]the earth *is* the Lord's,[3] and the fulness thereof:

29 Conscience,[o] I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience?[4]

30 For[p] if I by grace[5] be a partaker, why am I evil spoken of for that for which I give thanks?

31 Whether[q] therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.

32 Give[r] none offence, neither to the Jews, nor to the Gentiles,[6] nor to the church of God:

33 Even[s] as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of **many**, that they may be saved.

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c De.32.18,37,38 Ju 2.12. Je.2.13. 2 Co.6.15, 16. Mat.6.24.

d De. 32.21. Job 9.4, 19; 37.23; 40.2. Eze. 22. 14.

e ch.6.12; 8.8; 14. 26. ver.24. Ro.14.7,19–21.

9 *All things* (all kinds of meat and drink) *are lawful for me*. *C.*

g Mat.16.24. Ro.0.3; 15.1,2. ch.13.5; 9.19–23. Phi.2 4,20,21. ver.33.

1 *Let no man seek his own* gratification at all when it may impede or counteract the edification of his neighbour.—*C.*

h 1 Ti.4.4. Tit. 1. 15 ch.9.3,4.

i Ex 19.5; 9.29. De 10. 14. Ps. 24. 1; 50. 12. Job 41.11. ver.28. 1 Ti. 4.4,6,17.

2 Therefore receive with thanksgiving what he bestows.—*C.*

j ch. 7. 12–15.2 Pe.3. 1.

k Lu. 10. 7. ch. 8. 7; ver.25.

l ch.8.10–12. Ro. 14 16.

n De.10.14. Ex.9.29; 19.5. Ps.24.1; 50.12. ver. 26.

3 Therefore do nothing that would seem to admit any right of lordship in an idol.—*C.*

o Ro. 14.15,16,20,21. ch.8.9–13 ver. 32.

4 I do not acknowledge any man's right to measure my liberty according to his conscience; yet I refrain from using my liberty lest I should cause the weak to stumble or be offended, or the ignorant to mistake or idolatrize, by eating of the sacrifice offered to the idol.—*C.*

p 1 Ti. 4.3,4. Ro. 14. 6.

5 Or, *thanksgiving*.

q Zec.7.6. 1 Ch.17,24. Ca.7.13. Col.3.17. Mat. 5.16. Jn.15.8. Ro.11.36; 14.8. Pr.16.4. Phi.1.11. 1 Pe.2.12;4.11.

r 2 Co. 6. 3. ch. 8.13. Ro. 14. 13. Phi. 1. 10. 1 Jn.2.10.

6 Gr. *Greeks*.

s Ro. 15. 2. ch. 9.19–23. 2 Co.11.28,29; 12.19. ver.24.

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CHAP. XI.

a ch. 4. 16. Ep. 5. 1. Phi. 3. 17. 1 Th. 1. 6. 2 Th.3.9.

b ch.4.17;15.1. 2 Th. 2.15;3.6. Lu.1.6.

1 Or, *traditions*.

c Ep. 1. 10, 22, 23; 5. 23 Ro.14.9. Phi. 2. 10, 11. Ac.10.36. Pr. 8. 15, 16.

d Ge.3.16,1 Pe.3.1,5, 1 Jo.5.22,24. Col.3.18.

e Jn.14.8. ch.15.27, 28; 3.23. Ro.8.3. Ga.4. 4. Phi 2.5-9. Is.42.1,6; 49.3,6;52.13;55.4; 61.1–3 Jn.4.34.

g ch. 12. 10; 14.1–39; ver.14.2 Sa.15.30;19.4.

h Lu.2.38. Ac 2.17; 21.9.

2 It appears that the Christian women at Corinth claimed for their sex an equality with the other, taking occasion by the doctrine of Christian freedom, and abolition of sexual distinctions in Christ, Ga. 3.28. The gospel unquestionably did much for the emancipation of women, who in the East were kept in unworthy dependence. But the women in Corinth overstepped the bounds of their sex, in coming forward to pray and to prophesy in the assembled church with uncovered heads. Both of these the apostle disapproved,—as well their coming forward to pray and to prophesy, as their removing the veil: here, however, he blames the latter practice only, and reserves the former till ch. 14. 34. In order to confine the women to their true limits, he reminds them of their subjection to the *man*, to whom again he assigns his place in the spiritual order of creation, and traces his precedence up to God himself. *De Wette*.—*P.*

i Nu.5.18. De.21.12; 22.5.

j Ge.1.26,27;5.1;9.6. Ja.3.9. Ps.8.6.

k Ge.3.16.2.23.

l Ge.2.18,21–23. 1 Ti. 2.13.

n Ge.2.18–23.

CHAPTER XI.

1 *He reproveth them, because in holy assemblies* 4 *their men prayed with their heads covered, and* 6 *women with their heads uncovered;* 17 *and because generally their meetings were not for the better, but for the worse, as* 21 *namely in profaning with their own feasts the Lord's supper.* 25 *Lastly, he calleth them to the first institution thereof.*

BE ye [a]followers of me, even as I also *am* of Christ.

2 Now I praise you, brethren, that [b]ye remember me in all things, and keep the ordinances,[1] as I delivered *them* to you.

3 But I would have you know, that [c]the head of every man is Christ; and [d]the head of the woman *is* the man; and [e]the head of Christ *is* God.

4 Every man praying or [g]prophesying, having *his* head covered, dishonoureth his head.

5 But [h]every woman that prayeth or prophesieth with *her* head uncovered, dishonoureth her head: for that is even all one as if she were shaven.[2]

6 For[i] if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover *his* head, forasmuch as [j]he is the image and glory of God: but [k]the woman is the glory of the man.

8 For [l]the man is not of the woman; but the woman of the man.

9 Neither[n] was the man created for the woman; but the woman for the man.

Christian profession or edification, at once hold fellowship with Christ and his people in his holy supper, and with devils and their worshippers in their idolatrous feasts. 22. Should we then, who are espoused to Jesus Christ as our spiritual Husband, dare to provoke his jealousy by honouring pretended deities? Are we more able to escape or resist the almighty strokes of his wrath than the Israelites were? 23. No pretence of the indifference of things offered to idols, or of our intending no respect for the idols thereby, can warrant our eating of them: for things very lawful in themselves may become very inexpedient and unedifying in some circumstances, by stumbling others, and drawing them into sin. 24. In such cases Christians must not do what serves their own pleasure, honour, or temporal benefit, but what will tend most to the real and lasting advantage of their neighbours. 25. But though it would be highly criminal and dangerous for any of you to eat meats offered to idols in their temples or idolatrous feasts, yet ye may freely eat whatever is sold in the public market, without any scruple or inquiry whether it has been offered to an idol or not. 26. For God, who is Creator, Proprietor, and Governor of the whole earth and of all its produce, and has now, under the gospel, abolished the ancient typical distinction of meats, allows you to eat whatever can contribute to your health. 27. If therefore any of your heathen neighbours invite you to a meal with them in their own houses, and regard to good manners, and an intention to promote their spiritual edification, incline you to go, eat freely whatever is set before you on the table, without any scrupulous thought or inquiry whether it has been offered to an idol or not. 28. But if he who invited you to the entertainment, or any other, by telling you that it had been offered to an idol, should hint that your eating of it would be a practical allowance of some honour to the idol; then, that neither his, nor your own, nor any other's conscience may be defiled or wounded, and to testify your high detestation of idolatry, eat not of it: for God, who is the proprietor of all the animal and vegetable food on earth, has granted you enough beside what has been offered to idols. 29. Nor ought ye in such points chiefly to regard your own conscience, but the consciences of your neighbours, that they may not by your conduct be grieved, or emboldened to anything unlawful to them: for why should you or I, by an imprudent and unseasonable use of our Christian liberty, tempt other men's consciences to pass a wrong judgment upon our conduct? 30. For if, through the bounty of God's providence, I have an opportunity, and, through the grace of the gospel, have liberty of feeding indifferently upon whatever food is presented to me, yet why should I indulge myself so far as to give any one occasion to reproach me for eating such meats as I receive with prayer to him for his blessing on them, and with religious thankfulness to him for providing and allowing them to me? 31. To close this argument with some important rules:—Not only in your eating and drinking, but in all your conduct, civil or religious, keep the glory of God before you as your principal and last end, and behave as is most conducive toward this. 32. Always carefully avoid whatever can prejudice the minds and hinder the conversion of either Jews or heathens, or may stumble either Jewish or Gentile Christians, or grieve, discourage, or pervert any church-member, strong or weak. 33. And, on the contrary, in Jesus' strength, labour, after my example, to deny yourselves, and study to do or forbear things, as is best suited to the peace, comfort, spiritual advantage, and eternal salvation of all around you.

Ver. 1. The object of the apostle seems to be twofold:— 1. To contrast the Jewish with the Christian ordinances and privileges. 2. To remind the Corinthians that the observance of ordinances, and possession of privileges, so far from securing church-members from rejection, may aggravate their guilt and their punishment. *Ignorant*. Rather, 'unmindful.' *C.*

Ver. 2. By following Moses into the cloud, and through the sea, they acknowledged his divine mission, and received a Jewish baptism, typical of that Christian baptism which the Corinthians had received.—*Note*, Here there is a baptized church, including both the adult and the infant. *C.*

Ver. 7. *Play*. The original is a word of very general import, and is applied to leaping, dancing, singing, and all other kinds of festive sport. *C.*

Ver. 9. Some MSS. have 'Lord,' others 'God,' instead of 'Christ;' but they are few, and of little authority. The exhortation affords an irresistible argument for the Godhead of Christ; as it places the temptation of JEHOVAH in the wilderness and of CHRIST in his church upon equal footing. *C.*

Ver. 11. *The ends of the world*. The Jews divided the duration of the world into three *αἰῶνες* or ages:— 1. Before the law. 2. Under the law. 3. Under Messiah—the last dispensation of God to men. *C.*

Ver. 17. The words may be rendered, and perhaps more intelligibly, 'for as there is one loaf, we being many are one body: for we all partake of that one loaf.'—*Note*, The Jewish paschal loaf, or rather cake, was thin and large, so that a great number might partake of one. See Mat. 26. 26. *C.*

REFLECTIONS.—No visible relation to God, no sacramental privileges, can screen idolaters, fornicators, tempters of Christ, unbelieving murmurers, or any similar transgressors, from his just wrath. And instances of other men's sins and punishment should deter us from sinful indulgences or self-confidence, lest we fall into the like condemnation. Great is the mercy that God's faithfulness and grace secure for his watchful and humble saints, mitigation of, support under, and seasonable deliverance from all their troubles and temptations; that our Redeemer is so mighty, that we may safely trust him; and that he knows best what afflictions we need, and how long we should be exercised with them.—What a great and holy God we have to do with—infinitely jealous of his own honour! And highly do we affront him if in the least we countenance the worshipping of vain idols and impure spirits in them. Marvellous is his condescension and kindness in allowing us intimate fellowship with himself, and appointing solemn ordinances for that purpose. And totally inconsistent with our communion with Christ, and one another as his members, are the very smallest approaches towards fellowship with devils or lusts, or towards giving occasion of grief or sin to the weakest saints or neighbours. Things that are lawful in themselves must never be needlessly

10 For this cause ought the woman to have power[3] on *her* head, because of the angels.[4]

11 Nevertheless, [o]neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman *is* of the man, even so *is* the man also by the woman: but [p]all things of God.

13 Judge[q] in yourselves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature[5] itself teach you, that if a man have long hair, [r]it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering.[6]

16 But [s]if any man seem to be contentious, we have no such custom,[7] neither the churches of God.

17 Now in this that I declare *unto you*, [t]I praise *you* not, that ye come together, not for the better, but for the worse.

18 For first of all, when ye come together in the church, I hear that there be divisions[8] among you; and I partly believe it.

19 For there must be also heresies[9] among you, that they which are approved may be made manifest among you.

20 When ye come together therefore into one place, *this* is not to eat[1] the Lord's supper.[2]

21 For[x] in eating, every one taketh before *other* his own supper: and one is hungry, and another is drunken.[3]

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3 That is, *a covering in token that she is under the power of her husband*, Ge. 24. 65. Ec. 5. 6, with Mat. 18. 10. He. 1. 14.

4 See note * below.

o Ge. 2. 18–24, 3. 16. ch 12. 20–22.

p Pr. 16. 4. Ro. 11. 36. He. 1. 2, 3. Ps. 119. 91.

q ch. 10. 15. Jn. 7. 24. Lu. 12. 57 1 Th. 5. 21.

5 *Nature.* The established law of God has given to the woman longer hair than to the man, from which fact the apostle draws the conclusion that it was intended for a natural veil.—*C.*

r ch. 14. 35.

6 Or, *veil.*

s 1 Ti. 6. 3, 4. ch. 14. 33.

7 *No such custom* as that of men praying after the Jewish manner, with their heads covered; or women praying, after the Grecian manner, with their heads bare. —*C.*

t 2 Ti. 4. 2. Le. 19. 17. Pr. 27. 5. Ga. 2. 11, 14. 1 Ti. 5. 20. Re. 3. 19.

8 Or, *schisms*, ch. 1. 10–12, 3. 3. He. 10. 25.

9 Or, *sects*, De. 13. 3. Mat. 10. 34, 18. 7. Lu. 17 1, 2. 35. Ac. 20. 30. Tit. 3. 10. *u* Ti. 4. 1, 2. 2 Pe. 2. 1, 2. 1 Jn. 2. 19.

1 Or, *ye cannot eat.*

2 *The Lord's supper.* The Syriac version, which is adopted by Michaelis and others, translates it 'a supper or meal suitable for the Lord's-day;' but the antithesis of 'his own supper,' seems clearly to indicate a supper in memory of the Lord.—*C.*

v 2 Pe. 2. 13. Jude 12.

3 The original of 'drunken' certainly signifies drinking to some excess, as the Corinthians had been accustomed to do at their heathen sacrifices before their conversion.—*C.*

* This is one of the most difficult passages in Scripture. Its difficulty seems to lie in this, that Paul appears to have alluded to some common or traditional belief, of which we are now ignorant, or at most can only form a conjecture. I offer the following as a possible explanation, which is substantially the same as is suggested by Stanley, Alford, and others:—'*On this account* (on account of the statements made in the preceding context) *the woman ought to have power on her head* (i.e. the sign or symbol of the man's power over her, which is, according to eastern custom, the veil) *on account of the angels*' (because angels are present in Christian assemblies, and they, when in the presence of God their Head, veil their faces).—*P.*

w ver. 34. Le. 19. 30. Ps. 89. 7. Ja. 2. 6.

4 Or, *are poor*

x ch. 15. 3, 4. 2. 2 Ti. 2. 2. Eze. 3. 17. Mat. 28. 20. De. 5. 32, 12. 32.

5 This first clause is emphatic, and most important. It makes this passage an entirely independent account of the institution of, and mode of observing, the Lord's supper. The revelation of it was made directly to Paul. He received it from no man: it came to him from the Lord Jesus.—*P.*

y Mat. 26. 26–28. Mar. 14. 22–25. Lu. 22. 19, 20. ch. 10. 16, 17. Ac. 20. 7.

z Jn. 6. 33–57. Pr. 9. 1–5. Ps. xxii. lxix. Is. liii. Da. 9. 24.

6 Or, *for a.*

a He. 9. 15–18. Ac. 10. 43. 2 Co. 1. 20.

7 Or, *show ye.*

b He. 9. 28. Jn. 14. 2, 3. Ac. 1. 11; 3. 19. 1 Th. 4. 16. Re. 20. 11, 12; 22. 20.

c Nu. 9. 10, 13. Jn. 6. 51, 63, 64; 13. 27. ch. 10. 21. Mat. 22. 11. 2 Ch. 30. 18. He. 10. 29.

d La. 3. 40. 2 Co. 13. 5. Ga. 6. 4. 1 Jn. 3. 20, 21. Zec. 2. 1. Nu. 9. 13.

8 Or, *judgment*, ver. 30, 32, 34, 37. Ro. 13. 2. ch. 10. 21. Mat. 22. 11. 2 Ch. 30. 18. Is. 27. 11.

e Am. 3. 2. Ps. 78. 30, 31; 89. 32. He. 12. 6. Re. 3. 19.

f 1 Jn. 1. 9. Ps. 32. 5. Pr. 18. 17. Je. 6. 8; 31. 18–20; 3. 12, 13.

22 What! [u]have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not?[4] What shall I say to you? shall I praise you in this? I praise *you* not.

23 For [v]I have received of the Lord that which also I delivered unto you,[5] That[w] the Lord Jesus, the *same* night in which he was betrayed, took bread:

24 And when he had given thanks, he brake *it*, and said, [x]Take, eat; this is my body, which is broken for you: this do in[6] remembrance of me.

25 After the same manner also *he took* the cup, when he had supped, saying, This cup is [a]the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do show[7] the Lord's death [b]till he come.

27 Wherefore, [c]whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But [d]let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation[8] to himself, not discerning the Lord's body.

30 For this cause [e]many *are* weak and sickly among you, and many sleep.

31 For [f]if we would judge ourselves, we should not be judged.

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or unseasonably used to the ensnaring of others. God, to whom all things pertain, has given them to be used freely, or with restraint, as best tends to edification. And his glory therefore, and the spiritual advantage of our neighbours, ought to be our leading aims in all our actions, natural, civil, or religious.

CHAPTER XI. Ver. 1. Carefully therefore follow my directions, and imitate my example, in condescension to the weaknesses and prejudices of others for their good; and in everything else which I copy after the perfect pattern of our great Lord and Master Jesus Christ. 2. And indeed, my dear brethren, I cannot but commend you, that, notwithstanding all that your false teachers have done to corrupt you, the better part of you still discover the most dutiful regard to my apostolic authority, reputation, and comfort, and to the most important doctrines which I preached to you, and observe most of the rules relative to worship which I taught you. 3. Many irregularities, however, have been introduced into your church. Some of your women, under the pretext of praying or prophesying by immediate inspiration, appear in your public assemblies unvailed, and thus assume an undue authority over the men, or imitate the heathen priestesses. I beg you would seriously consider, that by divine appointment, suited to the nature of things, the Son of God, who created all things, is made head over his church, and over all men for her benefit; and husbands, according to the superiority of their sex, are the head of government to their wives; and God the Father, who has put all things under Christ, has, in that view, an authority over him as man and mediator. 4. Now the *vailing* of the head being a badge of modesty and subjection, and *uncovering* of it a token of superiority, in your country and many others, every man, who, by an extraordinary influence of the Spirit, leads your public worship in praying or preaching with a vail on his head or face, dishonours Jesus Christ, from whom he received his authority. 5. But every woman, who, by the special influence of the Holy Ghost, pours out her prayers to God, or delivers exhortations to the people, with her head unvailed, shows a disrespect to her husband and his whole sex; for that is all one in signification as if she wore her hair short in the manner of a man. 6. If therefore women will throw off their vails, those badges of modesty and subjection, let them cut their hair short as men do: and if, as every one must, they think that immodest and contrary to custom, let them keep on their vails. 7. For men, being the honourable representations of God's supreme and glorious dominion over all, ought to mark their head with no token of subjection; but women's subjection to men being their distinguished honour, they ought, in all public assemblies, to mark their heads with the tokens of it. 8. For, in the original creation of mankind, Adam was not created out of the substance of Eve, but she was formed of one of his ribs. 9. Nor was Adam originally created for the sake of Eve, who then had no existence: but she was created to be a helpmeet for and comfort to him; plainly intimating that the woman, who was last formed, and out of the man, for his use, ought to live in all reasonable subjection to him. 10. Therefore, especially in acts of public worship, women, in deference to the superiority of those messengers whom Christ hath sent to preach the gospel, as well as in reference to holy angels present—and that evil angels may have no occasion given them to suggest anything proud or immodest—ought always to have their heads vailed, as a token of men's superiority and power over them. 11. Nevertheless, no man must look on himself as an absolute lord over a woman, to command and rule her in a harsh and tyrannical manner, according to his will and pleasure; as now a man can no more be independent of the woman than she of him, both being equally necessary and useful to one another, and mutually obliged to study and promote each other's comfort and advantage; and both, without any alteration of their natural or relative duties, being equally the subjects of Christ's spiritual kingdom, and sharers of spiritual blessings. 12. For as the woman at first was formed out of the man, so all the sons of Adam are conceived and born by women, the two sexes being thus the reciprocal means of each other's being and happiness. And it is God who makes each of the sexes what they are to one another, that they may discharge their mutual duties in the most affectionate manner. 13. I appeal then to your own unbiassed judgment, whether any inspiration from God can ever render it decent for a woman to invert the natural order of her appointment, and publicly mark herself as if equal in authority to a man. 14. Does not even nature itself, which has prompted all civilized nations to preserve an apparent distinction of the sexes, teach you, that, according to the custom of your country, it would be reckoned effeminate in a man to wear his hair in the length and form of a woman's? 15. And that, on the other hand, it is an honour for a woman to distinguish herself from the superior sex by the length and form of her hair, as it was given her by God for this very end.—It therefore follows, that vails, or any mode of dress which betokens modesty or subjection, ought always to be worn by your women in your religious assemblies. 16. But if, after all that I have said, any of your new teachers will contend for such a preposterous practice, know that no such thing is allowed by any apostle of Christ, or used in any New Testament church, whether of Jewish or Gentile converts.—17. Meanwhile, notwithstanding my having justly commended you for following my instructions and pattern, I must with regret reprove your disorderly behaviour in your religious meetings, which makes them turn out to the dishonour of Christ and your spiritual hurt: 18. For I am informed, and I fear too justly, that when ye meet together for the celebration of Christ's ordinances, to the breach of order, peace, and brotherly love, ye fall into parties and unchristian divisions; 19. For, considering the depravity of human nature, and how busy Satan and his instruments are to promote everything dishonourable to God and destructive to

32 But when we are judged, we are [h]chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, [i]let him eat at home; that ye come not together unto condemnation.[9] And[j] the rest will I set in order when I come.

CHAPTER XII.

1 *Spiritual gifts* 4 *are divers,* 7 *yet all to profit withal;* 8 *and to that end are diversely bestowed:* 12 *that by the like proportion, as the members of a natural body tend all to the* 16 *mutual decency,* 22 *service, and* 26 *succour of the same body;* 27 *so we should do one for another, to make up the mystical body of Christ.*

NOW concerning [a]spiritual *gifts,* brethren, I would not have you ignorant.

2 Ye know that ye were [b]Gentiles, carried away unto these [c]dumb idols,[1] even as ye were led.

3 Wherefore I give you to understand, [d]that no man speaking by the Spirit of God calleth Jesus [2]accursed:[3] and *that* [e]no man can say that Jesus is the Lord, but by the Holy Ghost.

4 Now [g]there are diversities of gifts,[4] but the same Spirit.

5 And there are [h]differences of administrations,[5] but the same Lord.

6 And there are [i]diversities of operations; but it is [j]the same God which worketh all in all.[6]

7 But the [k]manifestation of the Spirit is given to every man[7] to profit withal.

8 For[l] to one is given, by the Spirit, the word of wisdom; to another the word of knowledge, by the same Spirit;

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h ver. 30. De. 8. 2, 3. Ps. 89. 32. Is. 27. 9. Je. 24. 7; 3 . 18. Am. 3. 2. He. 12. 5 11. Re. 3 19. Ps. 94. 12–14. Job 5.17, 18, with Ho.4.14,17.
i ver.21,22.
9 Or, *judgement.*
j Tit.1.5,ch.7.1;4.19.

CHAP. XII.

a ver.4, 8–10, 28: ch. 14.1. Ep. 4. 11. 1 Pe.4. 10,11. Ja.1.17.
b ch.6. 11. Ep. 2. 11, 12; 4.17–19. Tit. 3. 3. 1 Pe.4.3.
c Ps. 115.5. Hab.2.18. Is. 44. 9–20. 1 Th. 1. 9. Mat.15.14.
1 *Dumb idols*—that could bestow no gifts of speech, because they had none.—*C.*
d Mar 9.39.
2 Or, *anathema.*
3 The reference is either to a custom that was early prevalent among the Jews, and which, at least in some places, is still believed to exist, of calling Jesus ἀνάθεμα, that is, one so abominable as not to be endured on the earth; or else to the practice early adopted by heathen persecutors, of requiring persons suspected of Christianity to anathematize Jesus, as a blasphemous test of their heathenism. —*C.*
e Mat. 16. 17. Jn. 13. 13:15.26. ch.8.6.2 Co.3. 5;11.4. 1 Jn.4.2,3. Ga.2. 16,20.
f Ro.12. 6, 8. ver.8–10,28. 1 Pe.4.10. He.2. 4. Ep.4.11,4. Ja.1.17.
4 See note [g] in second column.
h Ro.12.4–8. Ep.4.5, 11. ch.8.6; ver.28.
5 Or, *ministries.*
i ver.9,10.
j De. 6. 4. Jn. 10. 25, 37; 14.10. ch.8.6. Ep.1. 19,23. ch.3.7.
6 The combined working of the glorious Trinity is here set forth by Paul: the Holy Spirit manifesting himself by the supernatural powers; the Lord Jesus by rule in the church; God the Father operating on and over all.—*P.*
k ver. 8–10, 28, 30. Ep.4.7,11–13. Mat. 25. 14,15. Lu.19.13.
l ch.1.5,6,7;13.2,8; 14.6.2 Co.8.7. Is.11.2,3; 50.4. Mat.13.11.
7 *Every man.* Not to every man without exception, believer or unbeliever, as some have imagined; but, as the original signifies, his peculiar manifestation of the Spirit is given 'to each' believer, not for ostentation, but for the general profit of the church.—*C.*
n Ep.2.8. Mat.17.20. ch.13.2. Ac. 14.9. He. 11.33.
o Mar.16 17,18. Ja.5. 14. Mar. 6. 13. Ac.3.6; 19.11,12;28.8.
p Ac 5.5;13.11;14.10; 20.12;19.12. Jn.14.12.
q ch. 14. 1, 3. Ac. 11. 27,28;21.9,11. Ro.12.6. Joel 2. 28.
r 1 Jn. 4. 1. Re. 2. 2 Ac.5.3, or ch.14.29.
s ch. 13. 1; 14. 5. 39. Ac.2.4,7–11;19.6.
t ch.14.26–28;ver.30.
u ver.6; ch.7.7. Ro. 12.3. Ep.4.7. 2 Co.10.13. Mat.20.13,15. He. 2. 4. Jn.3.8. Joel 2.28,29.
8 By examining ver. 6 it will appear that 'it is the same God that worketh all in all;' and by conjoining with it ver. 11 it will appear that 'all these worketh that one and the self-same Spirit, dividing to every man severally as he will.' Wherefore the conclusion is inevitable, that the Spirit is God.—*C.*
v ver.27. Ca.6.9. Ro. 12.4,5. Ep.4.4,16.
x Jn.1.16;3.6,36. Ro. 6.5,6. Ep.5.26;4.5,12,11, 13,14,16,19–2;3.6. Ga. 3.26–28. Col.2.11,12;3. 11. ch. 10. 2–4. Mat. 3. 11. Jn. 6. 63; 7. 37–39. Joel 2.28. Is.44.3–5.
9 Gr. *Greeks:*
y ver. 11, 28. Ro. 12. 3–8. Ep.4.11. ver.4–11.

* The word translated 'gifts' is peculiar; it denotes gifts of only one kind, namely, eminent endowments, often of a supernatural character, bestowed upon those who in the early ages of the church received the outpouring of the Holy Spirit. These *gifts* were the outward manifestations of the indwelling Spirit. The bestowal of the Spirit was the foundation, so to speak, of all these supernatural powers. —*P.*

9 To another [n]faith, by the same Spirit; to another [o]the gifts of healing, by the same Spirit;

10 To another the [p]working of miracles; to another [q]prophecy; to another [r]discerning of spirits; to another [s]*divers* kinds of tongues; to another [t]the interpretation of tongues:

11 But[u] all these worketh[8] that one and the self-same Spirit, dividing to every man severally as he will.

12 For[w] as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also *is* Christ.

13 For[x] by one Spirit are we all baptized into one body, whether *we be* Jews or [9]Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

18 But[y] now hath God set the members every one of them in the body, as it hath pleased him.

19 And if they were all one member, where *were* the body?

20 But now *are they* many members, yet but one body.

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men, there cannot fail to be offences, factions, schisms, and great corruptions of doctrine and worship in the church, which God, by his providence, overrules for the trial and honourable manifestation of sincere believers, and the detection of hypocritical professors. 20, 21. And this factious spirit has introduced such profane disorder amongst you in the celebration of the Lord's supper, as hath transformed it into a kind of tumultuous revel, and a feast for your bodies, rather than a solemn ordinance of Christ, appointed for an affectionate and brotherly fellowship with and commemoration of him. They who come first, bringing their provisions with them, fill their bellies without waiting for their brethren: they who bring much with them, like heathens at their idolatrous revels, eat and drink to the full, if not to excess; while the poor, who bring nothing with them, get nothing to eat or drink. 22. Think how absurd and scandalous this conduct is! If ye intend merely to satisfy your animal appetites, have ye not your own houses to eat and drink in? Or do ye aim at pouring contempt upon Christ's ordinances and church, and exposing and discouraging his poor members? 23. Ye cannot but know that it is contrary to the appointment of the Lord Jesus Christ; for, as taught by his own immediate revelation, I declared and recommended to you, that he, as sole King and Head of his church, having a right to institute ordinances, or demand obedience to them, and power to bless them for our spiritual edification, did,—for the sealing of his testament, the confirmation of our faith, and that he might show his constant affection to and great care of his people, and his infinite willingness and steadfast resolution to suffer for them, and that he might the more effectually engage our love to him and regard to this ordinance,—on the very night before his death, in which Judas betrayed him, take a part of the bread which they had left at the paschal supper; 24. And having prayed over it for a blessing on it, with thanksgiving to God for the riches of his love and grace, and so set it apart for the intended holy use, he brake it, and gave each of his disciples a small piece of it, requiring them to take and eat it as a token and mean of their receiving by faith, and feeding on, his person God-man, which was quickly to suffer and die that he might save them;—and to do all in a believing, humble, joyful, thankful, and obediential remembrance of his person, dying love, extreme sufferings, the blessings thereby secured, and of their obligations to love and duty thereby constituted. 25. In the same manner, after the passover supper, he took a cup with some wine in it, and, setting it apart to a holy use by solemn prayer and thanksgiving, he intimated that this consecrated liquor was to be a standing symbol and mean of applying his blood, or complete sacrifice, by which the conditions of pardon was fulfilled, its blessings secured, and promises confirmed; and required them all to drink it in a humble, affectionate, penitential, grateful, and self-dedicating remembrance of his bleeding love, and tremendous sufferings for their redemption. 26. For as often as ye eat and drink these consecrated elements, ye publicly avow to God, to your consciences, and to the world, that ye glory in your crucified Redeemer, believe and rest upon his death as the only ground of your pardon and reconciliation with God, and of all your hopes of eternal life,—and that in the firm faith of his appearance to judge the world. 27. Whoever therefore shall, contrary to the nature and design of this solemn ordinance, partake of it in an ignorant, irreverent, factious, uncharitable, carnal, and sensual manner, he shall be held guilty of profaning and pouring contempt upon the person and righteousness of the Lord Jesus, and, as it were, crucifying him afresh. 28. In order therefore to a safe and proper partaking of this ordinance, every person ought necessarily to examine his own state before God, his knowledge of the nature, use, and ends of the ordinance,—and his faith, repentance, love, and new obedience; and to discern the Lord's body;—and with these serious inquiries, and in the exercise of these graces, to partake of the consecrated bread and wine in obedience to Christ's appointment, and as his instituted means of fellowship with himself. 29. For he who, neglecting such preparation, eats and drinks this supper of the Lord Jesus Christ from carnal principles and views, with an unfriendly and contentious spirit, or in a hypocritical or irreverent manner, does thereby deserve, and expose himself to, the just judgments of God in this life and that which is to come, as he does not spiritually discern the person and righteousness of Christ, God-man, represented in these elements, but considers and uses them as common food. 30. And it is on account of your shameful disorders in temper and practice, in the partaking of this solemn ordinance, that God has rendered many of you Corinthian professors weak and sickly, and has cut off others by death. 31. Did we indeed seriously and conscientiously search our own hearts and behaviour, and condemn and repent of whatever we found amiss, we should escape God's severe chastisements. 32. And if any of us believers be terribly afflicted on earth, we are therein wisely and mercifully chastised by the Lord Jesus Christ as our Father, that we may be thereby restrained from such sinning as would be inconsistent with a gracious state, and that our future condemnation with the wicked world may be prevented. 33. Wherefore, my dearly beloved brethren in Christ, study for the future to avoid all profanation of this solemn ordinance; and when ye assemble to partake of it, wait for one another, that ye may all communicate together at the same table in truly Christian fellowship with Christ, and with one another as his children and

21 And[z] the eye cannot say unto the hand, I have no need of thee: nor again, the head to the feet, I have no need of you.

22 Nay, much more, those [a]members of the body, which seem to be more feeble,[1] are necessary:

23 And those *members* of the body, which we think to be [b]less honourable, upon these we bestow[2] more abundant honour; and our uncomely *parts* have more abundant comeliness.

24 For our comely *parts* have no need: but God hath tempered the body together, having

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z Nu. 10. 31. Job 29. 15. 1 Sa. 25. 32.

a Ec. 4. 9–12; 9. 14, 15.

1 The tenderest, and, in that sense, the most 'feeble' member of the body is the eye; yet its importance both to bodily and mental attainment and enjoyment needs no proof. So the weakest believer, with little knowledge, and with the most sensitive trembling conscience, and that shrinking piety that smites upon the breast, and dares scarcely look up to God (Lu. 18. 13), and merely ventures to pray 'God be merciful (through Christ) to me a sinner,' may,

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through grace, confer benefits upon the church equal, or even superior, to those of apparently far higher endowments.—*C.*

b ch. 1. 26–28. Ja. 2. 5. Ps. 68. 10.

2 Or, *put on.*

3 Or, *division*, ch. 1. 10–12; 3. 3. Jn. 17. 21–23, 26. 2 Co. 13. 11.

c He. 13. 3. Ro. 12. 15. Ga. 6. 2. 2 Co. 11. 28, 29.

d ch. 3. 16. Ro. 12. 5. Ep. 1. 23; 4. 12; 5. 23, 30. Col. 1. 24; 2. 19.

e ver. 7–11, 18. Ac. 13. 2, 3; 20. 28. ch. 14. 33. Ep. 2. 20; 4. 11; 3. 11. 1 Ti. 5. 17.

f Lu. 6. 13.

h Ac. 13. 1. Ro. 12. 6–8.

given more abundant honour to that *part* which lacked.

25 That there should be no schism[3] in the body; but *that* the members should have the same care one for another.

26 And[c] whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now[d] ye are the body of Christ, and members in particular.

28 And [e]God hath set some in the church; first, [f]apostles; secondarily, [h]prophets; thirdly,

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brethren. 34. And if any of you be hungry, satisfy your craving appetites at home, never at the Lord's table, which was appointed not for satiating natural appetites, but for the spiritual refreshment of souls;—that so ye may no more meet to hurt and endanger yourselves by an uncharitable, carnal, and factious profanation of that holy supper.—Some lesser disorders I expect to rectify when I pay you another visit.

Ver. 2. *All things*—with the exception of the neglect and error specified, ver. 17.—*Ordinances*—directions, injunctions, deliverances, whether written or oral (2 Th. 2. 15), or traditions, as in the margin: but this affords no countenance to the Romish doctrine of tradition, for these apostolic traditions regard merely external order; but the Romish traditions relate to doctrines, many of which are represented as kept, as it were, in private reserve for centuries, until a time come for their public revelation. *C.*

Ver. 3. *The head of every man is Christ*—believers (the brethren spoken of, ver. 2) being united to him by one Spirit and one human nature.—*The head of the woman is the man*—she being united to him by one covenant and one common nature; *and the head of Christ is God*, that is, the Father, Mat. 16. 20; they being united by one spirit and one divine nature. *C.*

Ver. 4. *Covered* (that is, with a vail), *dishonoureth his head.* Some think, his head literally, which he dishonours by dressing as a woman. It seems better to understand it of Christ, whose superiority, in his absence, he thus emblematically assumes. *C.*

Ver. 5. *But every woman . . . with her head uncovered* (by a vail) *dishonoureth her head.* Some think, her head literally, which she thus immodestly exposes—others, her husband, whose superiority, in his presence, she thus emblematically denies. *C.*

Ver. 18. These 'divisions' (σχίσματα) are not separations from the church, but parties in it—not formed by differences of faith, but by the neglect of apostolic order, the adoption of human devices and self-will in the observance of ordinances, and the absence of brotherly-kindness between the rich and the poor. *C.*

Ver. 24. *This is my body.* That is, in the same sense as 'that Rock was Christ,' see ch. 10. 4: or, as the original literally has it, 'that Rock was the Christ;' unquestionably meaning a type, emblem, or figure of him: and even so was bread broken an emblem of Christ's body and memorial of his death. *C.*

Ver. 27. *Unworthily.* A messenger or letter may be treated 'unworthily' by neglect, contempt, or injury. The bread and wine being the representatives of Christ's body and blood are treated 'unworthily,' when the end of the ordinance—remembrance of a crucified Redeemer, and self-examination—are neglected. *C.*

Ver. 29. As in the heavens the natural eye 'discerns' nothing but sun, moon, and stars, while yet the intellectual eye 'discerns' the glory of God, Ps. 19. 1; so in the communion the natural eye 'discerns' nothing but bread and wine, while faith in the representative 'discerns' the body and blood of the Lord.—*Note*, There are two sins peculiar to an unholy communicant and to the unholy neglecter of the communion: (1) Self-unexamined; (2) Christ's body undiscerned. *C.*

REFLECTIONS.—In Christ alone we find example without defect, and authority without restriction. But whatever is good in his servants or people ought to be carefully imitated; and his ordinances should be conscientiously received from the hand of his ministers. With exact care ought all to observe the natural order of things, and to study a modest decency of dress, especially in worshipping assemblies. And it is hurtful to the interests of religion when church-members fall into a contentious and uncharitable temper and conduct towards one another. Great is the mercy that God overrules this, as well as the heresies, the doctrines, which Satan and his instruments introduce into the church, for the improvement of true believers and the detection of hypocrites. In great kindness hath Jesus appointed his sacramental supper for the spiritual refreshment and mutual fellowship of his people on earth. And it ought to be observed in a simple, but judicious, obediential, believing, and devoutly solemn manner, and for the most important ends. Serious examination of our state, nature, and practice, and of our condition, frame, and ends, should always precede our approaches to it; and in a distinct discernment of Jesus Christ as God-man and the Lord our righteousness, and in delightful but reverential views of his second coming, ought we to receive it.—Heinous is the sin and fearful the danger of unworthily communicating. And often God severely chastises his own people for their misbehaviour in this ordinance. But how Heaven-daring is it when multitudes who have no appearance of real godliness are readily admitted to it! And highly improper when it is used only as a test of civil loyalty.

CHAPTER XII. Ver. 1. Now, with respect to the distinguished gifts of wisdom, knowledge, prophecy, working of miracles, or the like, which have been abundantly bestowed on some of you by the Spirit of God, I would have you to consider their true origin, nature, and end, that ye may no longer make them occasions of pride, envy, and strife. 2. You cannot pretend that you deserved them, when ye were so lately drowned in ignorance, idolatry, and other wickedness, seduced by Satan and your priests to worship lifeless images and fancied deities; nor can ye pretend that such idols could bestow such gifts upon you. 3. To check your own pride, prejudice, and envy, and that ye may discern the difference of your spiritual gifts from all delusive and magical operations, observe that no man who thinks or acts under the influence of the Holy Ghost, whose design and work is to promote Christ's honour, can reject or represent Christ as an impostor, abandoned of God; nor can he work a miracle to confirm such blasphemy: and that no man can heartily acknowledge Christ for the great God, and his only Saviour, Lord, and Master, or preach him as such, and work any miracles to confirm his doctrine, but by the power of the Holy Ghost. 4. To manifest their true original, and also to direct you to the proper use of them, observe further, that though the kinds and degrees of the gifts bestowed upon church-officers and private believers be very diversified and numerous, yet it is the same divine Spirit who bestows and enables rightly to use them all. 5. And that though there be a great diversity of offices and services in the Christian church, yet it is one and the same Lord Jesus who has instituted all these offices, and who calls and qualifies such particular persons to execute them; and they all act under his authority and by his influence, as their Head, Lord, and King. 6. And though there be divers miraculous operations performed in the exercise of these gifts and discharge of these offices, it is the one divine Father who, with the Son and Holy Spirit, grants all these abilities, and the good effects thereof. 7. And to prevent your abuse of these spiritual gifts and offices, always remember, that all these demonstrations of the peculiar presence, light, and power of the Holy Ghost, and of the Father and Son along with him, are not granted to those who receive them for their own private advantage or honour, but for the instruction, edification, and confirmation of the whole church or mystical body of Christ. 8. For this common end the same Holy Spirit endows one with a clear understanding of the doctrines of the gospel, and skill duly to preach and apply them to his hearers, that they may know and believe them to their own salvation; he endows another with a deep insight into the types and predictions of the Old Testament, and an ability to explain them to others, and show how they are fulfilled in Christ, and what relates to him. 9. To another he freely grants a most assured persuasion of the truths of the gospel, an undaunted boldness in preaching them, and an unshaken dependence on Christ for that assistance which is necessary in any dangerous or difficult service. To another, for the confirmation of the gospel, he grants a power of healing all manner of bodily distempers in an instant, without the use of ordinary means. 10. To another he gives a power of inflicting plagues on notorious offenders, or of raising the dead, or of conferring miraculous powers on others. To another he grants an ability to foretell future events, which, when fulfilled, tend to the confirmation of the gospel. To another he gives an ability to discern whether other men be actuated by the Spirit of God or by the devil; and whether their tempers, designs, and qualifications render them fit for being employed in any public affairs of the church. To another he gives an ability to speak whatever foreign languages are necessary for the propagation of the gospel. And, in fine, to another he gives an ability to interpret, with propriety and exactness, whatever is said in an unknown tongue, to such as do not understand it. 11. But whatever be the diversity of the gifts in their kind or degree, or of the persons to whom they are granted, or of the noble purposes for which they are designed, they are all conferred by the same Spirit of God, who, for the general benefit of the church, bestows his gifts upon particular persons, in whatever form or degree, or with whatever success, is best. 12. For as our head, eyes, ears, hands, feet, and other parts of our outward man, do all concur to form one body, actuated by one soul, so, in the church of Christ, all the members unnumbered, in their inexpressibly diversified stations and conditions, do, in union with Jesus Christ their Head, form one complete mystical body, or catholic church. 13. For without any regard to our being Jews or Gentiles, slaves or freemen, or any other condition of outward life, we are all, by these gifts, and by our participation of baptism and the Lord's supper, and by the renovation which we have experienced, and the spiritual nourishment we receive, divinely connected into one Christian church, and entitled to all the blessings and privileges thereof. 14. And as in the natural body, so in the spiritual body of Christ, many members, some of superior, and others of inferior excellence and use, do all necessarily conduce to the perfection and beauty of the whole; 15, 16. How absurd were it to pretend that any particular member is not a part of our body, because it is not some other more excellent and useful member! And no less absurd were it to pretend that those members of the church whose gifts and graces are of an inferior degree, are of no necessity or advantage to the whole church of Christ, or the advancement of his glory. 17. If all our bodily members were fitted for one use, we must want all the senses but one; and if all the members of the church had but one sort of gifts and graces, the beauty, pleasure, and advantage of its rich variety would be lost, to the great detriment, or rather ruin, of the whole. 18. But as in the natural body, so also in the church, God has placed and connected every member to the best advantage, and furnished it with proper powers, which must be exercised for the common benefit of the whole. 19–22. Nay, there could not be either a human or a spiritual body unless there was a variety of members fitted for different purposes, and wisely connected together, so that the members which have superior excellence or usefulness as necessarily depend on the inferior ones as they on them.—Yea, the very weakest members of our body, such as the organs for digesting our food, or circulating our blood and animal spirits, are more necessary to the life and vigour of our body than some of the strongest; and so weak Christians are often more useful than some apparently stronger. 23–25. And as we bestow more pains to conceal and finely cover some uncomely parts of our body, so, in this imperfect state, the less graceful members of the church ought to have their infirmities covered with a mantle of love; for as our face, hands, and other comely parts of our body, need not to be adorned or concealed, but only those which are less graceful, so, in the church, while the more eminent ministers and Christians easily approve themselves to the consciences of all around, the Lord requires that

teachers; after that, [i]miracles; then gifts of healings,[j] helps,[k] governments,[l] diversities[4] of tongues.[n]

29 *Are*[o] all apostles? *are* all prophets? *are* all teachers? *are* all [5]workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But[p] covet earnestly the best gifts: and yet show I unto you a more excellent way.

CHAPTER XIII.

1 *All gifts,* 2, 3 *how excellent soever, are nothing worth without charity.* 4 *The praises thereof, and* 13 *prelation before hope and faith.*

THOUGH I speak with the tongues of men and of [a]angels, and have not [b]charity,[1] I am become *as* sounding brass,[2] or a tinkling cymbal.

2 And[c] though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

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i ver.10.
j ver.9. Mat 9.38.
k Nu.11.17.
l He.13.17,24.
4 Or, *kinds.*
n Ac.2.8-11.
o ver.4-11.
5 Or, *powers.*
p ch.8.1; 13. 1; 14. 1, 39. Phi. 4. 8. Mat. 5. 6. Lu.10.42.

CHAP. XIII.

a 2 Co.12.4.
b 1 Pe. 4. 8. 1 Ti.1.5. Ro.xiv.; 13.8-10. ch.8. 1;ver.2,3.
1 See note * below.
2 *As sounding brass* — a brazen trumpet uttering the voice of another without life or feeling in itself.—*C.*
c ch. 12.8 10,28. Lu. 17.6. Mat. 17. 20; 7. 22, 23; 21.19,21. ch.14.1,6-9; 8.1.
'Charity.' This word in its present acceptation in our language does not fully bring out the sense of the Greek. The term charity is generally limited either on the one hand to *alms-giving*, or on the other to *toleration*. It has a much wider and deeper meaning here. It signifies *love* in its highest and best form. It is, says Stanley, 'the practical exemplification of the two great characteristics of Christianity, the union of God with man, and the union of religion with morality: love to man for the sake of love to God; love to God showing itself in love to man. It is an animating principle—a moving power, and not a mere sentiment.'—*P.*

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d Pr 25.21. Ro. 12.8, 20;5.7. Mat.6.1,2; 7.22, 23. Ju. 15.13. 1 Jn.3.16. Ja.2.14.
e Pr.10.12. Nu. 12.3. Ps. 35. 13, 14. Ju. 3.14-18. Col. 2. 18. 3. 12 14. Phi. 2. 1-5. Ep.4.31,32. 1 Pe. 4 8, with ch.2.11; 3.3;4.8;5.2.
3 Or, *is not rash.*
g ch.xi.14.40. Phi.2. 4;4 8. Ro.15.1,2; 12.19. ch.10.23,24. De.1.3;6.9. 7.10;29.29. 2 Co.12.15. Pr.14.7.
h Ro. 1. 32; 12.9. Ps. 10.3;15.4. Ex.18.9. Phi. 1.18.2 Jn.4.
4 Or, *with the truth.*
i Pr. 10. 12. Ro.15.1, 2. Ga. 6.2, with Le.19. 17. Re.2.2. ch. 5. 4-8, 13; 9.19-23. 1 Pe. 4. 8. 2 Ti. 2. 10, 24,25. Ps.119. 66. Ro.8.24. Job 13.15.
j ver.10, with 2 Pe.1. 19. ch 7. 30,31.
k ch. 8. 2. Ps. 73. 22. Pr. 30.2,3. Phi.3.12,13. 1 Pe.1.10,11.

3 And[d] though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity[e] suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself,[3] is not puffed up,

5 Doth[g] not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth[h] not in iniquity, but rejoiceth in the truth;[4]

7 Beareth[i] all things, believeth all things, hopeth all things, endureth all things.

8 Charity[j] never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

9 For [k]we know in part, and we prophesy in part.

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others who are weaker, but sincere and faithful, should have their infirmities tenderly concealed and borne with, and that they should be assisted and encouraged in everything good.—26. God has thus adjusted the excellency, usefulness, strength, or honour of the different members of the body, natural or spiritual, that there might be no discord, alienation, or disrespect among fellow-members, but all solicitously care for one another's welfare; and that the union and mutual sympathy might be such, that the griefs, pleasures, honours, or dishonours of every particular member might affect the whole. 27. Now, to apply all this to our present purpose—ye, considered in your church state, are a mystical body, of which Christ is the Head, and connected in holy fellowship not only with your fellow-Christians at Corinth, but with all those who anywhere profess their union and communion with Jesus Christ, and therefore ought, in your several stations, to employ all your offices, gifts, and graces for the good of the whole, and to sympathize with one another in trouble, and rejoice in the prosperity of others as if it were your own. 28. And for the edification of the church God has appointed in her officers of many diversified forms—such as, (1) Apostles, who receive their commission immediately from Christ, are infallibly furnished with wisdom and knowledge, are founders of churches, and have authority over the whole visible church; (2) Prophets, who either foretell future events, or explain dark passages of the Old Testament, by the word of knowledge; (3) Teachers, whether evangelists, who are fixed to no particular church, but are itinerant assistants of the apostles; or fixed pastors, who have particular charges; or preachers, who authoritatively proclaim Christ's messages to men; (4) Workers of miracles in general; (5) Miraculous healers of the sick; (6) Deacons, who assist church-rulers in providing for the table of the Lord, the ministers, and the poor; (7) Ruling elders, who, without preaching, inspect the manners of the people, censure offenders, and govern the affairs of congregations, in sessions, presbyteries, or synods; and, in fine, speakers in foreign languages, or interpreters thereof. 29, 30. To pretend that all the members, or even all the officers of the church ought to be apostles, prophets, preachers, workers of miracles, speakers with tongues, or interpreters, would be as absurd as to pretend that all the members of our human body should be of one sort, or fitted for every use, to render all the rest needless. But God hath so diversified these stations, offices, and qualifications, and yet so connected them, that none may either neglect, despise, or envy another. 31. It is indeed laudable, with humble submission to God's will, to desire earnestly the most eminent gifts, in subordination to Christ and his grace; but it is far better to improve whatever gifts God gives you, be they more or less, with a spirit of love for each other's edification.

Ver. 13. *By one Spirit are we all baptized.* The apostle is treating of persons amply endowed with various spiritual gifts: consequently the baptism of which he speaks is not the mere 'outward and visible sign' of water, but 'the inward and spiritual grace' thereby represented, and conferred on the believer by the operation and gift of the Spirit of God.—*All made to drink into one Spirit.* That is, communicants at the Lord's supper have not merely drunk of one cup, but by faith have been made partakers of one Spirit—one Spirit of truth, grace, holiness, comfort, supplication, unity, and love. *C.*

REFLECTIONS.—Great is the stupidity of men if left to their own hearts' lusts. And alarming was the wickedness and wretchedness of the Gentile world when God called them by his gospel and grace. Very necessary is the indwelling operation of the Holy Ghost to procure Christ his due honour and obedience. And manifest is his supreme Godhead, who supplies the whole church with furniture, miraculous or gracious. With great wisdom and tenderness he bestowed his extraordinary influences for the confirmation and spread of the gospel in the primitive church, and continues his ordinary gifts and graces in the church till the end of the world. And all his gifts are given not so properly for the receiver as for the glory of God, in the conversion and edification of others. Marvellously are church members and officers connected into one body under Christ their head. And mutual usefulness, love, and sympathy ought to spread through the whole. The very meanest member should be esteemed and honoured as dear to Christ and useful to the church. No necessary office or officer is wanting in her; and all ought to remember that a gracious principle of love to Christ and his people is more excellent than any gifts whatever.

CHAPTER XIII. Ver. 1. Such is the transcendent excellency and necessity of that true Christian love which, from regard to Christ, and in obedience to his commands, earnestly seeks the good of others, that though I or any other could, by the special gift of the Holy Ghost, speak all the languages of mankind with the eloquence of angels, we should be as a mere empty noise or useless show if we were destitute of this. 2. Had we the gift of prophecy, qualifying us to foretell all future events, or explain and apply all the predictions of the Old Testament; or had we the clearest insight into the sublime mysteries of the gospel or revelation, and the greatest compass of human knowledge that ever a mere creature attained; and had we the strongest faith of miracles that we could remove mountains at pleasure; yet, without this true Christian love to God, and to men for his sake, we could not exercise these gifts for his glory and their good; nay, could have no real grace, no true Christianity. 3. And though we were so liberal as to dispose of all that we have in the world for the relief of the poor, and showed so much zeal, fortitude, and self-denial, as to suffer the most cruel martyrdom for the truths of Christ, yet if we had not sincere love to him, and his members, interests, and honour, it would be of no advantage to our spiritual or eternal happiness, but merely procure a transient and empty character among men.—4. This true Christian love of which I speak is a most amiable, generous, and operative grace: it endures injuries, affronts, and provocations, with great patience and long-suffering; it is always courteous, affable, and beneficent, ready on every account to do good; it never grudges nor murmurs at the prosperity, riches, honours, gifts, or graces of others; it never behaves with insolence, contempt, or scorn towards persons of inferior rank or attainments, nor acts rashly or perversely to the hurt of others; nor does it fill a man with proud conceit of his own person, gifts, graces, or worldly privileges. 5. It never disposes men to act anything indecent, base, vile, or unsuitable to their station, age, calling, or Christian profession; it never aims at nor pursues any private personal advantage, to the hurt of others, nor inordinately seeks after riches, honours, or pleasures, at the expense of others; it is not angry without cause, nor easily provoked with the greatest injuries, nor disposed to any unchristian resentment; it is never ready to suspect evil of others, or to put the worst construction upon their conduct; much less does it seek to find fault, to aggravate what is really amiss, or to devise mischief of any kind. 6. It takes no pleasure in falsehood or unrighteousness, either in ourselves or others, but grieves at our and their sins and failures, and rejoices in their just and regular deportment, and in our own sincere and faithful behaviour towards God or men; and delights to see the truth of the gospel, and real, vital, and practical religion flourish in ourselves or others. 7. It covers the faults of others, as far as can be done without sin; bears their infirmities, and suffers many injuries, rather than requite them: it is inclined to believe good of every one, till it have convincing evidence to the contrary; and even where things look suspicious, it hopes the best as long as it can, and that, by the grace of God, what is wrong may be afterwards amended; and it continues steadfast, patient, and Christianly brave, under all the hardships and ill-usage it meets with. 8. This super-excellent grace of love to God, to Christ, and to his people is never utterly lost out of the heart, and is of perpetual use in every circumstance of life in this world, and in the other it will be perfected, and shine forth in all its glory; whereas the gifts of foretelling future events, speaking with divers tongues, or of immediate inspiration in the mysteries of the gospel for the instruction of others, are only useful for a little while in the church on earth, and will be of no use at all in the eternal state. 9, 10. For even the best and wisest of us have here but a very imperfect knowledge of the divine mysteries or future events represented to us in the Word of God; but when we arrive at the heavenly state of perfection for which we are looking, hoping, and longing, all the defects which attend our own knowledge, or communication of it to others, will be removed, and we shall have as plain and extensive views of things present and future as the most perfect happiness of the most exalted creatures can require. 11. For as when we grow up to manhood we put away our childish, weak, confused, crude, and mistaken notions, and our silly and trifling manner of speaking of things, so, when we arrive at the state of perfect men

10 But [l]when that which is perfect is come, then that which is in part shall be done away.

11 When[n] I was a child, I spake as a child, I understood as a child, I thought[5] as a child; but when I became a man, I put away childish things.

12 For[o] now we see through a glass, darkly;[6] but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now [p]abideth faith, hope, charity, these three; but [q]the greatest of these *is* charity.

CHAPTER XIV.

1 *Prophecy is commended,* 2, 3, 4 *and preferred before speaking with tongues,* 6 *by a comparison drawn from musical instruments.* 12 *Both must be referred to edification,* 22 *as to their true and proper end.* 26 *The true use of each is taught,* 29 *and the abuse taxed.* 34 *Women are forbidden to speak in the church.*

FOLLOW after[a] charity, and [b]desire spiritual *gifts,* but rather that ye may prophesy.

2 For[c] he that speaketh in an *unknown* tongue, speaketh not unto men, but unto God: for[d] no man understandeth[1] *him;* howbeit[2] in[e] the spirit he speaketh mysteries.

3 But [g]he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort.

4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues, but[h] rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, [i]if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?[3]

7 And even things without life, giving sound, [j]whether pipe or harp, except they give a distinction in the sounds,[4] how shall it be known what is piped or harped?

8 For if the [k]trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words easy[5] to be understood, how shall it be known what is spoken? for ye shall [l]speak into the air.

10 There are, it may be,[6] so many kinds of voices in the world, and none of them *is* without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a [m]barbarian; and he that speaketh *shall be* a barbarian unto me.

12 Even[o] so ye, forasmuch as ye are zealous of spiritual *gifts,*[7] seek that ye may excel to the edifying of the church.

13 Wherefore let him that speaketh in an *unknown* tongue, pray[8] that [p]he may [9]interpret.

A.M. cir. 4963. A.D. cir. 59.

l 1 Jn. 3.2 Je. 31.34. 2 Co. 5. 7, 8. Is. 60. 17, 19, 20.

n Is. 28. 11. ch. 3. 1, 2; 14. 20.

[5] Or, *reasoned.*

o 2 Co. 3. 18; 5. 7. Phi. 3. 12, 13. Ex. 33. 11. Nu. 12. 8. Ro. 8. 18. 1 Jn. 3. 2. Mat. 18. 10. Re. 22. 4

[6] Gr. *in a riddle.*

p He. 10. 35, 39. 1 Pe. 1. 21. 1 Jn. 3. 9. 2 Pe. 3. 18. 1 Ti. 1. 5. 2 Ti. 1. 5.

q ver. 4-8. 1 Ti. 1. 5. Ro. 13. 8-10. Mat. 22. 37, 38. Ep. 5. 2. ch. 16. 14.

CHAP. XIV.

a Mat. 22. 37, 38. Ro. 13. 8-10. Ep. 5. 2.

b ch. 12. 28, 31. Ep. 1. 3. Nu. 11. 25, 29. Ro. 12. 6. ver. 3-5.

c Ge. 11. 7; 42. 27. De. 28. 49. Is. 36. 11. Ac. 2. 4; 10. 46; 19. 6.

d Ac. 22. 9.

[1] Gr. *heareth.*

[2] *Howbeit.* Although.—*C.*

e Ps. 49. 3. 4; 78. 2. Mat. 13. 11. Mar. 4. 33. ver. 29.

g Ac. 10. 44; 16. 14; 13. 15. Ro. 12. 8; 15. 4.

h ver. 3, 4, 6, 26. Nu. 11. 25, 29.

* It appears from the whole scope of the passage that some had the gift of speaking in other tongues—of pronouncing words and sentences so as to convey definite ideas to those who understood the language spoken—while the speaker himself did not understand the meaning of what he said. He was an instrument miraculously employed by the Spirit of God. Paul did not set a high value on this gift by itself. Except an interpreter were present, it was useless—a mere exhibition of miraculous power without practical good further than to call attention to the preached gospel.—*P.*

A.M. cir. 4963. A.D. cir. 59.

i ch. 11. 34. Ep. 1. 17. ver. 26.

[3] *Revelation* concerning the coming of Christ—a subject upon which the primitive church felt deep anxiety. See 2 Th. 2. 1.—*Knowledge* of 'the deep things—the mysteries of God,' and consequently, capability of answering all difficult questions, as Paul was in this epistle.—*Prophesying.* See ver. 3.—*Doctrine.* See Mar. 4. 2; 11. 18; 12. 38. Jn. 7. 16, 17. Ac. 2. 42, &c., in all which it is applied to the system of truth taught, or some particular portion of it singled out for illustration and proof.—*C.*

j Je. 9. 17, 18; 48. 36. Job 21. 11, 12. Mat. 9. 23; 11. 17.

[4] Or, *tunes.*

k Nu. 10. 9.

[5] Gr. *significant.*

l ch. 9. 26.

[6] 'There are as many kinds of voices in the world,' that is, as there are living creatures with will, feelings, and language, or musical instruments capable of giving forth various sounds (see ver. 5-8), 'and none of them, as it may be, without (intentional) meaning.' See ver. 11.—*C.*

n Ro. 1. 14.

o ver. 7, 8; ch. 12. 7, 31.

[7] Gr. *of spirits.*

[8] So 'pray that (during the prayer itself) he may interpret.' This sense seems to be required by the reference, in the verse following, to the unfruitfulness (so far as the understanding of the church is concerned) of praying in an unknown tongue.—*C.*

p ch. 12. 10; ver. 26, 27.

[9] See note * in first column.

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in Christ, we shall correct multitudes of our present mistakes, and shall have inexpressibly more just and clear apprehensions of divine things than in our present state of childhood on earth. 12. For in this mortal state of imperfection we obtain no more through the Word and ordinances of God than an obscure, confused, and perplexing view of the mysteries of his nature, perfections, purposes, and works of creation, providence, and redemption; but in the state of glory above we shall know these matters in the most immediate, clear, distinct, perfect, and satisfying manner—like to that in which we are now known by our most familiar friends, or shall be known by God, angels, and glorified saints. 13. Not only is this Christian love preferable to every spiritual gift, but even to every saving grace; for in this present life, faith, hope, and love constantly reside in us, and ought to be exercised by us, as all absolutely necessary in our salvation; but love is the most excellent, as it relates not only to God and ourselves, but also to our neighbours: it is the evidence of true faith and hope; it is our brightest conformity to God, who is love; and when faith and hope shall, as it were, give place to immediate vision and full enjoyment, love to God, to Christ, to saints, and holy angels will for ever flame with the most disinterested and delightful ardour, as a great part of our happiness.

Ver. 5. *Unseemly.* In a manner unnecessarily offensive to the opinions, habits, or even the prejudices of others.—*Seeketh not her own,* exclusively, selfishly; but pays an equal attention to the prosperity and comfort of others.—*Thinketh no evil.* Does not note down or journalize, as it were, injuries received—does not impute them: that is, forgives them. *C.*

Ver. 7. *Beareth.* Rather, covers, conceals, all the errors of men that it is right to hide.—*Believeth all things* that have any reasonable evidence; whereas prejudice and malignity will not believe 'though one rose from the dead.' *C.*

Ver. 12. That glass, such as the moderns possess, was manufactured by the ancients, is now beyond dispute; the only difference being that the moderns have attained the art of rendering it more transparent. The apostle therefore intimates that spiritual objects are now seen as natural objects through a dim or dingy glass, but that they soon will be seen as distinctly as those who see each other 'face to face.'—Lord, hasten the time of this blessed vision! *C.*

Ver. 13. 'The foregoing passage stands alone in the writings of St. Paul, both in its subject and in its style. This epistle finds its climax here, as that to the Romans in the conclusion of ch. viii., or that to the Hebrews in ch. xi. . Whatever evil tendencies he had noticed before in the Corinthian church, met their true correction in this one gift. . . . Unlike the mere rhetorical panegyrics on particular virtues which are to be found in Philo and similar writers, every word of the description tells with double force, because it is aimed against a real enemy. It is as though, wearied with the long discussions against the sins of the Corinthian church, he had at last found the spell by which they could be overcome, and uttered sentence after sentence with the triumphant cry of *eureka!*' (*Stanley*). The language is beautiful, approaching the highest standard of Attic purity; the rhetorical structure is conceived with the most consummate skill; the imagery and rhythm are chaste, musical, and wonderfully impressive. None can read this noble passage without feeling that the highest human genius is here inspired with a power greater than human. *P.*

REFLECTIONS.—Men may make splendid and pompous appearances in the church, and yet be destitute of real principles of grace. No gifts, however miraculous; no liberality, however extensive; no sufferings for the cause of Christ, can avail, unless they be connected with a principle of saving faith in Christ, and love to him and to his people. Marvellous is the excellency and usefulness of true evangelical love. What benevolence, meekness, patience, humility, forbearance, candour, willingness to believe and hope the best; what disinterested sympathy and generosity; what tender and friendly care it produces! It is much more durable than all spiritual gifts, and, in some sense, than its sister graces of faith and hope, which are so useful in this world. And thrice happy will it be when saints arrive at a perfect knowledge of God; and when love, for the promoting of which faith and hope were but means, shall eternally flame in all our breasts to JEHOVAH, Father, Son, and Holy Ghost, as our ALL and IN ALL, and towards our fellow-sharers in happiness on his account.

CHAPTER XIV. Ver. 1. Let me therefore earnestly entreat and charge you to cultivate, improve, and exercise this important grace of Christian love; and in subordination to it be zealously concerned to abound in spiritual gifts, provided it be with a view to glorify God and edify your neighbour: and I recommend to you chiefly the gift of prophecy, by which, under the direction of the Holy Ghost, ye may explain and apply the oracles of God, for instructing, edifying, and confirming one another upon the principles and in the exercise of Christian love. 2. For as to the gift of speaking unknown languages, which some of you are so fond of, it is much less useful; for let a man deliver the most important and seasonable truths, under the immediate direction of the Spirit of God, in a language which his hearers understand not, they are nothing instructed or edified by all that he says. 3. But he who explains the Old Testament types or predictions, or publishes articles of gospel truth, in plain language, speaks to his audience in a manner calculated to enlighten their understanding, awaken their conscience, warm and comfort their heart, and direct and excite them to the duties of holiness. 4. He who speaks to an audience in the now disused Hebrew, or any other unknown language, or in a style above their capacity, may express what tends to his own spiritual edification; but he who explains the Scripture, and makes known the will of God relative to the salvation of men, not only profits his own soul, but becomes instrumental in the conversion of new members to the church, or in promoting the knowledge, faith, love, and holy obedience of those formerly converted. 5, 6. I could heartily wish that ye could all speak foreign languages, but much rather that ye were skilful in explaining and applying the doctrines of divine revelation; for it is of far greater use and importance plainly to explain the mysteries and predictions of God than to discourse of his most wonderful works in a language which the hearers cannot understand. 7-9. For (to illustrate the point by similitudes) as a pipe or harp cannot excite the different passions, or direct different motions in mourning or mirth, unless the sound be made distinct and answerable to them; nor can a trumpet direct the march, the charge, or retreat of soldiers in war, unless it be distinctly and answerably sounded; so, your words are all lost unless you speak in intelligible language; and ye might as well speak to the wind if your hearers do not understand you. 10. There are perhaps as many different languages in the world as there are different nations in it, and all of them useful to convey ideas to such as understand them, but to none else. 11. If I then should meet with one who talks in a language which I do not understand, and who understands nothing of mine, neither of us could instruct, or be instructed by, or even sensibly answer one another, any more than if we were wild savages of different nations; and this will be the very case with you, if ye

14 For [q]if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.[1]

15 What is it then? [r]I will pray[2] with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

16 Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say [s]Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, [t]I speak with tongues more than ye all:

19 Yet in the church I had rather speak five words with my understanding,[3] that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

A.M. cir. 4063. A.D. cir. 59.

[q] Lu. 24. 25. Ro. 14. 19. ch. 1. 10. 2 Th. 2. 2.

1 *Unfruitful* of any edification or comfort to others. —*C.*

[r] Jn. 4. 24. Ep. 5. 19. Col. 3. 16. Ps. 47. 7. ver. 19, 26.

2 I will pray as the Spirit of God dictates, and in words the hearer may understand —*C.*

[s] ch. 11. 24. Nu. 6. 23. De. 27. 15. Ne. 5. 13; 8. 6. 1 Ch. 16. 36. Ps. 100. 4; 106. 1, 2. Je. 28. 6.

[t] Ro. 15. 19.

3 *With my understanding.* That is, not merely as understanding myself, but so as to be understood by others.—*C.*

* The true design of miracles is here indicated. They were intended: 1. As *prodigies* to excite attention, to direct men's minds to those who performed them, and then to the doctrines they taught: 2. As *signs* to signify that those who performed them had supernatural or divine power, and that consequently they had a divine commission. Having a divine commission the words they were commissioned to speak were necessarily of divine authority, and infallibly true. Such a mode of argument was unnecessary to believers; but it was essential to convince others.—*P.*

A.M. cir. 4063. A.D. cir. 59.

[u] Ps. 119. 99. Ro. 16. 19. Ep. 4. 14, 15. ch. 2. 6, 13; 3. 1. He. 5. 12; 6. 1–3. 2 Pe. 3. 18.

4 *Be not children*, &c., who are often contented to read, learn, and repeat what they do not understand.—*C.*

[v] Ps. 131. 1, 2. Mat. 11. 25; 19. 14; 18. 3. 1 Pe. 2. 2.

5 Gr. *perfect* or of *a ripe age*, ch. 2. 6. Phi. 3. 15. Ps. 119. 99.

[x] Jn. 10. 34.

[y] Is. 28. 11, 12. De. 28. 49. Je. 5. 15.

[z] Mar. 16. 17.

[a] Ac. 2. 6. 1 Ti. 1. 9.

6 See note * in first column.

[b] Ac. 2. 13; 26. 24.

[c] ch. 2. 15. He. 4. 12. Jn. 16. 9–11; 6. 63. Ac. 2. 37; 10. 14.

20 Brethren, be [u]not children[4] in understanding: howbeit in malice [v]be ye children, but in understanding be men.[5]

21 In the [x]law it is written, [y]With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

22 Wherefore tongues are for a [z]sign, [c]not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not,[6] but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say [b]that ye are mad?

24 But[c] if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

deliver divine truths to others in an unknown language. 12. Let me then beseech you who are so zealous to obtain spiritual gifts, to be less careful in speaking strange languages, and more earnest for such gifts as may increase the number and promote the knowledge, faith, and holiness of your fellow-Christians. 13. And if any be still fond of a miraculous speaking of foreign languages, let him supplicate God for ability to interpret what he says to his hearers in their mother tongue, that they may be profited by the discourse. 14. For if I or any other should pray as the mouth of a company who understand not my words, my own heart might be engaged in the prayer, but the impression of what I say on my own mind could be of no use to them who know not the meaning of my words. 15. It is therefore manifestly proper that in leading the prayers and praises of a congregation, not only I myself should understand and be affected with what I utter, but that my language should be plain to all who profess to join with me, that they may with understanding heartily join in the work. 16. Or else if any of you, under the immediate direction of the Holy Ghost, offer thanksgiving and praises to God in a public assembly in an unknown language, he who understands nothing but his mother tongue, and comes to learn by your administrations, can never give his assent or consent, either in heart or voice, because he knows not the meaning of your words. 17. You may have performed this part of worship in a very judicious, spiritual, heavenly, and affectionate manner; but the hearers, who do not understand what you say, cannot be profited by it. 18, 19. For my part, I thank God that, in the extensive course of my ministry, I have been enabled to speak, as occasions required, in many more foreign languages than any if not all of your teachers. But instead of priding myself in this talent, I had rather utter a few plain words, calculated for the instruction and edification of my hearers, than make ten thousand discourses in a language which they do not understand, and so cannot be profited by them. 20. Never, my brethren, show yourselves weak and childish in affecting novelties or pompous appearances; as, for instance, the speaking of unknown languages. Be like children in the meekness, harmlessness, and humility of your disposition and behaviour, and in freedom from all malicious, proud, and envious designs; but in knowledge, judgment, and discretion, especially in your apprehensions and management of spiritual things, it becomes you to think and act like men grown up to ripeness of understanding. 21, 22. To make you less fond of speaking in unknown languages, and that you may use them only in a proper manner, remember that God threatened to punish his incorrigible people by nations whose language they understood not, as well as to enable his ministers to speak in divers languages, without any happy effects.—The being spoken to in unknown languages is therefore but an occasional mean of punishing obstinate unbelievers, or a miraculous mean of converting heathens to Christ at first, by manifesting the power of God; whereas the explaining and applying the doctrines of the Old Testament is, by the ordination and blessing of God, a standing mean of gaining sinners to Jesus Christ, and of building up saints in holiness and comfort through faith unto complete salvation. 23. If then, while ye or other churches are met for worshipping God in your public assemblies, and every one that speaks, in preaching, prayer, or praise, is using an uninterpreted language which the audience does not understand, some heathen, who knows not a word of what is said, should come in, would your use of unknown languages be a likely mean of convincing or converting him; or would he not rather contemn you, as a number of frantic enthusiasts, or men possessed by the devil, rather than conducted and influenced by the infinitely wise Spirit of God? 24, 25. But if, where every minister preaches or prays plainly in a well-known language, a heathen or ignorant person come in, he has, in every discourse, a fair opportunity to be, by the Spirit of God, effectually convinced of his sin and misery, and made to condemn himself as guilty. Thus his state and secret dispositions, thoughts, and actions, being exactly laid open to his conscience by the preachers, struck with a reverential awe of God's majesty, he will be constrained, with brokenness of heart, to a deep humiliation for sin and supplication for mercy, and will report to his friends that God attends his ordinances among you with extraordinary power and influence. 26. How absurd is it, brethren, that in your meetings for public worship one of your public teachers should raise a psalm, another tender an instruction or exhortation, another speak in an unknown language, another deliver some immediate inspiration, another interpret what is delivered in an unknown tongue—perhaps all at once, or as if each were fond first to display his talents! Let these gifts of the Spirit, and everything else, be used in such an orderly and seasonable manner as to prevent all confusion, and as may be most effectual for enlarging the church of Christ, and promoting the spiritual growth of every member of it. 27. And if, after all that I have said, some of you will use foreign languages, let it be at suitable times, and in a regular manner, so that there may not ordinarily be above two or three speakers at a time, and they one after another; and let one faithfully interpret what they have said in the vulgar tongue, that all may receive instruction. 28. And if no one present can interpret it, let none use his gift of tongues, as the assembly cannot be profited by it; and let him be contented to use it in his own secret devotions.—29. And with respect to the gift of prophecy, let but two or three of them who have it speak at one of your public meetings, and that in an orderly manner, without interrupting or interfering with one another; and as many false prophets are gone abroad in the church, let everything uttered by one prophet be carefully examined and tried whether it agree with the tenor of Old Testament predictions and New Testament revelations. 30. And if any important intimation of God's mind be made to another prophet who is in the assembly as a hearer and judge, let the speaker, upon a proper signal given, stop, and give him an opportunity to declare it. 31. In this orderly manner all your teachers may have successive opportunities to declare the truths of Christ, for the instruction and comfort of one another and of the whole church. 32. And it is certain that no inspiration of the Holy Ghost can render men frantic or disorderly, as diabolic influences render the heathen priests; but it leaves every one to govern himself becomingly, either as to the matter, manner, or time of his discourse. 33. For that infinitely wise God who inspires them can never be an author, abettor, or encourager of any disorderly, unseasonable, and tumultuous conduct in his worship; but, as the God of peace and order in all the assemblies of sanctified believers, he is the commander, approver, promoter, and author of everything regular, pacific, and edifying. 34. And as for your women, let them never, except in extraordinary cases of inspiration, speak at all in your public assemblies, but learn, according to the law of God, to discover the utmost humility and modest subjection to the other sex. 35. And if they want more thorough information about anything said in public, let them ask their husbands at home concerning it; for it is unbecoming the modesty of women, except when inspired, to presume to discourse or debate in public religious assemblies. 36. Why should ye indulge practices different from those of all other Christian churches? Ye cannot pretend that ye are the only or even the first planted church from which the truths of the gospel, and an original pattern of conduct, were conveyed to others. Are ye not then equally tied down to the institutions of Christ, the common King and Head both of you and them? 37. If any of your high pretenders to an uncommon share of spiritual gifts think himself authorized to give laws to your church, let him know that the directions which I have given you were communicated to me by the Spirit of Christ, and are founded in the general rules which he laid down in his personal ministry. 38. And if any one will perversely persist in his ignorance, contempt of, or opposition to these rules, let him do it at his peril before God, whose mind I have declared. 39. On the whole, I advise you to be most desirous of the gift of prophecy, which is most useful for general edification; and, nevertheless, I do not forbid nor discourage the regular use of the gift of tongues. 40. But in everything carefully avoid all appearance of childishness, frenzy, or other indecency, in the public worship of God, and labour to perform it in a manner exactly answerable to the commands now given you from Christ, which will most glorify God, honour his doctrines, ordinances, and ways, and edify the souls of his people.

Ver. 34. This prohibition seems to contradict ch. 11. 5, 13, where the prophesying of women appears to be taken for granted. The simplest solution of the difficulty seems to be—that the speaking here prohibited is not praying or prophesying, but asking questions and entering into discussions in the church (see ver. 35)—a custom that prevailed in the Jewish synagogues between the rabbis and the people; which had been thence transfused into the Christian church, and which, under the proper management of humility and love, seems still well calculated for the public edification. *C.*

REFLECTIONS.—What diversified gifts God bestowed upon his Christian church in her infant state! And those gifts which are most useful and edifying ought to be chiefly prized and sought after. What is most showy is ordinarily least useful. And every gift

25 And thus are the secrets of his heart made manifest; and so, falling down on *his* face, he will worship God, and report that [d]God is in you of a truth.

26 How is it then, brethren? when ye come together, [e]every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. [g]Let all things be done unto edifying.

27 If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 Let[h] the prophets speak two or three, and let the other judge.[7]

30 If *any thing* be revealed to another that sitteth by, let the [i]first hold his peace.

31 For[j] ye may all prophesy[8] one by one, that all may learn, and all may be comforted.

32 And[k] the spirits of the prophets are subject to the prophets.[9]

33 For God is not *the author* of confusion,[1] but[l] of peace, as in all churches of the saints.

34 Let[m] your women keep silence in the churches: for it is not permitted unto them to speak: but *they are commanded* to be under obedience, as also saith the law.

35 And if they will learn any thing, [o]let them ask their husbands at home: for it is a shame for women to speak in the church.

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d Is 45.14. Zec. 8.23.
e ver. 6; ch. 12 8–10.
g 2 Co. 12. 19. 13.10. Ep. 4 12, 16, 29. 1 Th. 5. 11. Ro. 14 19. ch. 10. 20; ver. 5, 12, 40.
h ver. 39; ch. 2. 15; 12. 10, 1 Th. 5. 19, 20.
7 That is, let them speak 'by two or three' in succession at one meeting. See ver. 26.—*Let the other judge* of the truth of what is affirmed, by comparing it with scripture, so as to guard against those false and fanatical pretensions to the gift of prophecy which the apostle foresaw and our Lord had foretold. See Mat. 7. 15, 1 Jn. 4. 1.—*C.*
i Job 32. 11.
j Ro. 12. 7, ver. 29, 30.
8 *Ye all* (not the whole church, but as many as have the gift) *may prophesy.*—*C.*
k ver. 12, 29. 1 Jn. 4. 1. ch. 12. 10. 1 Th. 5. 20, 21.
9 *For the spirits* (the spiritual gifts, as the word is rendered ver. 12) *are subject to* (the reason and will of) *the prophets*—as guided by a view to decency, and edification and peace. See ver. 26, 33, 40.—*C.*
1 Gr. *tumult* or *unquietness.*
l ch. 12. 25; 11. 16.
m 1 Ti. 2. 11, 12. Ep. 5. 22. Col. 3. 18. Tit. 2. 5. 1 Pe. 3. 1. Ge. 3. 16. Nu. 30 3–12. Es. 1. 20.
o 1 Pe. 3. 7. See on ver. 34, with ch. 11. 14.

* This is an important testimony to the plenary inspiration of Paul's epistles. Paul himself had no doubt upon the subject. He was fully convinced that what he was writing was from God; and he here lays it down as a general rule that everything purporting to be divine in its origin, or binding upon the church, should be tested by his writings. Alford has rightly said that

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no more direct assertion of inspiration can be uttered than this.—*P.*
p ch. 4. 7. Is. 2 3. Ac. xi xviii.
2 If 'the word of the Lord came to you,' conform to the customs of the churches whence it came. ch. 11. 16.—*C.*
q 2 Co. 10. 7. 1 Jn. 4. 6. ch. 7. 25 Lu. 1. 10, 16
3 See note * in first column.
r Re. 22 11. Ps. 81 12. Ho. 4. 17. Ge. 6. 3. Is. 6. 9, 10. 44. 18.
4 *If any man be* (wilfully) *ignorant*, (and obstinately shut his eyes against the light), *let him be ignorant* (at his own peril).—*C.*
s ch. 12. 31; ver. 1, 3, 5.
t ch. 11. 34. Col. 2. 5. ver. 26, 27, 33.

CHAP. XV.

a Ga. 1. 11. Ac. 18. 4. ch. 1. 4–8, 23, 24; 2. 2, 5–7. 1 Th. 1. 5, 1 Pe. 5. 12. Ro. 5. 2. 2 Co. 1. 24.
1 *I declare.* The original imports, 'I earnestly desire to impress upon you.'—*C.*
b ch. 1. 21, 24, 30. Ro. 1. 16.
2 Or, *hold fast*, He. 3. 6; 4. 14; 10. 23. Pr. 23. 20. Col. 1. 23. ch. 11. 12.
3 *If ye keep in memory.* Not the memory of words, but of objects and principles.—*C.*
4 Gr. *by what speech.*
c 2 Co. 6. 1. Ga. 3. 4.
d Ac. 9. 15; 26. 16–18. ch. 11. 23. Mat. 28. 20. Eze 3 17.
e Ge. 3. 15. Le. i.–vi. xvi. Ex. xii. Nu. xv. xxviii. xxix. Ps. xxii. lxix. Is. liii. Da. 9. 24–26. Zec. 13. 7, Lu. 24. 25–27, 44, 46. Ac. 26. 22. Mat. xxvi.–xxviii. Lu. xxii.–xxiv. Jn. xviii.–xxi. 1 Pe. 1. 11; 2. 24; 3. 18.
f Ps. 16. 10, 11. Is. 53. 9. Ho. 6. 2. Jonah 1. 17. Mat. 12. 14. Lu. 24. 26. Ac. 2. 25; 13. 33, 36; 26. 22. Ro. 1. 4; 4. 24. 1 Pe. 1. 11.
g Lu. 24. 34. Mar. 16. 14. Jn. 20. 19–28.
1 Mat. 26. 32; 28. 10.

36 What! [p]came the word of God out from you?[2] or came it unto you only?

37 If[q] any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.[3]

38 But[r] if any man be ignorant, let him be ignorant.[4]

39 Wherefore, brethren, [s]covet to prophesy, and forbid not to speak with tongues.

40 Let[t] all things be done decently and in order.

CHAPTER XV.

3 By Christ's resurrection, 12 he proveth the necessity of our resurrection, against all such as deny the resurrection of the body. 21 The fruit, 35 and manner thereof, 51 and of the changing of them that shall be found alive at the last day.

MOREOVER, brethren, [a]I declare[1] unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

2 By[b] which also ye are saved, if ye keep[2] in memory[3] what[4] I preached unto you, [c]unless ye have believed in vain.

3 For [d]I delivered unto you first of all that which I also received, [e]how that Christ died for our sins according to the scriptures;

4 And[g] that he was buried, and that he rose again the third day according to the scriptures;

5 And[h] that he was seen of Cephas, then of the twelve:

6 After that, he was seen [i]of above five hundred brethren at once; of whom the greater

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ought to be improved for the good purposes for which God bestows it upon men. It is absurd to preach or pray in a language which the assembly do not generally understand; and both absurd and criminal to preach in an uncertain general manner that can neither distinctly inform the mind nor closely impress the conscience. Those discourses are best which are calculated to penetrate into the hearts and consciences of hearers, the most ignorant not excepted.—The envy, malice, and self-conceit of members, especially of preachers, are highly injurious to any church. But it is very becoming and happy when all are humbly inclined to learn, careful to keep their own station, and zealous in their exact adherence to all the ordinances of God, without any mixture of human inventions.

CHAPTER XV. Ver. 1, 2. Moreover, with respect to the resurrection of the dead and the certainty of a future state, I will again set before you the great fundamental truth—which I preached unto you, and which ye were convinced of, and embraced as the foundation of all your hope towards God; and in the profession and faith of which the generality of you still persevere, notwithstanding all the pains of false teachers to corrupt you; and by means of which all of you who truly believe were brought into a state of salvation, having already the beginning and earnest, and a full security for the complete perfection of it:—3, 4. This great and fundamental truth, which I received from God by immediate inspiration, and first and chiefly delivered unto you in my preaching as a most sacred and valuable trust, to be inviolably kept by you, was, that Jesus Christ, the Son of God in our nature, according to the manifold types and predictions of the Old Testament, died in our stead, to make atonement for our sins and reconcile us to God, and was buried by Joseph of Arimathea and other friends; and by his own, his Father's, and the Spirit's almighty influence, rose from the dead on the third day. 5–7. And that, to manifest the absolute certainty of his resurrection, and instruct his apostles concerning the form of his New Testament church, he continued on earth forty days, and appeared, on several occasions, to the most unexceptionable witnesses, who could neither be deceived themselves, nor were under any temptation to deceive others.—Thus, on the very day of his resurrection, he appeared to Peter, and at night to ten of his disciples, and that day seven-night to eleven of them. Some time after he appeared to five hundred of his followers in Galilee; most of whom still live to attest it, though some of them have, by death, fallen asleep till the general resurrection. After that he was seen of James the son of Alpheus, his kinsman according to the flesh, and then of all the apostles, if not also the seventy disciples, just before his ascension to heaven.—8. And after all these repeated and undoubted appearances to his friends, several years after his ascension, he appeared to me in an extraordinary manner, that, as an eye-witness, I might be able to attest his resurrection; though, alas, I was not among his followers during his life, but was converted and called to the apostleship out of the ordinary time, and by an uncommon extension of free grace! 9. For however remarkably Jesus Christ has enriched me with qualifications for, and success in, the apostolical work, I was utterly unworthy of that office, or even of the smallest mercy, because, during my ignorance of Christ, instigated by a furious zeal for the Jewish religion, I outrageously persecuted the church, which God intended to organize in Christ, and which he owns and blesses, and in and by which he will be forever glorified.—10. But by the free, tender, infinite, and transcendent favour of God, I, a blasphemer, persecutor, and injurious person, have found Christ, and am qualified with every proper endowment; and that grace and apostleship, freely bestowed upon me, was not unprofitable: for under a deep sense of his marvellous grace, I have unwearedly, and amidst difficulties and sufferings unnumbered, exerted myself and all my gifts and graces, for his honour and the good of souls, more than any other apostle did. I mention this to confute my reproachers; but do not attribute my diligence and success to any excellency or care of mine, but wholly to the loving and assisting grace of God:—11. But whether ye ascribe your conversion and edification to me, or to any other instrument, the doctrine of the death and resurrection of Christ is what we all preached, and ye always professed to believe and depend on, as the sole ground of your eternal salvation. 12. Now, if the resurrection of Jesus Christ from the dead to immortal life and glory, as the Head of the church, has been so uniformly preached with undoubted evidence of its certainty, how absurd is it for any who bear the Christian name to pretend that there neither is, nor can be, a real and proper resurrection of men's dead bodies to eternal happiness or misery! 13. For if there be no resurrection of the dead, then, contrary to the most abundant and incontestable evidence, Christ himself cannot have risen from the dead, as the earnest, pledge, pattern, cause, and first-fruits of them that sleep in him. 14. And if Christ be not risen as the public Head of his people, the whole gospel of salvation, which we apostles and others preach, is a mere fable, unworthy of regard, and your faith in it and in him is a mere empty conceit. 15, 16. Nay, if Christ be not risen from the dead, we who have testified his resurrection at the hazard of all that was dear to us in the world, and with the greatest simplicity and integrity, must be the most impious and abandoned miscreants, who have forged lies for God, and have wilfully published a damnable falsehood in his name, as if he had raised up Christ from the dead;—when it is certain he neither did nor could raise him up, as a public person and Head of his church, if his members are not to rise after him, and in virtue of his resurrection. 17. And if it were true that Christ still continues in the state of the dead, your faith in him is quite useless, and it is absolutely foolish to expect any benefit from his crucifixion. For unless he has not only suffered death for your sins, but risen again for your justification, ye must remain for ever under the guilt and power of your sins, and thus shut up to the guilt of eternal sin. 18. And in this case, they who have died in the closest union to and fellowship with him, and in the most assured hopes of eternal life through him, or who have

part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James; [j]then of all the apostles.

8 And[k] last of all he was seen of me also, as of [5]one born out of due time.[6]

9 For I am [l]the least of the apostles, that am not meet to be called an apostle, [m]because I persecuted the church of God.

10 But [n]by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but [o]I laboured more abundantly than they all: [p]yet not I, but the grace of God which was with me.

11 Therefore [r]whether *it were* I or they, so we preach, and so ye believed.

12 Now if Christ be preached that he rose from the dead, [s]how say some among you that there is no resurrection of the dead?

13 But [t]if there be no resurrection of the dead, then is Christ not risen.

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j Mat.28 16. Lu. 24. 50. Ac.1.4,12.

k Ac.9.3-5.17; 18. 9; 22.14.23.11; 26.16. ch.9. 1.2 Co.12.1-6.

5 Or, *an abortive.* [One as valueless as an abortion.—C.]

l Ep.3.7,8. 2 Co. 11. 5.ver.10. See Ro.1.1.

m Ac.8.4;9.1. 1 Ti.1. 13. Ga.1.13,23. Ac. 22. 4,5;26.9-11.

n Ep. 2. 7, 8; 3. 7, 8. Ro.1.5.1 Ti.1.1,14,16.

o Ac. 20. 19, 20. Ro. 15.19.2 Co.11.23;12.11. 2 Ti.4.7.

p Ps. 115. 1. Mat.10. 20. 2 Co.3.5 Phi.2.13,14. 13.1 Ti.1.12.

r ver. 3,4;ch.2.2.

s Ac.23.8;26.8,17,18, 32.2 Ti.2.17.

t Jn.11.25;14.19. Ro. 4.24,25; 8.11. 2 Co.4 14. 1 Th.4.14.1 Pe.1.3.

6 The *resurrection* is the great subject of this chapter. The resurrection of Christ is the foundation of the doctrine. If Christ be not risen a general resurrection cannot be proved, if Christ be risen, his rising forms at once the evidence and earnest of ours. Paul establishes with great clearness and force the historical fact that Christ rose. Evidence such as no court could question, no unprejudiced man could doubt, is produced. His death and burial were public acts. He was seen alive afterwards by single persons at different times, by the whole of the apostles, and by above 500 witnesses at one time, most of whom were still alive when the apostle wrote. Last of all Paul himself saw him. Proof superior to this could not be produced regarding any fact of history, ancient or modern.—*P.*

u Ac.17.31.

v Job 13.7. Ac.1.22; 2.24,32; 4.10,33; 10. 39-42.1 Jo.30-33;5.21.

x See ver.12,14.

y ver 14. Ac.5.31;13. 38,39. Ro.4.24,25;5.10; 8.33,34.1 Pe.1.3,21

7 Because if Christ was not raised for their justification, neither was he delivered for their offences, Ro.4.25.—*C.*

z ch.4.13. Jn.16.2. 1 Th. 4. 14. Re. 14. 13, with 2 Ti.3.12.

a ver.3-8. Ac.26.23. Ro.8.11. 1 Pe.1.3. Col. 1.18. Re.1.5. Jn.14.19; 11. 25. ver.23,25,26,45, 49.

b Jn.11.25. Ro.5. 12, 15-21;6.23.

c Ge. 2. 17; 3. 6, 19. Ro.5.12-21;6.23. Jn.6. 39,40,54;11.25.

d Ac.26.23. Re. 1.5. Is.26.19. Jn. 14. 19; 11. 25. 1 Th. 4. 15-17. ver. 45,49.

14 And [u]if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

15 Yea, and we are found [v]false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For[x] if the dead rise not, then is not Christ raised:

17 And [y]if Christ be not raised, your faith *is* vain; ye are yet in your sins.[7]

18 Then they also which are fallen asleep in Christ are perished.

19 If[z] in this life only we have hope in Christ, we are of all men most miserable.

20 But[a] now is Christ risen from the dead, *and* become the first-fruits of them that slept.

21 For[b] since by man *came* death, by man *came* also the resurrection of the dead.

22 For[c] as in Adam all die, even so in Christ shall all be made alive.

23 But [d]every man in his own order: Christ

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even suffered death for his sake, must for ever perish without remedy, disappointed of all their hopes in and from him. 19. And if, after all our faith in Christ, and dependence on him, and all the self-denial, mortifications, and sufferings to which we have submitted for his sake, we have no prospect of happiness from him beyond this present life, we Christians, and especially ministers, must be the most silly, deluded, and wretched creatures on earth, who, for nothing real in time or eternity, part with all the conveniences, delights, and advantages of this world, and submit to calamities unnumbered. 20. But we have sufficiently proved that Christ, in consequence of his full sacrifice for our sins, is actually raised from the dead, and become not only the first, in order of time, who rose to an immortal life; and the chief, in respect of dignity, who, as Head of his church, rose by his own power; but also the earnest, pledge, and security of the resurrection of all his people. 21. And since, by the disobedience of the first Adam, death and ruin were brought upon all mankind; therefore God, in infinite wisdom and mercy, has appointed the happy resurrection of the faithful to eternal life, to be brought in by Jesus Christ, the second Adam or new-covenant Head. 22. For, as in the first Adam, as their common parent and covenant head, all men by sin are subjected to death, temporal as well as spiritual and eternal; so in Christ, as their new-covenant Head, who fulfilled the law for them, and communicates all vital influence to them, all the race can, by the merit of his death and power of his resurrection, repent of sin and believe in Jesus Christ, so that, in their bodies as well as their souls, they may for ever reign with him in glory—and as all who were in Adam die, so all who are in Christ shall be made alive.—23. But indeed he, and each of his members, must partake of this life in their proper rank, time, and order; he, as the *first-fruits*, who is already risen as their public Head, Representative, and Pattern, to insure their resurrection, and sanctify them to the service of God; and then they who repent of sin, and whom he has pardoned by his blood, conquered by his power, graciously subdued by his Spirit, united to his person, and furnished with his grace,—at his second coming to judge the world. 24. Then shall come the end of this world, and of all the changes, temptations, sins, and snares under which believers now groan, and of all the instituted means of grace, and of those ministerial assistances of angels and men, which they now need. And Christ, having finished the whole work of his administration of providence and grace in its present form, and having abolished every form of civil and ecclesiastical government, and all the usurped powers of men and devils, shall solemnly deliver up his commission, trust, and charge to God the Father, from whom he received it,—and present all his members together as one glorious church. 25. For, according to the purpose, love, and promise of the Father, Christ, as Man and Mediator, must sit at his right hand, and reign over all persons, causes, and things, till all his enemies, temporal and spiritual, be placed in absolute and actual subjection to him, as captives of war brought under his feet. 26. And the last enemy, which, for the sake of his people, he shall utterly destroy and abolish, is *death*, which now prevents the complete happiness of their persons, and must be destroyed by the raising of their dead bodies to immortal life. 27. For Christ must reign till all, except JEHOVAH himself, who delegated to him his mediatorial power and authority, be manifestly subdued by or subjected to him. 28. And when his mediatorial methods of government have had their full effect, in the conversion, sanctification, and complete glorification of all who believe, and the conquest of all his incorrigible enemies, he shall lay aside the present forms of administration as the appointed mediatorial governor of the world, and shall surrender up himself as such, and his whole church, to his Father, to be for ever honoured and blessed, each in their due order, with the full and immediate enjoyment of the Godhead, as their ALL and IN ALL. 29. Moreover, to return to the point in debate, if there be no resurrection of the dead, to what purpose are professed believers baptized in the name of Christ, in hopes of a happy resurrection through him? Or why are they induced to it by what they have seen and heard of martyrs dying triumphantly for Christ in the assured hopes of such a resurrection? Or why are the children of the deceased baptized on their parents' account, in order to fill up their room in the church? 30. And if the dead rise not, how weak and absurd is it for us Christians and ministers continually to expose ourselves to the greatest losses, hazards, and troubles for his sake, in hopes of an eternal life and reigning with him in glory? 31. I solemnly protest, that, as really as the blessed Comforter dwells in our hearts, and makes us to rejoice in God through Christ in hopes of eternal life, I am daily exposed to, and stand ready for, sufferings of every form and degree for Christ's sake. 32. Now to what purpose have I struggled with men, outrageous, malicious, furious, and unreasonable as beasts, or been exposed to, or am ready to encounter, devouring wild beasts for the sake of Christ and his cause, if there be no future blessedness, no resurrection to eternal life? I had much better act the epicurean, indulging myself in sensual pleasures, as I know not how soon death may deprive me of every opportunity.—33. But let no seducer thus decoy you from the faith of the first principles of all Christianity, nay, and of morality.—Frequent and familiar conversation with persons of an atheistical and luxurious turn will insensibly and deeply corrupt your minds and morals, and destroy every principle of religion and virtue. 34. Be therefore sober, and rouse up yourselves to serious and just consideration, and to a righteous and holy life; and beware of being seduced into delusive errors and sinful practices: for, by their denying the resurrection of the dead, I perceive that some of your teachers are ignorant of God and his perfections manifested in the gospel. And this hint ought to make them ashamed of themselves, and you ashamed of countenancing them. 35. Perhaps, indeed, some of your self-conceited doctors will ask me how men's dead bodies can be raised to life, after rotting into dust, and being scattered and intermingled with bodies unnumbered? Or in what form, power, or capacity they will be raised, answerable to the happiness of the glorified souls reunited to them? 36. How foolish and absurd is it to set up your weak notions in opposition to the power and wisdom of God! —Even in common things, do we not see that seeds cast into the earth spring not up till they first rot and die under the clods? 37, 38. And do we not see, that however many forms God causes the bare grains of wheat, &c., to assume in their growth and ripening, yet they at last produce a body answerable to the seed? 39–41. And is it not evident, that out of the same original dust God forms animals, whose flesh and qualities are extremely different; and that of the same matter he hath formed bodies, some grosser, others more refined; and that the properties and glories of the heavenly luminaries, though all sprung from one original, are extremely different? 42, 43. In like manner the wisdom and power of God operate in the resurrection of the dead, particularly of the saints, rendering their bodies fit companions for their souls in the glorified state. In this world their bodies are frail, mortal, and, by death, subjected to putrefaction; but they shall be raised free from all corruptibility, dissolution, or decay, and rendered immortal, never more to die. In this world they are mean, contemptible, liable to deformity and defilement, and feeble and weak, liable to sickness, pain, weariness, fainting, and death, incapable of defending themselves from surrounding evils;—and being laid in the grave, become loathsome carcasses, an easy prey to the weakest worm; but they shall be raised, beautiful, glorious, and shining as the sun or stars; and with such vigour, health, and strength as will enable them to keep pace with their glorified souls in every operation. 44. In this world they must be maintained by food, sleep, and air as the bodies of brutes, and in the grave they are quite destitute of sensation: but in their resurrection, the Holy Ghost dwelling in them shall so refine them, as to make them need no animal refreshments, and render them inexpressibly light and active. 45. Thus the diversified conditions of our bodies will answer to our two different covenant heads; the first Adam being made a living soul, which could communicate sensitive life to his own body, or that of his seed; whereas Christ, the second Adam, is a quickening Spirit, who conveys spiritual and immortal life to the bodies of his saints at the resurrection, by his Spirit dwelling in them. 46. Nay, these conditions of our bodies will answer to the very order in which Adam and Christ stand connected with us; that which is natural and less excellent, according to God's ordinary method, preceding that which is spiritual and inexpressibly

the first-fruits;[8] afterward they that are Christ's at his coming.

24 Then *cometh* the end, when he shall [c]have delivered up the kingdom[9] to God, even the Father; when he shall have put down all rule and all authority and power.

25 For[g] he must reign, till he hath put all enemies under his feet.

26 The[h] last enemy *that* shall be destroyed *is* death.

27 For he [i]hath put all things under his feet. But when he saith, All things are put under *him, it is* manifest that he is excepted which did put all things under him.

28 And[j] when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

29 Else what shall they do which are [k]baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 And[l] why stand we in jeopardy every hour?

31 I protest [m]by your[1] rejoicing[2] which I have in Christ Jesus our Lord, [o]I die daily.

32 If after[3] the manner of men[4] I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? [p]Let us eat and drink, for to-morrow we die.

33 Be[q] not deceived: [r]evil communications corrupt good manners.

34 Awake[s] to righteousness,[5] and sin not;[6] for some have not the knowledge of God: [t]I speak *this* to your shame.

35 But some *man* will say, [u]How are the dead raised up? and with what body do they come?

36 *Thou*[v] fool! that which thou sowest is not quickened, except it die:

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[8] See note on Ac. 26.23.—*C.*

[c] c Co.4.14. Ep 5.27. Jn.17.2. Mat.11.27. 28. 28. Jn.3.35;13. He.2. 8. Ps. 45 6. Da.7.14,27. Is.9.7.1 Ti.6.15.

[9] *The kingdom* is not his essential royalty as 'God over all blessed for ever' (Ro. 9.5), nor his mediatorial headship over the church, which is indissoluble (Da.7.13, 14) and eternal (Re. 22.1–5); but it is that kingdom of 'children' (Ge 2 13) which he has been successively saving through faith since the foundation of the world, and which, 'when he shall have completed the number of all who will believe' (Jn. 6. 37), 'then cometh the end' of the Christian dispensation.—*C.*

[g] Ps. 2. 6–10; 45.3–6; 110. 1. Ep. 1. 22. Ac.2. 34. He.10.13;1.13.

[h] Ho.13.14.2Ti.1.10. Is.25.8. Lu. 20.36. Re. 20.14;21.4. He.2.14.

[i] Ps.8.6,7;110.2. Mat. 11. 27; 28.18. Ep. 1. 22. Phi.2.9–11. He.1.13; 2. 8;10.13.1 Pe.3.22.

[j] Phi. 3. 21. Mat. 13. 41.43.ch.3.23;11.3. Ep. 1.10. Is.49.3. Jn.14.28.

[k] ver.32. Mat.20.22. Lu.12.50,or Ro.6.3–5.

[l] Ro. 8. 36. 2 Co. 11. 26. Ga. 5. 11, 13.

[m] 1 Th.2.19. 2 Co. 1. 12?2.14. Phi.3.3.

[1] Some read *our*.

[2] *Your rejoicing*—that is, the rejoicing which I have over your conversion and salvation.—*C.*

[o] Ro.8.36. Ac.20.23. ch.4.9–13. 2 Co.4.8–12; 1. 8, 9; 11. 23–27. Ga. 6. 17. Col 1. 24. 1 Th.2.2. Ac.19.30,31.2 Ti.3.11.

[3] Or, to speak *after*.

[4] *Manner of men.* The barbarous custom of the age and people.—*C.*

[p] Is.22.13;56.12. Ec. 2.24;11.9.

[q] ch.6.9. Ga.6.7.

[r] Ps. 1. 1. Pr.9.6; 13. 20. Ga.5.9;1.6. ch.5.6,2 Ti.2.17.

[s] Ro.13.11. Ep.5.14. Mat.22.29. Ho.4.6.

[5] *Awake to righteousness.* Rather, 'righteously, piously.'—*C.*

[6] *Sin not*—especially in eating, drinking, and other sensual indulgences. See ver.32.—*C.*

[t] ch.6.5. He.5.11,12.

[u] Jn. 3. 4. Eze. 37.3. Mat.22.29.

[v] Lu. 24. 25. Jn. 12. 24.

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[x] ch. 3.7. Ge.1.11,12. Ps. 104.14.

[y] Ge.1.16–26.

[z] Ps.19.4.5.

[7] In the interpretation of this passage it is necessary to keep in view the subject which Paul is discussing—it is the nature of the resurrection body as compared with the present mortal body. Though both are material, they are not necessarily the same. He illustrates this by the fact that there are various kinds of flesh, and that in nature there are great diversities of appearance and constituent elements in different bodies. From this observed fact he concludes that the resurrection body may be essentially different from the present body. It will be observed that there is not in this passage the slightest reference to different degrees of glory among the saints in heaven. —*P.*

[a] Da. 12. 3. Mat. 13. 43. Col.3.3,4. Phi.3.20, 21, Lu.20.36.

[8] *It is sown*—that is, the flesh. See ver. 39.—*C.*

[b] Lu.24.31. Jn.20.19, 26.

[9] Of the nature of 'a spiritual body' no man can speak certainly, except that it will be 'fashioned like unto Christ's glorious body' (Phi. 3.21), and that probably it means a body rendered as obedient to spiritual laws as now it is obedient to mechanical laws. The Lord knoweth! And blessed are all who wait and watch for his appearing!—*C.*

[c] Ge. 2. 7. Ro. 5. 12–14. Ac.3.15. 2 Co.3.17. Jn.5.21; 6.33–57; 10.10, 28; 14.6; 11.25. Ro.8.10, 11. 2 Co.4.10.

[d] Ge. 2. 7; 3.19, with Jn.3.13,31. Ep.4.9.

[1] *The Lord from heaven* does not signify that our Lord in his human nature came down from heaven, but that his body was miraculously produced by the power of the Holy Spirit.—*Note*, For the meaning of the phrase 'from heaven,' see Mat.21.25.—*C.*

[e] Jn. 3. 6. ver. 21,22. Ge. 5. 3. Ro. 5. 12–21. Phi.3.21.1 Jn.3.2. Mat. 13. 43. Ro.8.29. 2 Co.3. 18;4.10,11.

[f] ch.11.12.

[g] Mat.16.17. Jn.1.13. ch.6.13.2 Co.5.1. Ga.1. 16. Jn 3.3,5,6.

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain:*

38 But[x] God giveth it a body as it hath pleased him, and to every seed his own body.

39 All[y] flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds.

40 *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

41 *There*[z] *is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.[7]

42 So[a] also *is* the resurrection of the dead. It is sown[8] in corruption; it is raised in incorruption:

43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a [b]spiritual body.[9]

45 And so it is written, [c]The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.

46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The[d] first man *is* of the earth, earthy: the second man *is* the Lord from heaven.[1]

48 As[e] *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50 Now [g]this I say, brethren, that [h]flesh and

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excellent and glorious. 47. For the first Adam was formed out of the dust, and was of an earthly constitution; whereas the second Adam is the eternal Son of God, who, descending from heaven, assumed our nature, into a union with his person, and who will at the last day descend from heaven to raise the dead bodies of his saints, and receive them to himself. 48. They who descend from the earthly Adam derive from him an earthly, animal, and mortal body, such as he had in his fallen state: and they who are spiritually begotten by Christ, born from above, and formed with heavenly dispositions for heavenly enjoyments, shall derive a spiritual, heavenly, and immortal body from him, such as he has in his exalted state. 49. And as we believers bear the debased image of our first father and covenant head in the earthly, animal, sickly, and mortal state of our bodies, and in their putrefaction and corruption in the grave; so, by virtue derived from Christ our new-covenant Head, our bodies, at the resurrection, shall be conformed to his immortality, strength, glory, and honour, that we may for ever bear his image in our whole person. 50. And indeed this great alteration of our bodies is absolutely necessary, as in their present gross, animal, sluggish, and corruptible nature, they could neither share the visions and pleasures, nor join in the services of the heavenly state, where God is ALL and IN ALL. 51–54. And, to inform you of a thing never before plainly revealed, the bodies of all believers shall not die or rest in graves, but some shall undergo a surprising and glorious change, equivalent to dying and rising again. For in that moment in which Christ shall awfully and efficaciously call up the dead bodies from their graves, the living ones shall be changed from corruptible and mortal to incorruptible and immortal, answerably to the everlasting glories given through faith.—And when our bodies shall be thus glorified and immortalized, death, that formidable tyrant, who had so long conquered and reigned over the believers' outward man, shall, with respect to every one of them, be finally conquered and totally abolished. 55. In the view of these things all real Christians may now by faith triumph over death and the grave, as things which can do them no real hurt, and which shall be obliged, by Jesus Christ, to restore them back with inexpressible advantage. 56. It is the unremoved guilt, power, and pollution of sin which renders death either hurtful or painful; and it is the holy law of God, which, by condemning to death, spiritual as well as temporal and eternal, in a mysterious but awful manner, founds and fortifies the reigning, enslaving, and destructive power of sin. 57. But thanks be to God, who, through the merits and power of Jesus Christ as our loving Head, gives us deliverance from the guilt, power, and pollution of sin, and a complete victory over death and the grave, and every other opposer.—58. In the views then of all that has been taught you concerning the death and resurrection of Christ, and our glorious resurrection to eternal life through him, let me beseech you, as beloved of God, and dear to my soul, to excite, animate, and encourage yourselves to a firm and constant steadfastness in the faith, hope, and holy profession of the gospel, and to be invariably increasing and abounding in every good work towards God or men,—fully persuaded that your almighty, gracious, and faithful God will, through Christ, assist you in your obedience and suffering, and freely reward you with endless life and glory.

Ver. 5. The apostles, after the fall of Judas, are distinctly called 'the eleven,' Mat. 28. 16: Mar. 16. 14; Lu. 24. 9, 33; Ac. 1. 26; 2. 14. Guyse and others suppose that, 'the twelve' having been the original name of the apostles taken collectively, they still retained it when their number was reduced to eleven, as a centurion, ruler of a hundred, would still retain his title were his company reduced to a few, or altogether cut off: and this mode of speech is certainly common in history. But this supposition is not necessary; for Matthias, who was subsequently numbered with 'the eleven,' may have been actually present with them when our Lord appeared. This view is rendered highly probable, if not certain, by Lu. 24. 9, 33. *C.*

Ver. 22. All men are in Adam as branches are in a tree; and as the root died, so must all the branches: and as many as are in Christ—being born of the Spirit,—because he lives they shall live also. This does not preclude or gainsay the resurrection of the wicked, which is elsewhere most plainly revealed, Da. 12. 2; Jn. 5. 28, 29. But the apostle here speaks merely of the resurrection of 'all' that are 'in Christ,' a distinction which our Lord was also accustomed to make. See Jn. 6. 40, 44. *C.*

Ver. 28. The difficulty in this passage will be removed by considering that, so long as men are sinners, 'Christ is all and in all,' Col. 3. 11. But when sinners shall have been converted and delivered to the Father 'as dear children,' then shall Christ cease to be 'all in all;' and God, that is, Father, Son, and Holy Spirit, to whom the name of 'God' is alike common, will be 'all in all.' *C.*

Ver. 32. *Fought with beasts*, might figuratively signify contests with men as unreasonable and savage as beasts. But, in that case, why particularize Ephesus, seeing he had met with such cruel men in many other places? See Ac. xix.; 2 Co. 1. 9, 10. It is much more likely that the apostle had been literally condemned to fight for his life with beasts in the amphitheatre—a

blood[2] cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I show you a mystery: [g]We shall not all sleep,[3] but we shall all be changed,

52 In[j] a moment, in the twinkling of an eye, at the [h]last trump:[4] for the trumpet shall sound, and[l] the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, [n]Death is swallowed up in victory.

55 O death, where *is* thy sting? O grave,[5] where *is* thy victory?

56 The[o] sting of death *is* sin; [p]and the strength of sin[6] *is* the law.

57 But[q] thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

A.M. cir. 4003.
A.D. cir. 59.

2 *Flesh and blood*—such as is common to men, and liable to death and corruption.—*C.*

i 1 Th. 4. 14–17. Re. 14. 13.

3 *We* (believers, all true Christian generations inclusive) *shall not all sleep*—we shall not all die but as many as are found alive at the coming of the Lord (1 Th. 4. 15) shall, in common with the blessed dead who have died in the Lord, *all be changed* into the likeness of Christ's glorious body.—*C.*

j 2 Pe. 3. 10.

k Mat. 24. 31. Zec. 9. 14. 1 Th. 4. 16. Jn. 5. 25, 29. Ps. 50. 4.

4 *The last trump* is, most probably, an allusion to Re. 11. 15, where the seventh trumpet is the last.—*C.*

l See ver. 42 44, 50. 2 Co. 5. 2, 4. Phi 3. 21. 1 Jn. 3. 2.

m Is. 25. 8. Ho. 13. 14. He. 2. 14. Re. 20. 14.

5 Or, *hell.*

o Ro. 6. 23. Pr. 14. 32. Jn. 8. 21. Ps. 9. 17. Is. 3. 11.

p Ro. 4. 15; 5. 13, 20; 7. 5, 9, 13, with 7. 4; 6. 14; 8. 2.

q Ro. 7. 25. Ga. 3. 13; 4. 4. Tit. 2. 14. Ro. 8. 11, 37. 1 Jn. 5. 4, 5, 11, 12.

The strength of sin (whereby it has power to arrest the sinner) *is the law,*

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A.D. cir. 59.

which first declares the duty, then proves the guilt, and finally pronounces the curse.—*C.*

r 2 Pe. 3. 11–14. 1 Jn. 2. 11–14. Lu. 1. 74, 75. 2 Co. 7. 1. Col. 1. 23.

s 2 Ch. 15. 7. Ps. 19. 11. Is. 2. 10. Ga. 6. 9. He. 6. 10. Re. 22. 12, 14.

CHAP. XVI.

a Ac. 11. 28, 29; 24. 17. Ro. 15. 13; 15. 25, 26. ver. 3. 2 Co. viii. ix. 1 Jn. 3. 17. Ga. 2. 10. Ac. 16. 6.

b 1 Ti. 24. 1. Jn. 20. 19, 26. Ac. 20. 7. Re. 1. 10. Pr. 3. 27, 28. 1 Jn. 3. 17.

1 'Let every one of you lay by him in store,' may be rendered, 'Let each of you lay somewhat by itself in the treasury.' The apostle's meaning is, that every first day of the week, when they met for worship, each of them was to separate something from the gains of the preceding week, and put it into the collection-box or treasury for the poor.—*J.*

c 2 Co. 8. 11; 9. 1–5.

d ch. 4. 19; 11. 34. with 2 Co. 8. 10, 19. Ga. 2. 10.

2 Gr. *gift.*

e Ac. 11. 29; 24. 17. Ro. 15. 25, 26.

f Ac. 24. 17. Ro. 15. 25. Ac. 20. 4.

h Ac. 19. 21. 2 Co. 1. 15, 16.

58 Therefore,[r] my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know [s]that your labour is not in vain in the Lord.

CHAPTER XVI.

1 *He exhorteth them to relieve the want of the brethren at Jerusalem.* 10 *Commendeth Timothy:* 13 *and after friendly admonitions,* 16 *shutteth up his epistle with divers salutations.*

NOW concerning[a] the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon[b] the first *day* of the week let every one of you lay by him in store,[1] as *God* hath prospered him, [c]that there be no gatherings when I come.

3 And [d]when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your [2]liberality [e]unto Jerusalem.

4 And[f] if it be meet that I go also, they shall go with me.

5 Now I will come unto you, when [h]I shall pass through Macedonia: for I do pass through Macedonia.

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custom very common during the prevalence of the heathen empire of Rome. *C.*

Ver. 36. *Except it die,* has been alleged as an error in the physiology of plants, inasmuch as the seed that grows does not die. Now, in one sense, this is true—in another, incorrect: for as it is correct to say that a man dies, while yet his body only dies, and the spirit returns to God; so the visible body of the seed perishes, while the invisible germ survives. *C.*

REFLECTIONS.—How fully confirmed, and infinitely important and delightful, are the doctrines of Jesus' atoning death and glorious resurrection, and of our resurrection to eternal life through him! The Scriptures of the Old Testament and the witnesses of the New join to attest them.—God's grace can make a most wonderful change on the most perverse transgressors. And many sorrows do they escape who are the earliest partakers of it. All true ministers harmoniously determine to know and preach nothing but Christ, and him crucified and glorified. And wonderful are the methods of God's grace; that, as by a sinning man came death, so by a dying and rising God-man came the happy resurrection of the dead! It is highly absurd to deny these fundamental principles of our Christian religion; for if these be false, all apostles are downright deceivers; Jesus' death, and all our faith and hope, and all our services and sufferings, are in vain; yea, all morality and religion are an unavailing farce. But certain is his glory and high exaltation; and no less certain our resurrection and future glory together with him. Wonderful are the works of God in creation and providence, and much more in redemption, of which the former are but emblems. And marvellous is the change that shall be made on our bodies to qualify them for their heavenly glories. With what joy may we even now, through Christ, triumph over death and the grave! And the believing views of our future, our eternal glories, should animate our hearts to unremitting activity in Christ's service.

CHAPTER XVI. Ver. 1. As to the charitable collection desired of you for the Christians in Judea, who, through persecution and the public calamities of their nation, have been reduced to great poverty, I give you the same directions which I gave to the Christian brethren of Galatia, whose ready compliance therewith will, I hope, excite you to benevolence, who are much their superiors in temporal wealth, as well as in spiritual gifts. 2. Upon every first day of the week, when you, as other Christians, assemble for public worship in commemoration of our Saviour's resurrection, let every one of you, according to his income, or the success of his business, lay by him a certain proportion, and put it into the common stock for the poor, that when I come to visit you, and receive it, everything may be ready. 3. And whomsoever of your brethren ye think most proper, prudent, compassionate, and faithful, I will readily concur at their being appointed to carry it to our brethren in Judea: 4. And if it be thought of any advantage to that benevolent and pious design for me to accompany them, I shall readily grant them all the assistance and encouragement I am capable of. 5. Now, if the Lord will, I am determined to visit you whenever I have finished this tour through Macedonia, which I intend to begin as soon as I can have finished my present work at Ephesus. 6. And I hope that, after I have continued among you a considerable time, for our mutual edification and comfort, some of you will kindly and respectfully accompany me to some other place. 7. For such is my ardent affection towards you, and concern for your welfare, that I cannot think of paying you only a transient visit, but wish and expect, through the loving care of the Lord, to continue some time to assist you in your spiritual affairs. 8. But I find it needful for me to stay here at Ephesus till I shall have but just enough time to go up to Jerusalem at the feast of Pentecost, which I purpose to attend, that I may make known what I have preached, and with what success, to the multitudes of Jews and proselytes who assemble there on such occasions. 9. For here at Ephesus the Lord has given me a great opportunity of boldly and successfully preaching the gospel; and I am called to make a resolute stand against the subtle and furious enemies of my person and ministrations. 10. Meanwhile, if Timothy, my dearly beloved and faithful fellow-labourer, whom I have sent to you, arrive safe, see that ye receive him and treat him in a friendly, peaceable, and orderly manner, and let him not be discouraged or insulted by any of your factious preachers; for he comes to you upon the same important business, and with the same temper and sincere affection for you, as I wish to come. 11. Let none of you think or behave disrespectfully towards him, or slight what he delivers to you in the name and authority of Jesus Christ, because of his youth or bodily infirmities, but use him kindly: and when he returns to me, which I long for, I expect that you will furnish him for his journey, and some of you attend him for his protection. 12. I entreated our dear and eloquent brother Apollos, whom some of you admire, to come to you with the bearers of this letter, in hopes of his exerting himself to extinguish your party divisions; but being afraid that his presence might rather encourage the party which is zealous for him, or be interpreted as an attempt to ingratiate himself, he absolutely refused to come just now, but intends to see you whenever it may appear more seasonable. 13. And to conclude my directions at this time, I beseech you to keep a watchful eye upon all those that would, either by craft or terror, seduce you from the truth or holiness of the gospel: watch over your own deceitful and inconstant spirits; watch unto prayer and every other duty; stand fast in the knowledge, faith, love, profession, and practice of the important truths which have been preached unto you, living by faith on them, and appearing zealous in their defence. Notwithstanding all opposition or danger, prudently, boldly, and resolutely cleave to the truths and ways of the Lord, resisting sin, and every temptation thereto, and performing duty like men ripened in judgment, strong in grace, and firmly established in Christ. 14. And see that whatever ye do in the maintenance or practice of the truths of Christ, be done with meekness and love, for promoting the peace, holiness, and edification of others, as well as your own. 15. And I earnestly beg that you will show a particular respect to the family of Stephanas, which were the first converts to Christ in your country, and a pledge and earnest of the great multitudes which have since been converted, and which have all along behaved themselves as the sincere disciples and faithful servants of the Lord Jesus, and have, in an orderly manner, devoted themselves to assist and supply his ministers or poor members. 16. Instead of being carried away by new upstarts, take your direction or pattern in a respectful manner from such as have already signalized themselves in faithfulness to Christ and his church, or in the laborious spread of the gospel. 17, 18. I am extremely glad that ye sent me your letter by such prudent and worthy brethren, who gave me a more clear and comfortable account of your church affairs than your letter did, and who, to your honour, by their Christian behaviour, as well as by their candid and charitable representations, exceedingly quieted and refreshed my spirit. I hope that ye will show to such valuable, faithful, and affectionate brethren the highest regard. 19–21. The Christians here, in Lesser Asia, particularly Aquila and Priscilla, and their pious family, along with me, send you their Christian good wishes of all temporal or spiritual prosperity: and see that ye, in every pure, tender, and affectionate manner, express your regard one to another. 22. Meanwhile remember, that if ye, or any of your new preachers, persist in enmity to the person, offices, grace, doctrine, and commands of our dear Lord and Saviour Jesus Christ, or obstinately apostatize from your profession of faith in and love to him, ye not only deserve to be esteemed as execrable and abominable by the church, and cast out from their fellowship, but shall be monuments of God's distinguished and just displeasure, both here and hereafter. 23. But to prevent this, may the free favour of Jesus Christ, our common Lord and Saviour, be extended to and continually abide with you, in all its abundant manifestations and blessed fruits, for your present establishment and edification in faith, comfort, and holiness, and for your eternal salvation! 24. And notwithstanding my severity in reproving you, which indeed ought rather to be considered as a kindness, my best wishes, and most ardent affection, attend you all in Christ, and for his sake, and on account of your relation to him and the privileges ye have received from him.

REFLECTIONS.—Charitable relief of our poor brethren is a duty of great importance: and ministers ought

6 And it may be that I will abide, yea, and winter with you, that ye may [t]bring me on my journey whithersoever I go.

7 For I will not see you now by the way; but[u] I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus until [x]Pentecost.

9 For [y]a great door and effectual is opened unto me, and *there are* many adversaries.

10 Now [z]if Timotheus come, see that he may be with you without fear:[3] for he worketh the work of the Lord, as I also *do*.

11 Let[a] no man therefore despise[4] him: but conduct[b] him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching [c]*our* brother Apollos, I greatly desired him to come unto you with the brethren: but[d] his will was not at all to come at this time; but he will come when he shall have convenient time.

13 Watch[e] ye, stand fast in the faith, quit you like men, be strong.

14 Let[f] all your things be done with charity.

15 I beseech you, brethren, (ye know the house of Stephanas, that [g]it is the first-fruits of Achaia, and *that* they have addicted themselves to [h]the ministry of the saints,)

16 That[i] ye submit yourselves[5] unto such, and to every one that helpeth with *us*, and laboureth.

17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: [j]for that which was lacking on your part[6] they have supplied.

18 For [k]they have refreshed my spirit and yours: therefore [l]acknowledge ye them that are such.

19 The[m] churches of Asia salute you. [n]Aquila and Priscilla salute you much in the Lord, with [o]the church that is in their house.

20 All[p] the brethren greet you. [q]Greet ye one another with an holy kiss.

21 The salutation of *me* Paul [r]with mine own hand.[7]

22 If[s] any man love not the Lord Jesus Christ, let him be [8]Anathema, [t]Maran-atha.[9]

23 The[u] grace of our Lord Jesus Christ *be* with you.

24 My[v] love *be* with you all in Christ Jesus. Amen.

¶ The first *epistle* to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

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t Ac.15.3;20.38;21.5. Ro.15.24.2 Co.1.15,23.
u ch.4.19; 11.34. Je.10.23. Ac.18.21. Ro.1.10. Ja.4.15.
x Ac.2.1. Le.23.15-21. Nu.28.26. Ex.23.16.
y 2 Co.2.12. Col.4.3. Re.3.7,8. Ac.14.27; 19.8-23. ch.15.32.2 Co.1.8. Phi.3.18.
z ch.4.17. [illegible]16,21. Phi.2.19-23. 1 Th.3.2.
3 Give him such countenance as may encourage and inspirit him in the fearless discharge of his ministerial duty.—*C.*
a Tit.2.15. 1 Ti.4.12.
4 Timothy was liable to be 'despised' as a teacher on account of his youth, 1 Ti.4.12.—*C.*
b 3 Jn.6.
c Ac.18.24; 19.1. ch.1.12;3.5. Tit.3.13.
d Ec.3.11. ch.6.12;10.23;14.26,40.
e Mat.24.42; 25.13; 26.41. 1 Pe.5.8. Re.16.15; 3.2. 1 Th.5.6; 3.8.2 Th.2.15. Ac.20.31. ch.1.8; 11.2; 14.20; 15.1,58. 2 Co.1.24. Ga.5.1. Ep.6.10,14. Phi.1.27; 4.1, 13. Col.1.10,11; 4.2. 1 2 Ti.2.1.
f ch.8.1; 12.31; 14.1; 13.4-7, 13. 1 Pe.4.8. Ga.5.6. 1 Ti.1.5. Ro.13.8-10. Mat.22.37-39.
g ch.1.16. Ro.16.5. Re.14.4.

* Paul generally employed an amanuensis, apparently because of some defect of sight. It may be that his eyes were permanently injured by the vision of glory at the time of his conversion. It was customary for him to add to his epistles a final greeting, and some brief but weighty admonition, with his own hand.—*P.*

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h Ac.6.3,5. Ro.15.31.2 Co.8.4;9.1.
i Phi 2.29. 1 Th.5.12. 1 Ti.5.17. He.13.17. ch.4.8,12;9.7.
5 *Submit yourselves* to their counsel, and aid them in their plans of benevolence.—*C.*
j 2 Co.11.9. Phi.2.30. Col.4.18. Philе.13.
6 It seems to refer to things omitted in the letter which Paul had received from the church; and especially some circumstances of hopeful encouragement, which, in the midst of all their divisions and heresies, their messengers had been able to supply. See ver.18.—*C.*
k Ro.12.5.32.2 Ti.1.16. Pr.25.13.2 Co.7.6,13.
l 1 Th.5.12.
m Re. 1. 4. 11, with Ac.16.6;19 10.
n Ac.18.2,18,26. Ro.16.3.2 Ti.4.19.
o Ro.12.5.15,23. Col.4.15. Philе.2.
p He.13.1.1 Pe.2.17.
q Ro.16.16. 2 Co.13.12.1 Th.5.26.1 Pe.5.14.
r Ro. 16. 22. Col. 4.18. 2 Th.3.17,18. Ga.6.11.
7 See note * in first column.
s Ga.1.8,9;6.14. 1 Jn.4.8-10,19. He. 10. 26-29.4-8.
8 See note on ch.12.3.—*C.*
t Jude 14,15.
9 *Maran-atha* is a Syro-Chaldaic word, signifying 'the Lord cometh,' that is, to judgment. See Ps.98.9.—*C.*
u Ro.16.20,24. 2 Co.13.14. Ga.6.18. Ep.6.23,24. Phi.4.23. Col.4.18. 1 Th.5.28. 2 Th.3.18. He.13.25. 1 Pe.5.14. Re.1.4,5;22.21.
v ch.4.15. 2 Co.12.15. Phi.1.8. 1 Th.2.8.

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to encourage and promote it, and see that the liberality of churches under their care be duly applied. And in proportion as God succeeds our temporal affairs, we should join in it, and even beforehand provide for it; yea, all ought cordially, and from love to Christ, to vie with one another in it according to their ability. And as a part of worship, collections for the poor should attend our public devotions.—Ministers ought to go or stay wherever Christ in his providence calls them; and to rejoice in great opportunities of preaching the gospel, whatever opposition from adversaries attend them. Devoid of jealousy or envy, highly should they honour one another, and readily receive such as appear faithful and heartily devoted to the service of Christ. Inexpressible need have real Christians to be always watchful and steadfast in the faith, profession, and practice of the gospel. And it is delightful when in all their conduct they appear closely united in cordial affection one to another, and when the gracious influences of Christ qualify them for every necessary duty. But, alas, dreadful is the end which awaits those who, under the gospel dispensation, continue enemies to our gracious Redeemer! And most terrible to such is his blessed coming.

CONCLUDING REMARKS ON THE FIRST EPISTLE TO THE CORINTHIANS.

It is impossible to read the foregoing epistle without remarking how early self-will and heathenish customs began to deform the Christian ritual, and error to infect the apostolic creed.

The invasion of the ritual may be seen most remarkably in the case of the Lord's supper, ch. 11. 17; in which case a heathenish custom had expelled the holy ordinance of the Lord, and obliterated the instructions of Paul as to its origin, order, and intention. The Corinthians, like some other Greek cities, had been accustomed, during their heathen state, to celebrate frequent public festivals; to which every family brought their own provisions, and in which the will or taste of individuals was the only check upon indulgence. At these feasts, it would appear, the poorer citizens were originally provided for by the rich. But, as luxury soon begets selfishness, and selfishness soon extinguishes charity, it also appears that while the custom of feasting was continued, the provision for the poor began to be neglected. Accordingly, it is recorded of Socrates, that when, at a public feast at Athens, he saw the rich citizens feasting, and the poor neglected, he distributed among them all the provisions he had brought for himself and his friends, and reproved his fellow-citizens for their inhospitality. The custom of the Corinthians seems to have been exactly similar; and to the same level they appear to have reduced the Lord's supper:—"Every one took before others (not the Lord's, but) his own supper: and one was hungry, another was drunken." To this downward tendency there is no competent restraint beyond a strict adherence to apostolic example and simplicity. The moment human will and national or local customs are permitted, in the smallest degree, to encroach upon and model Christian ordinances, that moment a principle is admitted that, while it pretends merely to accommodate itself to prejudice, and render Christianity more acceptable, must, in the end, overwhelm it in superstitious rites or heathen principles and practices.

The infection of the apostolic creed may be seen in the fifteenth chapter: whence it appears that the plainest and most palpable of all Christian doctrines, the resurrection of Jesus Christ and the final resurrection of his saints, was cast aside by the authority of a vain philosophy. And yet few things can appear more unlikely than that any doubt should arise concerning this doctrine. Nothing could be more conclusively attested as a fact—nothing could appear more necessary as an evidence of life and immortality—nothing more analogous to the annual resurrections (as they may justly be called) which an observant philosophy must have witnessed through so many departments of nature. Yet some among the Corinthians utterly denied the resurrection of the dead—a heresy the existence of which would be scarcely credible were it not attested upon apostolic authority. Its origin, however, is easily accounted for.—Some of the systems of heathen philosophy had pronounced material substance to be essentially evil, and incapable, by any process, of being rendered good; and relying upon this dogma of philosophy, they rejected the authority of the Word of God, which foretold the resurrection of Christ, and the testimony of apostles, who had witnessed it. This fact stands forth as a beacon light to all who study the Scriptures. How near was the Corinthian church to making total shipwreck of the faith! And why? The admission of one single unsupported dogma in opposition to a fact implies such a surrender of sound judgment as breaks down the walls of truth, and opens the way for the introduction of any and every error. Christianity lays its foundations in facts, not in dogmas. These facts can never be historically gainsayed or rationally disproved—upon these facts, as precious stones, it builds its temple of doctrine; and rejects 'the wood, hay, and stubble' of a fanciful and arbitrary philosophy. Not that philosophy is to be underrated, despised, or rejected. On the contrary, philosophy rightly defined is, in all its departments, the handmaid of Christianity. But philosophy, the love of wisdom, is not the love of one department of knowledge, but of all departments; it does not seek its lights from one source of evidence and truth, but from all sources; above all, it does not set up human dogmas in opposition to divinely-attested facts; and, in depths which it cannot fathom, and in heights to which it cannot soar, it thankfully acknowledges the aid of that 'wisdom which cometh down from above,' which has God for its author and salvation for its end. *C.*

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE

CORINTHIANS.

Informed by Titus, ch. ii. vii., of the good effects of his former epistle upon the generality of the Corinthians, Paul, about a year after, wrote them this second letter, probably from Philippi, after his return from Troas in Lesser Asia, and while Timothy was with him, ch. 9. 2; 1. 1; 2. 12, 13; with Ac. 19. 22; 20. 1–4.—After a preface, he apologizes for delaying his visit, and recommends the restoration of the penitent incestuous person to church-fellowship, ch. i. ii.:—boldly exhibits his apostolic character, labours, success, sufferings, and encouragements, for the confutation of their false teachers, ch. iii.–vi.: and shows himself every way superior to those proud calumniators, ch. x.–xiii. 4: inculcates practical holiness, evangelical repentance, cheerful collection for the poor, self-examination, and other necessary duties, ch. vii.–ix. xiii.

[References appear in this epistle to the following parts of the Old Testament:—Ex. 16. 18; 28. 24; 29. 45; 34. 1, 28, 29, 35; Le. 26. 12; Is. 25. 7; 49. 8; Je. 31. 1–9. 33; Eze. 11. 19; 16. 18; 28. 24; 36. 26; 37. 26, 27. *C.*]

CHAPTER I.

3 The apostle encourageth them against troubles, by the comforts and deliverances which God had given him, as in all his afflictions, 8 so particularly in his late danger in Asia: 12 and calling both his own conscience and theirs to witness of his sincere manner of preaching the immutable truth of the gospel, 15 he excuseth his not coming to them, as proceeding not of lightness, but of his lenity towards them.

PAUL,[a] an apostle of Jesus Christ by the will of God, and [b]Timothy *our* brother, unto [c]the church of God which is at Corinth, with [d]all the saints which are in all Achaia:

2 Grace[e] *be* to you, and peace,[1] from God our Father, and *from* the Lord Jesus Christ.

3 Blessed[g] *be* God, even the Father of our Lord Jesus Christ, [h]the Father of mercies, and the God of all comfort;

4 Who[i] comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

5 For [j]as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6 And[k] whether we be afflicted, *it is* for your consolation and salvation, which is effectual[2] in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.

A.M. cir. 4064.
A.D. cir. 60.

CHAP. I.

a See 1 Co. 1. 1. Ro. 1. 1, 5. Ga. 1. 1, 15. Phi. 1. 1. 1 Th. 1. 1. 2 Th. 1. 2.

b Ac. 16. 1–3; 17. 14; 18. 5; 20. 4. He. 13. 23. 1 Co. 16. 10, 11. 2 Ti. 1. 2.

c Ac. xviii. 1 Co. i.–xvi.

d ch. 1. 2; 6. 11. Ep. 1. 1. Phi. 1. 1. Col. 1. 2. He. 3. 1.

e Ro. 1. 7. 1 Co. 1. 3. Ga. 1. 2. Ep. 1. 2. Phi. 1. 2. Col. 1. 2. 1 Th. 1. 1. 2 Th. 1. 2. 1 Pe. 1. 2. Jude 2. 1 Ti. 1. 2. 2 Ti. 1. 2.

1 Is it possible that 'grace and peace' should, as in this passage, be equally supplicated from the Father and the Son, unless the Son and the Father were one in co-equal Godhead? Dare any one pray for 'grace and peace' from JEHOVAH and *Moses*? or from JEHOVAH and an *angel*? No true Christian would dare to offer such a compossite petition. God alone can answer prayer, and to him alone may a Christian's prayer be addressed.—*C.*

g Ep. 1. 3. 1 Pe. 1. 3. ch. 11. 31. Ro. 15. 6. Col. 1. 15. He. 1. 3. Jn. 20. 17.

h Ex. 34. 6. Ps. 86. 5, 15. Mi. 7. 18.

i Ro. 15. 5. 2 Th. 2. 16, 17. 1 Pe. 5. 10. 2 Th. 3. 16.

j Ac. 9. 4. Col. 1. 24. ch. 4. 9, 10; 11. 3. Ps. 34. 19, 20; 94. 18, 19.

k ver. 4; ch. 4. 15, 17, 18. Ro. 8. 18, 28. 2 Ti. 2. 10–12; 1. 8.

2 Or, *is wrought.*

* *The gift*, not of apostleship—for that was not of man, nor by man—but the gift of deliverance and life, for which he professes himself indebted to the prayers of the churches.—*Note*, God alone is the giver of 'every good gift, and every perfect gift,' but the prayers of believers are the means by which his gifts are administered. Let believers thankfully observe each others' graces, and pray that they may be increased; let them tenderly mark each others' errors and defects, and pray that they may be corrected and remedied; and let them sympathetically consider each others' temptations, sufferings, and dangers; and pray for patience and deliverance to those that are tried.—*C.*

A.M. cir. 4064.
A.D. cir. 60.

l Ro. 5. 3, 4; 8. 17, 18. 2 Th. 2. 13; 3. 3. 2 Ti. 2. 12. He. 6. 9, 10.

m Ac. 19. 23, &c. 1 Co. 4. 9–11; 15. 32; 16. 9. ch. 4. 7–12, 16; 11. 23–27. 2 Ti. 3. 11. Ac. 2. 14. 19.

3 Most probably a series of persecutions, ending in the sentence of exposure to the wild beasts at Ephesus.—*C.*

4 Or, *answer.*

o ch. 4. 7. Je. 17. 5, 7. Ro. 4. 17–20.

p 2 Pe. 2. 9. Job 5. 17–23. Ps. 34. 19, 20. Is. 41. 10–16; 46. 3, 4. 1 Co. 15. 31, 32. ch. 11. 23. 1 Sa. 17. 37. 2 Ti. 4. 17.

q Ro. 15. 30. ch. 4. 15. Phi. 1. 19. Phile. 22. Is. 45. 11. Ja. 5. 16–18. Phi. 2. 6. 1 Pe. 5. 7. Ac. 12. 5.

5 See note * in first column.

r ver. 20. 2 Ki. 20. 3. Ac. 23. 1; 24. 16. Ga. 6. 4. 2 Ti. 1. 3. He. 13. 18. Ps. 32. 2. Jn. 1. 47. 1 Co. 2. 4, 13; 4. 4, 9. 15; 15. 10. ch. 2. 17; 4. 2; 7. 14; 11. 6.

7 And our hope of you *is* steadfast, [l]knowing that as ye are partakers of the sufferings, so *shall ye be* also of the consolation.

8 For we would not, brethren, have you ignorant [m]of our trouble which came to us in Asia,[3] that we were pressed out of measure, above strength, insomuch that we despaired even of life:

9 But we had the sentence[4] of death in ourselves, that [o]we should not trust in ourselves, but in God which raiseth the dead:

10 Who[p] delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver *us;*

11 Ye[q] also helping together by prayer for us, that for the gift[5] *bestowed* upon us by the means of many persons, thanks may be given by many on our behalf.

12 For[r] our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

13 For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;

CHAPTER I. Ver. 1, 2. I, Paul, whom Jesus Christ has immediately called to the high office of apostleship, according to the divinely gracious appointment of his Father; and Timothy, my beloved and faithful fellow-Christian and minister of the gospel—to all those at Corinth and the places adjacent that have accepted Christ and are regenerated and sanctified, and set apart to the holy services of Christ—wish the most abundant manifestations and fruits of God's full favour and mercy through Jesus Christ. 3. Magnified, adored, admired, loved, and praised for ever be that infinitely great and gracious JEHOVAH, who, from eternity, in an inconceivable manner, begat our Lord Jesus Christ; who constituted him our Mediator, and prepared for him his marvellous manhood; and who, in and through him, appears full of the most tender compassion, and is the author of all pardoning and relieving mercies, and bestower of all comfort, temporal, spiritual, or eternal: 4. Who, by his Word, Spirit, and providence, supports, assists, and comforts us ministers and Christians in all our painful and pressing troubles, outward or inward, particularly in such as we endure for adhering to his truths; and that not merely for our own benefit, but that we may be thereby experimentally taught, disposed, and qualified to sympathize with and administer suitable and seasonable encouragement and comfort to others in their afflictions, for animating their faith and hope to expect the like refreshment and deliverances. 5. For as we have been uncommonly troubled and persecuted for the sake of Christ, so, through union to and intimate fellowship with him, we have been proportionally filled with spiritual comforts to balance it. 6. And all these things are divinely intended and ordered for your unspeakable advantage. If we be pressed with troubles, it is that ye, beholding us enabled to bear them with Christian courage, patience, and joy, may be emboldened to persevere in your holy profession and practice unto complete salvation, and to undergo similar troubles on Christ's account. 7. And from what I have heard of my former epistle, I rest assured that, as God has made you willing to sympathize with and share in our sufferings for Christ, he will, in his rich grace and faithfulness, make you partners with us in our abundant comforts as your condition shall require it.—8. Passing over many other afflictions which we have met with, ye perhaps have heard that we were so terribly persecuted and cruelly abused for preaching the gospel in Lesser Asia, that we had scarcely any hopes of escaping with our life. 9. But God reduced us to this apparently desperate extremity that we might learn to live by faith on him, and have no dependence on our own wisdom or strength, or the favour or influence of friends, but only upon his life-giving, preserving, and restoring power, goodness, wisdom, and faithfulness, for our protection and deliverance. 10. And we firmly trust that this God who, by marvellous interpositions, did, and still does, preserve us in life amidst the greatest dangers, will continue to deliver us from doing evil ourselves, or being hurt by the wicked of others, and enable us to reach his heavenly kingdom: 11. And that, in answer to your prayers, as well as our own, such marvellous preservations and deliverances, procured by many prayers, and intended for the spiritual edification of multitudes, may issue in abundant thanksgivings of men to God. 12. For what

14 As also ye have acknowledged us in part, that[s] we are your rejoicing, even as ye also *are* ours in the day of the Lord Jesus.

15 And[t] in this confidence I was minded to come unto you before, that ye might have a second benefit;[6]

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on [u]my way toward Judea.

17 When[v] I therefore was thus minded, did I use lightness?[7] or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay?

18 But [w]*as* God *is* true, our word[8] toward you was not yea and nay.[9]

19 For the [y]Son of God, Jesus Christ, who was preached among you by us, *even* by me and[z] Silvanus and Timotheus, [a]was not yea and nay,[1] but in him was yea.

A.M. cir. 4004. A.D. cir. 60.

s ch.5.12.Phi.2.16;4. 1.1 Th.2.19,20.

t 1 Co.16. 5; 4 19; 11. 34.Ro.1.11;15.29.

6 Gr. *grace.*

u Ac.21.5.

v 1 Co.4.19;10.33; 11. 34.ch.10.2, with Ac.16. 6,7.Ga.2.2.

7 Was I guilty of any levity in forming, or fickleness in changing, my purpose?—*C.*

w ver.23.Ro.1.5;9.1. ch.11.31.Mat.5.37. Ja. 5.12.

8 Or, *preaching.*

9 *Our word toward you was not yea and nay* —was not a purpose and a change: a promise and a breach of promise: an assertion and a contradiction; but one simple meaning, one uniform truth.—*C.*

y Mar.1.1.Ro.1.4.

z Ac.15.40;16.17; 18. 5.

a Ex.3.14. Jn.8. 58. He.13.8.

1 *Was not yea and nay.* There was no contradiction in the doctrines of his humanity and Godhead —of justification by faith, and of sanctification by the Spirit.—*C.*

A.M. cir. 4064. A.D. cir. 60.

b Ro.15.8,9.Jn.14.6; 1. 14, 17. Ga.3. 17. Lu. 24.27,44. He.9.15–17.

c 2 Th. 2, 17. 1 Pe.5. 10. 1 Jn.2.20,27. Re. 3. 18,ch.3.5.

d Ro.8. 9, 14–16. ch. 5.5. Ep.1.13,14; 4.30. 2 Ti.2.19. Re.2.17.

2 *Earnest.* The original is a Hebrew word signifying a 'pledge' or 'surety' given in confirmation of a covenant.—*C.*

e 1 Ti.5.21. 2 Ti. 4.2. Ro.1.9; 9. 1. ch. 11. 31. Ga.1.20.

f 1 Co. 4. 21. ch.2.3; 12.20;13.2,10. 1 Th.2.5. 2 Ti.2.10.

3 I call God to witness that I have been restrained from coming to Corinth out of tenderness to those delinquents whom, I knew, I must deal with severely.—*C.*

h Mat.23.8–10.1 Co. 3.5. ch.4.5; 2.1–3. 1 Pe. 5.3. Ro.11.20. 1 Co.15. 1. 1 Pe.5.12.

CHAP. II.

a ch.1.23; 12. 20, 21; 13.2,10. 1 Co.4.21.

b 1 Co.4.15;9.1,2.ch. 1.14.

20 For [b]all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us.

21 Now he [c]which stablisheth us with you in Christ, and hath anointed us, *is* God;

22 Who[d] hath also sealed us, and given the earnest[2] of the Spirit in our hearts.

23 Moreover [e]I call God for a record upon my soul, [g]that, to spare you, I came not as yet unto Corinth.[3]

24 Not[h] for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

CHAPTER II.

1 *Having showed the reason why he came not to them,* 6 *he requireth them to forgive and to comfort that excommunicated person,* 10 *even as himself also, upon his true repentance, had forgiven him,* 12 *declaring withal why he departed from Troas to Macedonia,* 14 *and the happy success which God gave to his preaching in all places.*

BUT I determined this with myself, [a]that I would not come again to you in heaviness.

2 For [b]if I make you sorry, who is he then

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ever reproaches and troubles I and my faithful fellow-preachers of Christ have met with, we have in our own breasts the heart-ravishing and triumphant testimony of our consciences, in every reflection upon our principles, tempers, motives, views, and conduct, that with an ingenuous undisguised sincerity and singleness of heart, and with the most upright aims to promote the glory of God—not with any cunning artifices of carnal policy, or selfish or secular designs or motives, but by a governing principle of grace which God hath wrought in our hearts, and by the gracious directions and assistance which he, in tenderness, continually affords us—we have conducted ourselves in the whole of our ministerial and personal behaviour, and in a particular manner towards you. 13, 14. What I have now hinted is nothing more than ye have read in my former letter, and which I understand ye generally acknowledge to be true; and I hope that, by the grace of God, ye shall never have occasion to think otherwise; even as the better part of you have already, with great pleasure, honourably acknowledged me and my fellow-preachers to have been the instruments of your conversion and spiritual comfort: and we have rejoiced on account of the gifts and graces bestowed upon you, and expect to see you presented, as the seals of our ministry, before our Lord Jesus Christ in the last judgment.—15. And being satisfied of our having mutual comfort in one another, I truly intended to have made you a second visit before now, that, by my preaching and conversation, ye might be further refreshed and built up in Christ, and others converted to him. 16. I intended not indeed to visit you on my way to Macedonia, as then I could have merely seen you, but to continue with you some considerable time after my return from thence, and that some of you should help me forward in my way to Judea with the collection for the saints there. 17. In forming this design, which has not yet been accomplished, I did not, as your new preachers pretend, act inconsiderately or lightly, regardless of what I said or did; nor was it a compliment to flatter and deceive you; nor did I alter my resolution without sufficient ground, or as influenced by any carnal and secular considerations; nor did I, like a wicked man regardless of his word, affirm and deny the same things by turns. 18, 19. No; I dare appeal to the infinitely true and faithful JEHOVAH, that in my whole conduct I have acted consistently with truth and sincerity, and that the subject of my own and my brethren's ministrations are the stable and unchangeable truths of God; for with uniform evidence of certainty we preached Jesus Christ, the eternal Son of God, in his person, offices, and benefits, which are for ever invariably the same. 20. For in him, *the faithful and true Witness,* all the great and precious promises of the new kingdom given forth by the unchangeable God, and clearly exhibited under the New Testament dispensation, are infallibly and invariably the same—all established and put in force by his death, that they may be gloriously and completely fulfilled in their proper time and order to his people, to the praise and glory of God's truth, faithfulness, and grace, by our ministrations. 21, 22. And it is this great and unchangeable God who establishes and strengthens us, ministers and people, to abide in the truth through virtue of our union to Christ, and by his Spirit furnishes us with all necessary gifts and grace; who has also graciously distinguished, marked, and blest his followers; confirmed his promise to us, assured us of our interest in it, and imprinted his holy image upon us; and has given us his Spirit to dwell and shed abroad his love and influence in our hearts, as a pledge and earnest of our eternal inheritance.—23. And I dare appeal to him in the most solemn manner that I delayed my visit to you merely from tender affection to you, that I might come, not to exercise my power in censuring and reproving you, but in kind and meek encouragement and comfort. 24. Not that I or any other minister of Christ have any right to domineer over your faith by requiring you to believe or practise anything in religion which is not required by Jesus Christ, the only Head of the church; but we are authorized by God, and sincerely desire and endeavour, to promote your spiritual comfort, by recovering you from what would hinder it, and by establishing your faith in Christ, and the promises which are confirmed in him; for it is by such a divine faith, founded on God's own authority and faithfulness, that ye have stood, and may continue to stand, in your state of grace to eternal salvation.

Ver. 13. It is not improbable that some factious members, seeing that he had not come according to his purpose, 1 Co. 4. 19, had accused him of ambiguity—of writing one thing and meaning another; or of holding some private intercourse with one party which was withheld from the others. *C.*

Ver. 20. 'For how many soever be the promises of God, in him (Christ) is the yea, and in him the amen.'—*Yea,* the answer to the question, Is it so? *Amen,* the declaration that the answer is truth. *C.*

REFLECTIONS.—An unbounded source of mercies and blessings is a reconciled God in Christ. And delightful is it to have the God and Father of Christ ours also. Faithful ministers and Christians may expect to meet with great troubles on earth. But it is enough if God proportion their comfort to their tribulations, and make all to issue in the edification of his church. Yea, thus God often delightfully prepares his ministers, by their own trials and comforts, to comfort others. It is happy to see all our troubles and comforts wisely ordered by God, to draw us off from resting in creatures to a sole dependence on himself; and to be enabled so to live amidst reproaches and persecutions as our consciences cannot but attest our uprightness and holiness.—Joint fervent prayers bring down remarkable blessings upon ministers and others. And if God answer our prayers in remarkable benefits to many, abundant thanks should be rendered to him for his kindness. Happy is it when ministers earnestly pray, faithfully preach, and prudently vindicate their own character, in order to promote the remarkable edification of the church. And wonderful is the blessed provision which God hath made in promises and spiritual influences for the instruction, comfort, establishment, and eternal salvation of all people.

CHAPTER II. Ver. 1. From a tender and affectionate regard to you I chose rather to delay my promised visit, that your having rectified your disorders before I came might render it more welcome to you and agreeable to myself. 2. For if by sharp reproofs and censures I had grieved any of you, nothing but the deep repentance and remarkable reformation of those very persons could have turned my sorrows into joy. 3. And for this reason I did, and do now again, write to you, that all your disorders may be rectified before I come, that I may not have my mind burdened with grief by you, whose steadfastness in the faith, holiness, and order of the gospel, should be a comfort to me; and I hope that everything relative to the glory of Christ and the good of his church will be your joy as well as mine. 4. For it was in great distress of spirit, on account of their deplorable and dangerous condition, that I directed you to excommunicate the incestuous person, or other manifest apostates from Christ. And I mention it now, not to awaken and renew your grief, but to manifest my deep concern for you and other Christians, and for the repentance and salvation of the most notorious delinquents. 5. But if the incestuous person, or others notoriously scandalous, have, by their drawing upon themselves that awful censure, given uneasiness to me, or to such of you as are conscientiously concerned for the glory of God or good of their soul (for I did not intend in my former epistle to charge you all as connivers at his criminal conduct); 6, 7. Yet now, when the censure passed upon him by your church-rulers, according to my direction, has been blessed by God to render him deeply penitent, ye ought to regard him as pardoned by God, and to encourage, comfort, and restore him to your church-fellowship, and behave towards him in the most compassionate manner, lest, through the overwhelming distress of his mind, he sink into utter despair. 8. I did not more earnestly charge you to censure him when he was persisting in his wickedness than I now beseech you to restore him to your religious fellowship, and behave towards him as a brother, that he may plainly see that your censure of him proceeded from your earnest care to promote his spiritual advantage. 9. And by your restoring as well as excommunicating him you will give full proof of your submission to my apostolic authority, which indeed was a part of my end in writing to you. 10. And to encourage you to this restoration of him to church-fellowship, I, who concurred in his excommunication, hereby declare myself satisfied with his repentance; and to testify my concern for his and your order, peace, and comfort, I do, in the name and as in the presence of Jesus Christ, declare him forgiven by God, and fit to be restored to the communion of the church. 11. And I am the more concerned for his being kindly and speedily restored, lest Satan, who envies the success of my ministry, the recovery of offenders, and the edification and increase of the church, should take occasion to prejudice any against us, as if we were of a rigid and unforgiving temper, or to discourage other offenders, and hurry them into despair or apostasy; for we have had much experience of his malicious designs and subtle stratagems to hinder the success of the gospel, and the peace and prosperity of the church. 12. The remarkable opportunity of preaching the gospel, which has Christ for its author, matter, and end, with the

that maketh me glad, but the same which is made sorry by me?

3 And [c]I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all.

4 For[d] out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love[1] which I have more abundantly unto you.

5 But[e] if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.[2]

6 Sufficient to such a man *is* this punishment,[3] which *was inflicted* of many.[4]

7 So[g] that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you that ye would confirm *your* love toward him.

9 For to this end also did I write, [h]that I might know the proof of you, whether ye be obedient in all things.

10 To[i] whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* in the person[5] of Christ;

g ch.12.13.Ga.6.1,2.Ep.4.16,32.Col.2.13; 3.13.1 Th.5.14.He.12.12,13. *h* ch.7.12,15;8.24; *m*.6.Phi.2.22,2 Ti.4.5. *i* Mat.18.18.Jn.20.23.1 Co.5.4.ch.5.20. 5 Or, *in the sight.*

A.M. cir. 4064. A.D. cir. 60.

c 1 Co v. ch.12.21;1. 14;8.22.Ga.5.10.

d ch.7.8; 11.2,28, 29; 12.14,15. Phi.3.18. Le. 19.17.Pr.27.5.Ps.141.5.

1 That his love might be manifested by the faithfulness of his reproof.—*C.*

e 1 Co.5.5,2.Ga.4.12; 5.10.

2 'But if any one have occasioned sorrow, he has not so much grieved me as, in some measure (that I may not overcharge him) all of you.' This is the punctuation of the Syriac, is adopted by Griesbach and others, and seems necessary to give distinct meaning to the passage. *C.*——Paul here reverts to the case of the incestuous person mentioned in the first epistle, and recommends that, as he had repented, he should be readmitted into the church. The construction of this verse is difficult, and the meaning of the Greek is not brought out in our version. Alford gives it as follows:—'Now if any one hath occasioned sorrow (a delicate way of pointing out *the one* who had occasioned it), he hath grieved, not me, but, more or less, that I be not too heavy on him, all of you.' Paul indicates that he was not the party aggrieved, but the church in which the scandal had taken place.—*P.*

3 Or, *censure*, 1 Co. 5.4,5. ch.13.10. 1 Ti. 5. 20.

4 'Enough to such a person was this punishment inflicted by the great part.' The punishment he had received was the sentence pronounced by the majority of the church, and it had produced the desired effect—the man had repented. Now, therefore, the church had another duty to perform — that of comforting the penitent, and strengthening him by prayer and sympathy.—*P.*

f Lu.22.31. 1 Co.7.5. ch. 11. 3. Ep.6.11,12. 2 Ti.2.25,26. 1 Pe.5.8.

k Ac.16.8;20.6.

l Mar.16.15. Lu.2.10, 11.1 Co.1.23;2.2;15.3,4.

n Ac.14.27. 1 Co.16. 9.Col.4.3.Re.3.7,8.

o ch.7.5,6.

p Ro.8.37. ch.4.7-12. Phi.4.4;3.3. Ps.149.2. 1 Th 5.16.Is.61.10.

q Ro.10.17,18;15.19. 1 Ti.1.15. Ca.1.3. Col. 1.6,23.

6 The allusion to a 'savour' is generally referred to the perfume of flowers strewn in the way of triumphant conquerors. But should it not rather be referred to sacrifice, in which the knowledge of Christ really lies? Ep.5.2.—*C.*

r 1 Co.1.18.ch.4.3.

7 *Savour.* As Christ was a sacrifice of a 'sweet savour' to God, even so are we in him; for by the cross of Christ we are crucified to the world, and the world to us, Ga.6.13,14.—*C.*

8 *We are a sweet savour of Christ in them that are saved* —because we have been successful messengers.—*And in them that perish*—because we have been faithful witnesses.—*C.*

s Lu.2.34. Ac.13.46. Mat. 13. 14; 11. 20–24. Jn.3.19,36.9.39. 1 Pe.2. 7,8.Ro.1.16.Is.49.5,6.

t ch.3.5,6.1 Co.15.9.

u Is.1.22. ch.1.12;4. 2; 11.13. 2 Pe.2.3. 1 Ti. 6.5. Tit.1.11.

9 Or, *deal deceitfully with.*

v He.11.27.

1 Or, *of.*

CHAP. III.

a ch.1.12; 5.12; 10.8, 12; 2.14,17; 4.2; 11.5,13; 12. 11, with 1 Co. 2. 6, 12;3.1;4.15;9.1,12,19.

b Ac.18.27.

11 Lest[j] Satan should get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, when I came to [k]Troas to *preach* Christ's gospel, and [n]a door was opened unto me of the Lord,

13 I[o] had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

14 Now[p] thanks *be* unto God, which always causeth us to triumph in Christ, and [q]maketh manifest the savour[6] of his knowledge by us in every place.

15 For we are unto God [r]a sweet savour[7] of Christ, in them that are saved,[8] and in them that perish:

16 To[s] the one *we are* the savour of death unto death; and to the other the savour of life unto life. And [t]who *is* sufficient for these things?

17 For we are not as many, which [u]corrupt[9] the word of God: but as of sincerity, but as of God, in the [v]sight of God, speak we in[1] Christ.

CHAPTER III.

1 Lest their false teachers should charge him with vainglory, he showeth the faith and graces of the Corinthians to be a sufficient commendation of his ministry. 6 Whereupon, entering a comparison between the ministers of the law and of the gospel, 12 he proveth that his ministry is so far the more excellent, as the gospel of life and liberty is more glorious than the law of condemnation.

DO we[a] begin again to commend ourselves? or need we, as some *others*, [b]epistles of

great success which the Lord gave me at Troas, helped also to retard my visit to you. 13. Yet amidst that comfortable success which I had there, such was my anxiety for the return of my dear brother Titus from you, to inform me of your spiritual concerns, and what effect my former epistle had upon you, that it made me set off and travel into Macedonia to meet him, where, to my great satisfaction, I found him, and received from him a comfortable account of your affairs. 14. Now blessed be the Father of mercies and God of all comfort, that, notwithstanding all the opposition, trouble, and vexation which have befallen me and my fellow-labourers in the gospel, he enables us always to rejoice in what Christ is to us, and hath done and will do for us; and that by our ministrations he spreads abroad his precious, heart-captivating, and delightful declarations and offers of redeeming grace, and makes our labours acceptable to himself through Christ. 15. For in the faithful discharge of our commission we are well-pleasing to God in Christ's name, and through the reference which our doctrines and services bear to him, whether our hearers be willingly wrought upon by it to the salvation of their souls, or whether they obstinately reject it to their everlasting undoing—he favourably accepting our labours in his Son, not according to our success, but according to the right principles, motives, and ends, diligence and integrity, in fulfilling them. 16. As to some indeed our preaching of this pure, precious, and heart-ravishing gospel of Christ is altogether disagreeable to their carnal and corrupt heart, and through their obstinate rejection and perverse abuse of it eventually increases their spiritual death, condemnation, and everlasting destruction; but to others it conveys, with inexpressible delight, spiritual quickening, pardon, and comfort, and issues in their complete enjoyment of eternal life.—What man then, without the special assistance of Christ and his Spirit, is able to discharge this important work in a duly humble, holy, disinterested, zealous, faithful, earnest, and affectionate manner? 17. For we are not like your judaizing or upstart preachers, who adulterate and debase the pure and glorious gospel by mingling with it legal observances and human inventions to serve their own pride and avarice, but with the utmost integrity and plainness we preach it true and genuine, without any additions, alterations, or secular views, as by the authority and direction, and in the presence and view, of God himself, and looking for all assistance and acceptance through Christ, who is the great subject of our ministrations.

Ver. 2. He who, being brought to godly sorrow by my reproof, causes me to rejoice by this evidence of his repentance unto life. —*Note*, What could give greater earthly joy to a parent than the recovery of a dear child from a disease that threatened death? Such was the joy of the apostle at the rescue of a sinner from the snare of Satan. *C.*

Ver. 10. *For your sakes.* That by setting you an example of a forgiving spirit I might confirm you in the spirit of tenderness and forgiveness.—*In the person of Christ.* Acting in his name and under his authority. *C.*

Ver. 11. *Lest Satan should get an advantage of us.* By leading the guilty into despair or apostasy, or the church into undue severity of discipline—a fault which disfigured some portions of the primitive, as much as relaxation or neglect many portions of the modern churches. See the Canons called Apostolical, Canons of the Council of Nice, History of the Donatists, Novatians, &c. *C.*

REFLECTIONS.—What tender love and deep concern ministers ought to have for the edification of their people! And great is the sympathy and charity they ought to exercise towards them. With grief and pain should they observe their faults, or proceed in necessary censuring of them, uniting therewith an earnest care to promote their repentance and restoration to church-fellowship. And church-censures ought to be taken off whenever the proper ends for which they are inflicted are gained. To deny our forgiveness to such as we have ground to hope God has forgiven is a disobedience to Christ, and gives Satan an opportunity of rendering the persons censured desperate or profane, and of representing Christ's followers as odiously rigid. For many are the wiles of Satan to dishonour Christ's cause and prevent the salvation of souls. But God, to the joy of his servants, makes the gospel of his grace gloriously triumphant at last, to the salvation of all who believe in Jesus Christ. How delightful then and blessed the work of a minister, and how important and difficult is the work of a gospel minister! Great grace from God is necessary to enable men to preach his gospel purely, heartily, candidly, and conscientiously, always dependent on Christ. And, alas! awful is the guilt, the danger of multitudes, who adulterate it with human inventions, or who preach it in an unfaithful manner, and from carnal motives and ends, or who make the work of the ministry but a secondary business.

CHAPTER III. Ver. 1. Do ye imagine that by thus avowing my own and my brethren's integrity I wish, like your vainglorious preachers, to set forth our own praises? No; it is merely for your sake and the gospel's that I have touched on that point. Or do we, like your false apostles, need letters of recommendation from one church to ingratiate us with another? 2. No; ye yourselves are the dear seals of our ministry. The grace of God, planted in your hearts by means of it, and manifested in your holy conversation, is, to our inexpressible comfort, a demonstrative evidence to all of our divine call to and assistance in our work. 3. In respect of your gifts, graces, and holy conversation, ye are our recommendatory epistle from Christ, formed, through our ministrations, by the almighty Spirit of that God who has all life in himself, and is the fountain and bestower of it on others—an epistle written not with ink, as is the best we could have from men; nor even on tables of stone, as Moses received the law from God; but in the tender, pliant, living, and sensible tables of your renewed hearts, truly susceptible and retentive of every spiritual and holy impression. 4. And as our ministrations have had these effects upon you, we trust in the promise, power, and grace of God, that they will continue to have the like effects upon others—to their salvation, our vindication, and his own honour. 5. Not that we pretend to have any power of ourselves to convert or edify any man, or even to think one truly good and spiritual thought; but all our fitness and success are wholly and only of God, by the operation of his Spirit. 6. On him alone we depend for it, and to him we ascribe the glory of it, who has graciously furnished us with every needful qualification, and gives us all seasonable assistances, to render us faithful and successful ministers of the gospel, which holds forth the promise of grace in its utmost evidence, freeness, and fulness, as now confirmed by the death of Christ—not ministers of the law, which God wrote on tables of stone, and which, in its long-continued dispensation, was comparatively weak and dead, condemning men to death and destruc-

commendation to you, or *letters* of commendation from you?[1]

2 Ye[c] are our epistle, written in our hearts, known and read of all men:[2]

3 *Forasmuch as ye are* manifestly declared to be [d]the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart.

4 And [e]such trust have we through Christ to God-ward:

5 Not[g] that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God:

6 Who also [h]hath made us able ministers of the[i] new testament; [j]not of the letter, but of the spirit: for [k]the letter killeth, but [l]the spirit giveth life.[3]

7 But if [m]the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away;[4]

8 How shall not the ministration of the Spirit be rather glorious?

9 For if [o]the ministration of condemnation *be* glory, much more doth the ministration of righteousness[5] exceed in glory.

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.[6]

A.M. cir. 4064.
A.D. cir. 60.

1 See note * in second column.

c 1 Co. 4. 15; 9. 1, 2; 3. 10. ch. 7. 3; 11. 11; 12. 15. Phi. 1. 7. Ro. 1. 8.

2 *Read of all men* —that is, of all to whom it is sent—of all who have witnessed the power of converting and sanctifying grace over you. —*C.*

d Ex. 24. 12; 34. 1; 31. 18; 32. 16. Ps. 40. 8. Je. 31. 33. He. 8. 10. Eze. 11. 19; 36. 26, 27.

e ch. 2. 14. Phi. 1. 7. He. 3. 1.

g Jn. 15. 5. 1 Co. 3. 5–7; 15. 10. ch. 2. 16; 4. 7. Phi. 2. 13; 4. 13.

h 1 Co. 12. 28. Ep. 3. 7; 4. 11. ch. 5. 18–20. Ro. 1. 5. 1 Ti. 1. 12.

i Je. 31. 31. He. 8. 6–13; 9. 15–17; 10. 16. Mat. 26. 28.

j Ro. 2. 27–29; 7. 6. He. 9. 10. Ep. 2. 15.

k De. 27. 26. Ga. 3. 10, 21. Ro. 3. 20; 4. 15; 7. 6, 9–13. ch. 2. 16.

l Jn. 6. 63. Ro. 1. 16, 17; 8. 2. 1 Co. 1. 24. ch. 2. 16; 5. 18. 2 Ti. 1. 10. He. 8. 6, 8. Ac. 16. 14; 26. 17, 18. 1 Jn. 1. 1.

3 Or, *quickeneth.*

m Ro. 7. 10. De. 10. 1. Ex. 24. 12; 31. 18; 32. 16; 34. 1, 29–35.

4 Paul draws a comparison between the law and the gospel. The former was 'a ministration of death,' because it convicted of sin, and declared death to be sin's necessary punishment. The latter is a ministration of the Spirit, and imparts life from Him who is the source and author of life. If, therefore, the glory of the law was great, much greater must be the glory of the gospel.—*P.*

o Ga. 3. 5. Ro. 1. 16, 17; 3. 21. Is. 46. 12, 13; 49. 3. Lu. 2. 14. Ep. 3. 10, 21. Ps. 21. 5; 72. 17–19. He. 8. 6–13; 10. 16–22. ch. 5. 18–21. Ro. 5. 15–21.

5 See note on Ro. 1. 17.—*C.*

6 The meaning is that *the law*—the old economy—which was glorious for a time on account of its character and author, yet when compared with the gospel of Christ, its glory was as nothing.—*P.*

p ch. 4. 2, 13; 7. 4. Ep. 6. 19.

7 Or, *boldness.*

q Ex. 34. 33–35.

r Ro. 10. 4. Ga. 3. 23, 24. Col. 2. 17. He. 10. 1.

s ch. 4. 3, 4. Is. 6. 9, 10. Eze. 12. 2. Mat. 13. 11–15. Jn. 9. 39; 12. 40. Ac. 28. 26. Ro. 11. 7, 8, 25. Ps. 69. 23.

8 *Their minds were blinded* against the glory of Christ, as were the eyes of their fathers by the glory of the face of Moses.—*C.*

t Ro. 11. 23, 26. Mat. 13. 11. 1 Co. 2. 10. Ho. 3. 5; 6. 3. Is. 11. 9; 48. 17; 54. 13; 25. 7; 29. 18. Je. 31. 34.

9 *When it* (the Jewish heart) *shall turn to the Lord.*—*C.*

u Jn. 4. 24; 6. 63. 1 Co. 2. 10; 15. 45. ch. 4. 13. Ro. 8. 2, 15. Ga. 4. 6.

v 1 Co. 13. 12. ch. 4. 4, 6; 5. 7. Col. 1. 27. 2 Ti. 1. 10, 11. 1 Ti. 1. 11, 15.

x Ro. 8. 29. 1 Co. 15. 49. Col. 3. 10. Ep. 1. 4, 5; 2. 10; 4. 24. ch. 5. 17. Ga. 6. 15; 5. 6, 22, 23. 2 Pe. 1. 5–9. Jn. 17. 17.

y Ps. 84. 7.

1 Or, *of the Lord the Spirit.*

CHAP. IV.

a 1 Co. 7. 25. ch. 3. 6; 5. 18. Ep. 3. 7, 8. 1 Ti. 1. 11, 12. ch. 2. 14. 2 Ti. 2. 1. Phi. 6. 13.

b ch. 1. 12; 2. 17; 5. 11; 6. 4; 11. 3, 6, 13. Ep. 4. 14; 5. 3, 12. 1 Th. 2. 3, 5.

1 Or, *shame.*

* It is evident from several allusions in this epistle that Paul had enemies at Corinth who had misrepresented and defamed him. Against their false charges he here defends himself. They had affirmed that he had no commendatory letters from the apostles, that he ought not therefore to be received as a commissioned minister of Christ. He replies that he needs no commendations from men. The fruits of his labours were sufficient evidences of his apostleship.—*P.*

11 For if that which is done away *was* glorious, much more that which remaineth *is* glorious.

12 Seeing then that we have such hope, [p]we use great plainness[7] of speech:

13 And not as Moses, [q]*which* put a vail over his face, that the children of Israel could not steadfastly look [r]to the end of that which is abolished:

14 But [s]their minds were blinded;[8] for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ.

15 But even unto this day, when Moses is read, the vail is upon their heart.

16 Nevertheless, [t]when it[9] shall turn to the Lord, the vail shall be taken away.

17 Now [u]the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

18 But [v]we all, with open face beholding as in a glass the glory of the Lord, [x]are changed into the same image [y]from glory to glory, *even* as by the Spirit of the Lord.[1]

CHAPTER IV.

1 He declareth how he hath used all sincerity and faithful diligence in preaching the gospel, 7 and how the troubles and persecutions which he daily endured for the same did redound to the praise of God's power, 12 to the benefit of the church, 16 and to the apostle's own eternal glory.

THEREFORE,[a] seeing we have this ministry, as we have received mercy, we faint not;

2 But[b] have renounced the hidden things of dishonesty,[1] not walking in craftiness, nor hand-

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tion;—but ministers of the gospel, which, by the marvellous agency of the Holy Ghost, is powerful for the quickening, converting, comfort, and eternal life of men, Gentiles as well as Jews. 7, 8. Now, if the law, the ministration of which tended to condemnation, death, and destruction, and which was written on tables of stone, was delivered at Sinai with so much glorious pomp and awful majesty, and attended with a transient impression of glory on the face of Moses, who conveyed it to the people, how much greater glory, and that of a spiritual nature, must there be in the delightful dispensation of the gospel, by which the Holy Ghost conveys his enlightening, quickening, sanctifying, and saving influences into such multitudes of souls; and how much more excellent that abiding glory which it imprints upon the duly qualified, authorized, and faithful ministers of it? 9. For if the ministration of the law and legal ceremonies, which left men under a sentence of condemnation and death, was attended with such awful glory and majesty, the ministration of the gospel, in which the righteousness of God for the justification of believers is revealed and offered, and by means of which the faith whereby we believe unto righteousness is exercised by us, must be much more abundantly transcendent in its endearing excellency and honour. 10. Nay, the legal dispensation, which was introduced with so much glorious pomp at Sinai, has no glory at all when compared with the glory of the gospel dispensation of light and grace. 11. For if that legal dispensation, which is now abolished and set aside as weak and imperfect, was so glorious, much more must the New Testament dispensation, which is so excellent in itself, and abides till the end of time unalterable in its privileges and ordinances, be truly, emphatically, and beyond all comparison glorious! 12. Being therefore, upon such considerations, fully persuaded of the superior worth and excellency of the gospel above the legal dispensation, and humbly trusting to the Lord to make it powerful for the salvation of souls, we are emboldened to use great freedom, openness, and plainness in our preaching this word of his grace, without any reserve, fear, or disguise on the one hand, or any embellishments of human art on the other. 13. We do not wish in any manner to conceal its intrinsic native beauties, as Moses covered his shining countenance with a vail to hide it from the Israelites—intimating that, partly through the obscurity of his dispensation, and partly through the carnal blindness of their own minds, they could not distinctly by faith behold the true scope and design thereof in Jesus and his work thereby typified. 14. And indeed both the ancient and modern Jews have been generally so blinded and hardened in their hearts that they did not conceive the proper meaning of the Old Testament types and predictions. Yea, it is only by the manifestation of these things in the gospel and in the heart that those things can be understood. 15. And even to this day most of the Jews, when they read the law of Moses and the prophets, do not discern their true reference to Christ any more than their fathers discerned the glory of Moses' face through the vail that covered it. 16. Nevertheless, as Moses took the vail off his face when he went in before the Lord, so, when the generality of that nation shall be converted to the Lord Jesus Christ, the vail of ignorance shall be removed from their hearts, and their understandings shall be enlightened to discern how all the types, figures, and predictions of Scripture have their complete and glorious accomplishment in Christ and his work of redemption. 17. Now the Lord Jesus, who will thus remove their vail of ignorance, is a divine, a *quickening spirit*, and the words which he speaks are *spirit and life*. He is the spirit and substance of all those ancient laws and ceremonies, and he conveys the Holy Ghost to all the people, to help their dead souls live by means of the gospel; and wherever the Spirit of Christ is truly accepted savingly in the heart, there is enjoyed a blessed freedom from natural ignorance of spiritual things—from the bondage of the legal dispensation—from the law as a covenant, and from the guilt and power of sin; and a holy and delightful freedom of access to God and communion with him. 18. And all of us who are endowed with this Spirit, and brought into the open light and full liberty of the gospel dispensation, do now, by faith, in a manner far more clear than under the law, and yet far short of the heavenly vision, behold the unvailed glory of the Lord Jesus, in whom the law is fulfilled, and all the divine perfections illustriously displayed and harmoniously exalted; and are by these views gradually and graciously rendered more and more like to him in grace and holiness, in a manner answerable to the love, grace, power, and influence of the Holy Ghost, who is himself a divine Person, and is sent by Jesus Christ for the conversion of men.

Ver. 6. *Not of the letter, but of the spirit.* Rather, 'not of letter, but of spirit.' Not of mere outward ceremonial observances, but of their internal spiritual import and design—the guidance of man to Christ Jesus, 'the end of the law for righteousness.' *Note*, Πνευμα being without the article, is thus translated. See Middleton on *Gr. Art.* p. 167, sect. 4, and comp. Ja. 4. 24; 6. 63, last clause.—*The spirit giveth life.* Πνευμα has here the article prefixed, and, according to Middleton's doctrine of 'renewed mention,' is to be understood and translated as is the former occurrence. (See *Gr. Art.* p. 46, sect. 1; p. 167, sect. 5.) But the action of quickening here ascribed to 'the spirit' seems rather to point to the Holy Spirit personally. See Middleton, *Gr. Art.* p. 311, edit. 1808. *C.*

Ver. 8. The gospel is called 'the ministration of the Spirit,' because its distinguishing characteristic was the promise, not of an earthly inheritance, as was the case with the law, but of the gift of the Spirit of God, as an earnest of a heavenly kingdom, Jn. 14. 16, 17, 26; 15. 26; 16. 7–15; Ac. 2. 16–21; 2 Co. 5. 5. *C.*

Ver. 10. *That which was made glorious* was the face of Moses. —*The glory that excelleth* was the glory of God, from which the glory of Moses was a derivative. See 2 Pe. 1. 17. *C.*

Ver. 13. Moses did not put on the vail to prevent them from seeing; but typically to intimate that, as his countenance presented a reflected glory which their weakness of vision prevented them from steadily examining, so the law, beneath its types and requirements, contained an essential glory—an end—even Christ—which an evil heart of unbelief would prevent themselves or their posterity from discovering. *C.*

REFLECTIONS.—Thrice happy are those ministers whose remarkable success in the conversion of sinners attests their call to their office; whose care is not to please men's humours, but to awaken the conscience and touch their heart; and who, in proportion to the success of their ministry, become more humble and sensible of their insufficiency for their work! And happy are those hearers whose hearts are by the gospel powerfully conformed to Christ! It is a mercy that we

ling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

3 But if [c]our gospel be hid,[2] it[d] is hid to them that are lost:[3]

4 In whom[4] the[e] god of this world hath blinded[g] the minds of them which believe not, lest [h]the light of the glorious gospel of Christ, who is [i]the image of God, should shine unto them.

5 For we preach [j]not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

A.M. cir. 4064. A.D. cir. 60.

[c] Ro. 2. 16. Col. 1. 23. Ep. 3. 8.
[2] *Hid.* Rather, 'vailed.'—*C.*
[d] Mat. 11. 25. 1 Co. 1. 18. ch. 2. 15, 16; 3. 14. 2 Th. 2. 10, 11. Is. 6. 9, 10.
[3] *To them that are lost.* Rather, 'among them that are perishing.'—*C.*
[4] *In whom.* Rather, 'Among whom,' as in Mat. 21. 38. Ac. 28. 29.—*C.*
[e] Mat. 4. 8, 9. Jn. 8. 44; 12. 31, 40; 14. 30; 16. 11. Ep. 2. 2; 6. 12. Ps. 17. 14.
[f] 1 Ki. 22. 22. Is. 6. 10. Mat. 11. 25. 2 Th. 2. 10, 11.
[g] Jn. 8. 12; 12. 35. ch. 3. 8, 11, 18. Ac. 26. 17, 18. Col. 1. 27. 1 Ti. 1. 11. 2 Ti. 1. 10. 2 Th. 1. 8.
[h] Phi. 2. 6. Zec. 13. 7. Jn. 1. 14, 18. Col. 1. 15. Jn. 14. 9, 10; 10. 30. He. 1. 3.

A.M. cir 4064. A.D. cir. 60.

[i] Mat. 16. 24. 1 Co. 1. 13, 23; 2. 2; 3. 5, 21; 9. 19–23; 10. 33. Ro. 15. 1, 2. ch. 1. 24, with Je. 23. 16, 26.
[k] Ge. 1. 3, 14, 15. Ps. 74. 16; 136. 7–9.
[5] Gr. *is he who hath.*
[l] Ep. 1. 17, 18; 5. 8. 1 Pe. 2. 9. 2 Pe. 1. 19. Ac. 26. 17, 18. ch. 3. 18.
[m] He. 1. 3. Col. 1. 15. Jn. 14. 9, 10, with ch. 3. 7, 13.
[o] Mat. 13. 44, 52. 1 Co. 1. 28; 2. 5. ch. 3. 5, 6; 5. 1, 6; 6. 7; 12. 9. Ep. 3. 8. Col. 2. 2, 3. 1 Th. 4. 4. 2 Ti. 1. 8; 2. 20. 1 Pe. 2. 7, with Ju. 7. 13, 16. Col. 1. 27.
[p] ch. 1. 8; 7. 5. Ro. 8. 35, 36. 1 Co. 10. 13. ch. 1. 10. Is. 46. 4.
[6] Or, *not altogether without help* or *means.*

6 For God, [k]who commanded the light to shine out of darkness, hath[5] shined[l] in our hearts, to *give* the light of the knowledge of the glory of God [m]in the face of Jesus Christ.

7 But we have [o]this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

8 *We*[p] *are* troubled on every side, yet not distressed; *we are* perplexed, but not in [6]despair;

9 Persecuted,[q] but not forsaken; cast down, but not destroyed;

10 Always[r] bearing about in the body the

[q] Ps. 37. 24. Is. 43. 2. Job 5. 17–19. ch. 1. 10; 12. 9. He. 13. 5. Is. 41. 10, 14. 19. 1 Co. 15. 31. ch. 1. 5, 9. Phi. 3. 10, 11. 2 Ti. 2. 11, 12. 1 Pe. 4. 13; 5. 10.
[r] Ga. 6. 17. Ro. 8. 17,

live in that period in which the terrible, the servile, the dark, the deathful, the figurative, and legal dispensation of God's truths is exchanged for the amiable and glorious, the lightful and liberating, the quickening, the substantial, and lasting ministration of the gospel. The vail of ignorance and error has been already in part removed by the influence of God's Spirit; and a time is coming when it shall be more fully removed from both Jews and Gentiles, and they be converted by multitudes to Christ. And thrice happy are they who, by believing views of him in the gospel, are gradually conformed to his image, till at last they become perfectly like him by seeing him as he is.

CHAPTER IV. Ver. 1. Since therefore this dispensation of the gospel, which is so glorious in itself, and so efficacious and transforming in the hearts of true believers, is committed to me and my fellow-labourers, we are animated by the grace of God bestowed on us, and his mercy towards us, amidst all our weakness, tribulation, and reproach, to discharge our important trust without despondence, cowardice, or shrinking. 2. And notwithstanding manifold temptations, we have with abhorrence kept at the remotest distance from all secret and dishonourable artifices and contrivances, and all overreaching and insnaring the souls of men by sly, subtle, and false pretences; and all attempts to corrupt or falsify the Word of God, or to accommodate it to the depraved taste of our hearers; and have endeavoured to preach the gospel, and nothing else, with the greatest simplicity and upright freedom, answerably to every one's case and conscience, as in the sight of that all-seeing and heart-searching God to whom we must at last give an account of our conduct. 3. But if, notwithstanding our plain and faithful publication of the gospel, any of our hearers still remain ignorant of its attracting glory and saving power, it is merely because, by their wilful obstinacy and unbelief, they continue in their natural, lost, and perishing estate, in which, if they persist, they must be inevitably undone for ever. 4. And because the devil, whom the idolatrous Gentiles worship, and carnal men everywhere serve and obey, has, by the malignant influence of his allurements, terrors, and delusive suggestions, increased and confirmed the natural blindness and stupidity of their minds, and led them into wrong notions concerning the things of God and their eternal interests, that so the bright discoveries of the glory of Christ,—who, as the Son of God, is the express image of his Father's person, and as Mediator, God-man, is the representative image of God, in which all his perfections appear harmoniously exalted and illustriously displayed,—may not, by this gospel, penetrate through their natural ignorance and error, enlighten their hearts, and dispose them to abandon the slavery of Satan, and receive Jesus Christ by faith. 5. For in preaching the gospel, we do not conceal the glory of it by attempting to promote our own honour or interests, authority or inventions, passions or prejudices; but labour plainly to exhibit the person, offices, relations, righteousness, grace, and government of Jesus Christ, the only Saviour of lost sinners and Lord of all, and to represent ourselves as no more than servants, who are called by him to consider your weakness, wants, temptations, and dangers, and to labour by all means to promote your spiritual and eternal welfare, to the praise of the glory of his grace. 6. For God, who in the creation of the world did, by his own powerful and efficacious word, cause light to shine out of the dark chaos, has graciously enlightened the minds of us apostles and ministers, and even ordinary believers, with discoveries of his own being, perfections, purposes, and will, relative to our eternal salvation, as they are displayed, with the most endearing lustre, in the person, offices, relations, states, and work of Jesus Christ our Redeemer. 7. And he has committed the ministration of this infinitely precious and enriching truth and grace of the gospel to us, who are but frail, contemptible, mortal, and sinful men like yourselves, that the transcendent excellency and infinitely powerful influence which attend it for the conversion, comfort, and sanctification of men, may appear to be wholly of God, and in no respect or degree from us the preachers of it, who, on account of weakness, persecution, and trouble, need his almighty power to support and preserve us. 8. We are oppressed with manifold afflictions from all quarters, and by all means that men or devils can invent; yet neither straitened in our minds, oppressed with anxiety, hindered from preaching, or irrecoverably entangled.—We often know not what course to take in present dangers, or how to avoid further trials; but are never left to distrust or despair of God's wisdom, power, goodness, and truth, to uphold us under, carry us through, and in due time deliver us from all our troubles, and make them work for his own glory and our good.—9. We are persecuted for righteousness' sake in our persons, characters, liberties, and properties, by every method of reproach and violence; but never left to ourselves, abandoned by our God, or deprived of his acknowledgment, assistance, and comfort.—In our wrestling with sinful lusts, seducing devils, unreasonable men, or even our own infirmities, we are sometimes dejected, foiled, and cast down; but by faith we rise again, and neither we nor our cause are slain or defeated.—10. In these daily and severe hardships and sufferings which we endure for Christ, we carry about an external resemblance of those which he endured for the salvation of men; while, by our fellowship with him in the virtue of his death, resurrection, and eternal life, we are enabled to bear them with faith, patience, constancy, and courage. 11. For we who live spiritually, by quickening influence derived from him as our vital Head, and in conformity to him as our great Pattern, and who, by his marvellous providence, are still preserved in our natural life, are perpetually betrayed and delivered up by our restless enemies into the hands of secular powers or outrageous mobs, and are always surrounded with dangers and exposed to death for preaching and professing our faith in Christ as the only Saviour—in order that our wonderful preservations and deliverances, and our continued boldness in preaching the gospel with divine energy, may be an evident demonstration of the great power and glory by and to which our living Redeemer was raised from the dead, and that his holy and heavenly life may be conspicuously exemplified in our holding fast our faith, and holding on in our ministrations and holy practice with submission, patience, and undaunted resolution, amidst all the infirmities and oppressions which attend our abiding in mortal flesh.—12. Thus we ministers are exposed to distress and danger in the most hideous forms, while ye, my Christian friends, dwell in safety, and enjoy all the comforts of life; and all the troubles which we endure in preaching the gospel, and for the confirmation of it, are, by the power and wisdom of Christ, made means of promoting your spiritual and eternal life. 13. But whatever difference there be in our outward circumstances, yet, being animated by the same lively principle of faith, helped by the Holy Ghost, as you and the Old Testament saints were influenced by, we, after their example, having firmly believed the gospel revelations, and experienced them to be faithful and true, do persist in boldly preaching them, and openly avowing our hopes of complete deliverance and eternal life according to them; 14. Being fully assured that God, who raised up Jesus Christ from the dead, as an evident testimony of his having perfectly fulfilled his law and fulfilled his justice for the sins of the world, will, for and through Jesus Christ, by his Spirit, raise us up to a blessed immortality at the last day, and will solemnly approve and present us faultless before an assembled world with exceeding joy. 15. For all the labours and sufferings of Christ's ministers or people, and everything else relative to the gospel dispensation—yea, all the providential dispensations of God—are by him intended, ordered, and made powerful for your spiritual edification and eternal salvation, that the overflowing streams of his grace and mercy might, through Christ, issue in abundant grateful acknowledgments, thanksgivings, and praises of converted multitudes to himself as the Father of mercies and God of salvation. 16. And these realizing views and contemplations of the blessed fruits of our ministrations bear up our spirits amidst every danger or distress; and though, by numberless fatigues and hardships, our mortal bodies and outward enjoyments gradually decline and waste, yet our immortal souls, as regenerated by the grace of God, are daily revived and strengthened in holiness and comfort by fresh supplies from Christ's fulness of grace, and gradually increase in desire of and meetness for the heavenly perfection. 17. For however burdensome and tedious our multiplied tribulations may appear to carnal men, yet to our faith, and in comparison of that important and endless happiness which we look for, they appear extremely light and momentary; and meanwhile, by the all-gracious management of Providence without us, and the sanctifying influence of the Holy Ghost within us, they all, in a marvellous connection, issue in and prepare us for an incomparable, inexpressible, inconceivable, and everlasting glory and happiness, in the full enjoyment of God in Christ, as our ALL and IN ALL. 18. While, in order to promote this astonishing co-operation of our troubles, we, by faith, overlook the visible and transient things of this world, as altogether unsuitable and insufficient to be a portion for our souls, and intently look at, desire after, and hasten towards the invisible things of heaven, which, like God himself, shall for ever endure in their glory and delightful usefulness.

Ver. 2. *Renounced.* Rather, according to Doddridge, 'set at defiance;' for the apostle, even when a persecutor, acted not from any dishonest motive, but merely from a mistaken principle (Ac. 23. 1; 1 Ti. 1. 13), and therefore could not 'renounce' principles and practices he had never adopted or followed. *C.*

Ver. 4. *God of this world*—Satan, whose lies unbelievers receive, while they reject the testimony of God.—*Christ, the image of God.* Christ is 'the image of God,' as he is God the WORD speaking to men; as he is 'God manifest in the flesh,' and seen of angels and men (1 Ti. 3. 16; Jn. 1. 14), by rendering visible, as Mediator, the almighty power, unerring wisdom, spotless holiness, and eternal love of the Father. See ver. 6; Jn. 14. 9. *C.*

Ver. 10. Exhibiting in our bodily afflictions a distant likeness of the persecutions and death of Jesus—that the fact of his resurrection and life might be seen in the power by which he sustains our faith and patience. *C.*

Ver. 15. *For all things are for your sakes.* All these sufferings and perils we have borne and encountered 'for your sakes,' for your example, for your encouragement, 'lest you should be weary or faint in your minds.' *C.*

REFLECTIONS.—Happy are they who are divinely called to, qualified for, supported under, and rendered faithful in the gospel ministry! It is not enough to begin well, but they must courageously persevere unto the end. And in all things they must recommend themselves to the gracious approbation of God and to the consciences of their hearers, by a candid and open publication of truth. Not themselves, but Christ in

dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.[7]

11 For[s] we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then [t]death worketh in us, but life in you.[8]

13 We having [u]the same spirit of faith, according as it is written, [v]I believed, and therefore have I spoken; we also believe, and therefore speak;

14 Knowing[x] that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you.

15 For[y] all things *are* for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God.

16 For[z] which cause we faint not; but though our outward man perish, yet [a]the inward *man* is renewed day by day.

17 For[b] our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;

18 While [c]we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* [9]eternal.

A.M. cir. 4064. A.D. cir. 60.

7 'That is, that in our bodies, holding up against such troubles, and preserved in such dangers, may be shown forth that mighty power of God which is a testimony that Jesus lives, and is exalted to be a Prince and a Saviour.' *(Alford).—P.*

s Ps.44.23.Mat.5.11. Ro.8.36. 1 Co.4.9; 15.31,49.ch.6.9.Col.3.3,4. Jn.14.19.

t ch.13.9.1 Co.4.10.

8 Our readiness to die for Christ strengthens your faith to live to him.—*C.*

u Ac.15.11. 1 Co.6.17.2 Pe.1.1.

v Ps.116.10. ch.3.12, 17.

x ch.5.1-4. Ro.8.11. 1 Co.6.14. Ac.2.24. Jn.11.25.1 Co.15.20-23,45, 49-57.

y Ro.8.28.1 Co.3.21, 22. Col.1.24. 2 Ti.2.10. ch.1.6, 11; 8.19. Ep.3.10,21.1 Pe.4.11.

z ver.1. 1 Co.15.58. Ps.27.13; 119.81. Is.40.29-31;41.10-16;46.3,4.

a Ro.7.22. Ep.3.16. Col.3.10. 1 Pe.3.4. Is.40.31.

b Ro.8.18,37. Ps.30.6.1 Pe.1.4,7;5.10. Mat.5.12.2 Th.1.5. 1 Jn.3.2. Ps.31.19.Is.45.17.

A.M. cir. 4064. A.D. cir. 60.

our hopes upon) the things which are seen (the pleasures, employments, riches —anything, in fact, which meets the eye or absorbs the thoughts on earth), but the things which are not seen (the objects of faith—Christ and heaven); for the things which are seen are temporal (they are fleeting; they will soon pass away); but the things which are not seen are eternal.' The contrast is very striking; and the whole passage is one of the most beautiful in the Bible.—*P.*

c Ro.8.24. He.11.1, 26;10.35.

9 See note * in first column.

**The idea is, 'While we regard not (place not our affections upon —ground not*

CHAP. V.

a ch.4.1,2,13,16.

1 *We know* this, because Christ has told us. Jn.14.2.—*C.*

b Job 4.19.2 Pe.1.13, 14.ch.4.7.

c He.11.10, 11, 16. ver.8.Phi.3.21. 1 Th.4.17.

d Ro.8.23. Phi.1.23. 1 Co.15.47. 2 Pe.1.3,4. Jn.17.24.

e Mat.22.11. Ro.13.14. Ga.3.27. Re.3.18; 12.11; 16.15; 19.8,14. Is. 61.10.

g Ro.8.23;7.24.1 Co. 15.51-55. Is.25.8.

CHAPTER V

1 *That in his assured hope of immortal glory,* 9 *and in expectance of it, and of the general judgment, he laboureth to keep a good conscience,* 12 *not that he may herein boast of himself,* 14 *but as one that, having received life from Christ, endeavoureth to live as a new creature to Christ only,* 18 *and by his ministry of reconciliation to reconcile others also in Christ to God.*

FOR[a] we know,[1] that if [b]our earthly house of *this* tabernacle were dissolved, we have [c]a building of God, an house not made with hands, eternal in the heavens.

2 For [d]in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

3 If[e] so be that being clothed we shall not be found naked.

4 For[g] we that are in *this* tabernacle do groan, being burdened: not for that we would

his spiritual characters, must be the matter and end of their preaching; and they must take pleasure in serving the spiritual and eternal interests of his church for his sake. How excellent is the gospel treasure, which is put into weak, despicable, mortal, and sinful ministers, for the enriching of themselves and others! And wisely hath God thus ordered it, that all the good found in or done by them may appear to be by faith. With great subtlety, labour, and force Satan strives to hold fast his slaves of mankind through their ignorance of the gospel. And nothing can more clearly discover men in a lost and perishing estate than obstinate ignorance of gospel truths. Thrice happy then are those who have had its illustrious, amiable, and penetrating light shed abroad in their hearts by the Holy Ghost! Like Christ, their sufferings may be great and many, but they shall be supported and honourably carried through them all. If, like the ancient prophets and saints, they stand fast in the faith, no tribulation shall overwhelm or cause them to faint. While bodily troubles waste their outward man, Jesus' Spirit makes their inward grace increase, and their souls to advance in spiritual strength and ripeness for glory. Never should saints murmur at their troubles, when they are so light and transient, and yet so inexpressibly useful. But how inconceivably delightful and glorious is our eternal felicity! And the more we set our eyes and affections on things above, the more remarkably will our troubles prepare us for, as they bring us nearer to, this eternal happiness.

CHAPTER V. Ver. 1. What encourages us thus to look at things eternal, and to bear up cheerfully and labour diligently under our innumerable afflictions, is that, from the testimony of God's Word, and the witnessing of his Spirit with our spirits, we are assured that whenever this frail, mean, and changing body, in which our soul dwells during our present state of pilgrimage and warfare, shall be dissolved by death, our soul shall immediately enter into a far more fixed, lasting, glorious, and happy state, prepared by God, in his infinite wisdom, power, and grace, in his own immediate presence in heaven; and at the last day our body, being raised in glory, shall be rendered immortal, that, in union with our soul, it may be for ever with the Lord. 2. And in the believing views of this inconceivable happiness, we, being oppressed by manifold troubles and indwelling corruptions, do often, in extreme anguish, sigh, mourn, and groan under them, and vehemently desire and long for our heavenly home, in which we shall be clothed with light, holiness, and joy, and our body at last put on immortality and honour: 3. And the rather because, being then surrounded, adorned, and rendered safe and happy with this glory, we shall never more be exposed to any want, misery, defilement, or shame. 4. For in our present mortal state we cannot but earnestly long to be fully delivered from all our burdens of trouble, and especially our sinful corruptions, which so offend our gracious God and hinder our fellowship with him—not that we would be rid of our body, or chiefly desire to get out of this evil world, but that we may enter into the full possession of perfect holiness and happiness; and that all our natural and sinful infirmities may be, as it were, drowned and lost in the transcendent and undefiled felicities and glories of the future state. 5. Now, for the further confirmation of our faith and hope, God hath not only revealed and promised this future blessedness, but, by his regenerating and sanctifying grace, hath formed in our hearts spiritual and holy dispositions and desires to make us meet for it; and by the inhabitation, comforts, and witnessing of his Spirit in us, hath given us an earnest, pledge, token, and foretaste of it, to ascertain our speedy entrance on the full enjoyment of it. 6. And in the views, and under the influence of these things, we are always enabled to face our trials, sufferings, or death, with undaunted courage, and unshaken hopes of a glorious deliverance from them—knowing that, while we continue dwelling in these mortal bodies, we live like persons in a state of pilgrimage and warfare, at a great distance from the immediate presence of our dear Saviour and Lord, Jesus Christ. 7. For in this present mortal state of afflictions, we live and regulate all our behaviour by faith in Christ and his promises, which overcomes this world, and is the evidence of things not seen; and not by the immediate sight and enjoyment of God any more than by carnal sense or spiritual feelings. 8. But bearing up under all our hardships and dangers, and having unshaken hopes of their happy issue, we would be glad to leave our present mortal body and life, with all the natural and sinful infirmities attending them, in order to enter into the immediate presence of Christ, and be perfectly transformed into his image, by seeing him as he is. 9. Having therefore these satisfying hopes of and earnest desires after the heavenly blessedness, we zealously labour that, whether we die or live, all our services and sufferings, as well as our persons, may be graciously accepted by Christ, through our living faith, at his tribunal. 10. For in a little time all of us, ministers or people, Jews or Gentiles, must personally appear before him at the last judgment, when our whole state, qualities, and works shall be impartially laid open before the world and our own consciences, that every one of us, saint or sinner, may have the eternal gracious reward of our good deeds, or the just punishment of our sins, assigned to us, in proportion to the degree of the habitual and governing turn of our thoughts, words, or actions, in which we lived and died. 11. Being therefore convinced, from the Word of God and our own experience, of the inexpressible terribleness of that future judgment to hypocritical and unregenerate men, we compassionately labour to beseech and persuade men to flee from their natural, sinful, and dangerous estate, by receiving Jesus Christ the Judge for their full and everlasting salvation; and whether they hear or forbear, we can appeal to God that we have been sincere and earnest therein, and can appeal to many of your consciences, who have observed our preaching, sufferings, and conduct. 12. Indeed, after the experimental knowledge which ye have had of our faithfulness and diligence, we have no need to recommend ourselves to you; but we suggest these things that ye may have occasion to rejoice and glory in the favour which God hath vouchsafed to us, and may thereby silence the vain boasts of your judaizing teachers, who, without any just consciousness of their own sincerity, talk proudly of their mere appearances of religion. 13. For in my own and my faithful fellow-ministers' zealous vindication of our character, and fervent contendings for the equal admission of believing Gentiles as well as Jews to all the privileges of the gospel church, and in our self-denial and calm instructions and entreaties, we have only aimed at manifesting the riches of God's grace, and promoting men's eternal salvation, particularly that of the Gentiles. 14, 15. For the faith and sense of the exceeding greatness, freeness, and endearments of Christ's dying love, powerfully draw, excite, incline, and aid us, as it were, by a holy and delightful constraint, to do all that we can in imitation of and obedience to him, for the glory of God, in the salvation of Gentiles as well as Jews; for we thus think and judge that if, according to the gospel revelation, Christ, the only Saviour, died in the stead and for the salvation of sinful men, Gentiles as well as Jews, then both parties were, by nature, equally condemned in law, and dead in trespasses and sins, none having more right to or fitness for gospel privileges than another; and that he died for sinners of all nations, that all they who accept Christ in justification, and are quickened by the Holy Ghost, should no longer pursue their own carnal, selfish, or secular aims, nor indulge their own lusts and passions, nor make their own honour, ease, or pleasure the chief end of their living in this world, but wholly devote themselves to the service and glory of their great Lord and Saviour, who died to atone for their sins, and rose again for their justification and eternal life. 16. For this reason we, faithful ministers of the gospel, think ourselves bound to preach it to all nations, Gentiles or Jews, poor or rich; nay, though some of us once viewed and valued Christ as a circumcised Jew or temporal Deliverer, being now enlightened by the gospel, we view and value him only as the spiritual, the divine Prophet, Priest, and King of the new kingdom of grace, for men's spiritual and eternal salvation. 17. It is therefore the principal point of the Christian religion, that if any man, Jew or Gentile, be in Christ by vital faith, as well as by external profession, an entire change of his state, nature, and practice hath

be unclothed, but clothed upon, that mortality might be swallowed up of life.[2]

5 Now he that hath [h]wrought us for the self-same thing *is* God, who also hath given unto us the earnest of the Spirit.

6 Therefore *we are* always confident, knowing that, whilst [i]we are at home in the body, we are absent from the Lord:

7 (For[j] we walk by faith, not by sight:)

8 We are [k]confident, *I say*, and [l]willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore [m]we labour,[3] that, whether present or absent, we may be accepted of him.

10 For[n] we must all appear before the judgment-seat of Christ; [p]that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

11 Knowing[q] therefore the terror of the Lord, we persuade men; but [r]we are made manifest unto God; and I trust also are made manifest in your consciences.

12 For [s]we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory [4]in appearance,[5] and not in heart.

13 For whether we be [t]beside ourselves, *it is* to God: or whether we be sober, *it is* for your cause.

14 For [u]the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15 And[v] *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 Wherefore[x] henceforth know we no man after the flesh:[6] yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.[7]

17 Therefore [y]if any man *be* in Christ, *he* [8]*is* a new creature: old things are passed away; behold, all things are become new.

18 And[z] all things *are* of God, who hath reconciled us to himself by Jesus Christ, [a]and hath given to us the ministry of reconciliation;

19 To wit, that [b]God was in Christ,[9] reconciling the world unto himself, not imputing their trespasses unto them;[1] and hath committed unto us[2] the word of reconciliation.

20 Now then we are [c]ambassadors for Christ, as though [d]God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

21 For[e] he hath made him *to be* sin for us, who [g]knew no sin; [h]that we might be made the righteousness of God in him.

CHAPTER VI.

1 *That he hath approved himself a faithful minister of Christ, both by his exhortations, 3 and by integrity of life, 4 and by patient enduring all kinds of affliction and disgraces for the gospel.* 10 *Of which he speaketh the more boldly amongst them, because his heart is open to them,* 13 *and he expecteth the like affection from them again,* 14 *exhorting to flee the society and pollutions of idolaters, as being themselves temples of the living God.*

WE then, *as* [a]workers together *with* [1]*him*, beseech *you* also that [b]ye receive not the grace of God in vain.

2 (For[c] he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.)

A.M. cir. 4064. A.D. cir. 60.

2 That the mortal principle may be absorbed by the immortal.—*C.*

h Is.29.23; 43.20, 21. Ro.8.16,23. Col.1.12. ch.1.21,22; ver.15. Ep. 2.10; 4.30; 1 13,14. 2 Ti. 1.14. 1 Jn.3.24.

i 1 Ch. 29. 15. Ps.39. 12; 119. 19. Phi. 1. 23. He.11.13. 1 Pe.2.11.

j He.11.1. Ga. 2. 20. Hab. 2. 4. Ro.8.24,25. 1 Co.13.12. ch.3. 18; 4. 14. 2 Pe. 1. 8. 1 Jn.3.2. ver.6. De.12.9.

k He.11.1,13. ver.1. 2 Ti.1.12,14,18.

l ver.2,4. Phi.1.23.

m Ro.15.20. 1 Th. 4. 11. Mat.25.21,23. Lu. 19.17.

3 Or, *endeavour.*

n Ro. 14. 10–12. Ec. 12.14. Ac.10.42; 17.31. Re.20.11, 12. Jn. 5. 22, 27.

p Job 34.11. Ps.62.13. Ec.12.14. Je.17.10; 32. 19. Mat. 16. 27; 25. 32. Ro.2.6–10. 1 Co.3.8; 4. 5. Ga.6.5,7. Ep.6.8. Re. 2.23; 22.12; 20.12,13.

q Job 31. 23. He. 10. 31. Jude 23. Is. 33. 14. Na.1.6, with Col.1.28, 29. Ac.20.18–27,31. ch. 12.5.

r ch.1.12; 2.17; 4.2; 11.6. 1 Th.2.3–11.

s ch.1.14; 3.1; 10. 8; 11.12–15.

4 Gr. *in the face.*

5 Those false teachers who 'glory in the appearance' of pharisaic righteousness, but whose hearts are full of pride and worldliness.—*C.*

t ch.11.1,16,17; 12.6, 11, with 1 Co.10. 31; 4. 3,4; 9.17–23. 2 Ti.2.10. 1 Th.2.3–11.

u Lu.7.47. 1 Jn.4.10, 19. Ps.110.3. Ca.1.4; 8. 6. Ro.5.15. 1 Ti.2.6. Jn. 11.51,52. 1 Pe.4.1,2.

v Ro.v.vi.; 14.7–9. 1 Co.6.19,20. 1 Th. 5. 10. Tit.2.14. Ga.1.4; 2.20. 1 Pe.4.2. Ep.5.2–17. Lu. 1.74.

* The grammatical construction of this passage, and its close connection with ver. 21 of the preceding chapter, show that our translators properly understood the meaning when they inserted the words '*with him*.' God worked *in* the apostles, giving them new life and power; *by* them, as his instruments; and also *with* them, giving effect to their preaching by an immediate exercise of divine power on the minds and hearts of their hearers. See 1 Co.3.9.—*P.*

x Mat. 12. 50. Jn.15. 14. Ga.5. 6; 6.15. Phi.3.8 -14. Col.2.11, with 1 Co. 10.18. 1 Th.5.12. Ja.2.1. Jn.20.17; 6.63; 7.5.

6 We neither acknowledge nor reject any one on account of lineage or nation. —*C.*

7 *Know we him no more* as a Jew, but as equally the Saviour of Jew and Gentile.—*C.*

y 1 Co.1.30. Ep.2.10; 1.3. Ga.5.6; 6.15. Jn.3.3, 5,6. Eze. 36. 26. Ep.4. 23,24. Col.3.10. Is. 65. 17. Ro.6.4-6; 8.9,10. ch. 4.16. Is.43.18. 1 Th. 5. 24. Mat.16.24. Re.21.5.

8 Or, let him be.

z Ro.11.36. Jn.3.16. Ja.1.17. Ro.5.10. Ep.2. 16. Col.1.20. 1 Jn.2.2; 4. 9,10. Ro.3.24–26.

a Mar.16.15,16. Mat. 28.19. Ro.1.5; 15.19.

b Ro.3.24–26. Ps.32. 1,2. Is.43.25; 44.22.

9 *God was in Christ.* Manifested in him.—*C.*

1 *Not imputing their trespasses unto them*—that is, to as many as believed his ambassadors, and were reconciled to him as king.—*C.*

2 Or, *put in us*, ver.8.

c Mal.2.7. Job 33.23, ch.3.6. Ep.6.20.

d 2 Ki.17.13. 2 Ch 36. 15. Ne. 9. 29. Je. 44. 4. Mat.28.19,20. Mar.1.5. Mat.10.40.

e Is. 53. 4–6, 10–12. Da. 9. 24. Zec. 13. 7. 1 Pe.2.24; 3.18. Mat.20. 28. Jn.1.29. Ro.3.24,25; 4.25; 5.6,8; 8.3. Ga.3.13. Ep.5.2. 1 Jn.2.2; 4.9,10. Ps.xxii.lxix.

g Is.53.9. 1 Pe.2. 22; 1.19. He.7.26. Lu.1.35. 1 Jn.3.5. Jn.14.30; 8.46, 29. Mat.3.15.

h Is.42.21; 45. 24,25; 53.4,5,11; 54.17; 61. 10. Je.23.6; 33.16. Da.9.24. Ro.1.17; 3.21–26; 8.1–4; 1 25–27; 4.24, 25; 10.4. 1 Co.1.30. Phi.3.9. Re. 1.5; 5.9,7.14; 19.8,14.

CHAP. VI.

a 1 Co. 3. 9. ch.5.18–20.

1 See note * in first column.

b He.12.15. ch.11.2. Tit.2.11. Ac.14.3.

c Is.49.8; 61.2. Lu.4. 19; 19.5,9,42,44. Ro.13. 11. He.3.7,13; 4.7.

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been produced in him by the all loving power of God; his former habitual principles, inclinations, motives, ends, and course of conversation, are mortified and laid aside, and others, directly contrary to them, and conformed to those of Christ, are implanted and fixed in their stead. 18. And God, the Creator and Preserver of the world, is the Author of all things respecting the new creation and redemption of men, Jews or Gentiles; and hath, by the incarnation, obedience, and death of his Son, made salvation possible, and restored friendship between himself and all believers; and in infinite condescension and grace hath honourably intrusted us apostles and ministers to preach and hold forth this method of reconciliation to men. 19. The sum and tenor of which is, that God, from all eternity, hath determined to save all who believe, and, in prosecution thereof, hath, through his mediation and atoning sacrifice, manifested himself a God of peace, pardoning all the iniquities of them that believe, Gentiles as well as Jews, and for awakening and converting sinners hath appointed us apostles and ministers to preach the glad tidings and offers of reconciliation through the whole world, as we have opportunity. 20. Wherefore, as his highly dignified messengers, sent to deal with you in his stead, we do, in the name and authority of Christ and his Father, beseech and entreat you, by everything endearing or awful in heaven, earth, or hell, and in time or eternity, to consider and accept of God's graciously prepared, dearly secured, and freely offered peace, favour, and friendship, and to surrender up yourselves to him, to be espoused to Christ, saved by him, and entirely and heartily devoted to him and his service. 21. For in justice to himself, his law, and government, and in rich mercy and grace to Jews and Gentiles, God the Father hath saved from sin by his own perfectly holy and only-begotten Son, as our Saviour, and hath fully laid them on him, that, in consequence of our spiritual union to his person, his complete righteousness of obedience and suffering, which for ever resides in him, but was contrived, fulfilled, and accepted by God for us, might be imparted to us, to render us perfectly free from guilt, when we fully accept him by faith.

Ver. 3. This verse presents great difficulty, and has produced correspondent variety of interpretation. May not the difficulty be removed either by translating *ω γε και*, as in Ga. 3. 4, 'Since being (once so) clothed, we shall not be found naked,' or, as it may equally be rendered, 'Although being (now) clothed?' &c. *C.*

Ver. 8. How vain is the Romish figment of purgatory—the dream of a sleep of the spirit—or the conjecture of an inferior and intermediate state between death and the resurrection! Believers when 'absent from the body are present with the Lord.' And surely where the Lord is, there is the highest heaven, the greatest happiness, and the brightest glory! *C.*

Ver. 14, *Then were all dead.* Tindal translates it, 'then are all dead:' and Scholefield, 'then all died'—that is, all the members died when the head died. See Ro. 6. 3–11; 1 Pe. 2. 24. *C.*

REFLECTIONS.—Frailty, sinfulness, and sorrows attend the best of men on earth. But happy they who have a blessed assurance of eternal fellowship with Christ in heaven! No wonder they long for it, and groan to be delivered from their present pressures and plagues. And happy they who are fitted for it, and have the Holy Ghost dwelling in their hearts as an earnest of it, and who are by faith daily walking forward to it, and diligently finishing the work which God hath allotted them in this life! How tremendous will be the last judgment, in which all men that are, have been, or shall be, must appear together before Christ, and have their eternal state publicly and irreversibly fixed, according to their qualities and works! —In a most conscientious and active manner ought ministers and others to behave in the view of it. And slumbering sinners must be awakened by these terrors of the Lord. But it is most delightful to be persuaded by the faith and sense of Jesus' love to live and labour always for his glory and the salvation of men. And never ought he or his blessings to be viewed in a carnal manner. No profession or practice, without new principles of grace in our heart, can prove us united to him; and nothing less can answer the design of the gospel, or of God's gift of his Son as our only Saviour. Now think, my soul, what God hath done, and doth, and speaks, and is to me; and let me not persist a moment longer in opposition to, in rebellion against, such amazing kindness and condescension.

CHAPTER VI. Ver. 1. We gospel ministers being therefore joint labourers with God, and uniting with one another in this great work, under his direction and influence, earnestly exhort, entreat, and beseech you, Corinthians and others, that ye do not lightly esteem these glad tidings and offers of reconciliation with God, or receive them only in notion and profession, and so render them ineffectual for conveying God's blessings, gifts, or graces, to the saving of your soul, and unfruitful for the production of true holiness. 2. But as God, according to his ancient promise by Isaiah, hath, in answer to the requests of his Son, seasonably assisted him in his work of securing our redemption, and accepted his sacrifice, in the room of Gentiles as well as Jews, let me beseech you, in this noted period of Christ's publishing, offering, and applying his salvation, to make sure your interest in and enjoyment of it. 3. In fulfilling this our infinitely important ministerial work, we have been divinely enabled to behave with such circumspection and caution towards all men as to give no just offence even to our enemies, and have done nothing tending to draw reproach on our office, dishonour on Christ, or to mar the success of his gospel; 4, 5. But in all things have approved ourselves to Christ and the consciences of his people, as diligent and faithful ministers, who have our commission from God, and are employed and owned by him in his service, and

3 Giving[d] no offence in any thing, that the ministry be not blamed:

4 But [e]in all *things* approving[2] ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In[g] stripes, in imprisonments, in tumults,[3] in labours, in watchings, in fastings;

6 By[h] pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned,

7 By[i] the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

8 By[j] honour and dishonour, by evil report and good report: as deceivers, and *yet* true;

9 As[k] unknown, and *yet* well known; as dying, and behold, we live; as chastened, and not killed;

10 As[l] sorrowful, yet alway rejoicing; as poor, yet making many rich; [m]as having nothing, and *yet* possessing all things.

11 O *ye* Corinthians, [o]our mouth is open unto you, our heart is enlarged.

12 Ye are not straitened in us, but ye are straitened in your own bowels.

13 Now for a recompense in the same, (I speak as unto [p]*my* children,) be ye also enlarged.

A.M. cir. 4064.
A.D. cir. 60.

d Ro.14.13.1 Co.8.9, 13; 9. 12, 22; 10. 23, 32. Ac.24.16.ch.1.12.

e 1 Th.2. 3–11. Mat. 18.6,7. 2 Ti.2.15; 4.2,5. Col. 4. 17. 1 Pe. 5.1–4. Re. 3. 10. 1 Co.4.1,2,9–13.ch.1.4,12;2.17;4.2;5. 11;11.6;12.10.2 Ti.2.10; 3.10–12. Ro.2.29;8.35.

[2] Gr. *commending.*

g ch.11. 23–27. 1 Co. 4. 9–12. 2 Ti. 3. 10–12. Ac.13. 50; 14. 5, 19; 16. 22,23;17.5; 18.12; 19.23; 22.22–24.1Co.15.10,58. Phi. 4. 12. Col. 1. 29. 1 Th.2.9;3.5. 1 Ti. 4. 10–16.

[3] Or, *in tossings to and fro.*

h 1Co.4.12,7; 9.22. Ac.20.26,27. ch.4.2;11. 2, 28; 12. 14, 15. 1 Ti.5. 22. 2 Ti.3.10. 1 Th.2.2–11.

i 1 Co.2.4. ch.10.4,5; 4.2;1.12;2.12. Ep.6.11, 13.2 Ti.4.7.

j 1 Co. 4. 7–12. Mat. 10.25;27.63. Jn.7.12.

k ch.4.2;5.11. Ps.118. 18. Is.26.19. Ro.8.36. 1 Co.4.9; 15.31,32. ch. 1. 8,4.10,11;11.6. Ga.6.17.

l Mat.5.12. Ac.5.41; 16.25. He.10.34. Ro.5. 3. Ja.1.2;2.5.

m Ps.84.11. Pr. 13. 7; 17.1. Mat.6.32,33. Lu. 18.29,30. 1 Co. 1. 5; 16. 17;3.21,22. ch.8.9;11.8, 9; 2. 20. Phi. 4. 11, 18. Mar.10.28–30.1 Ti.4.8.

o ch.2.2,3;7.3; 12.14, 15.

p 1 Co.4.14,15; 3.10. Ga.4.12–19. Is.8.18.

* In this verse Paul makes an abrupt change in subject and language. In the midst of an earnest and eloquent exhortation to union and love, he suddenly introduces a strong, and almost passionate, injunction to the Corinthians to separate themselves altogether from certain parties, who it seems were inclined to introduce idolatrous practices into the church. —*P.*

A.M. cir. 4064.
A.D. cir. 60.

q Le.19.19. De.7.2,3, 5;22.9. Ps.106 35. 1 Co. 5.9,11;7.39.

r Ps. 5. 5–7. 1 Ki.18. 21. Pr.29.27. 1Co.10.14. Ep.5.7,11 De.22.10.

4 See note * in first column.

s 1 Sa.5.3,7. De. 14. 27;18.1. Jos.22.25.1 Ki. 18.21. Ac.8.21. 1 Co.10. 7.

t 1 Co.3. 16, 17; 6.19. Ep.2.21,22. He. 3. 6. 1 Pe.2.5.

u Ex. 29. 45. Le.26. 12. Eze.36.28;37.26,27. Re.21 3.

v Ge. 17. 7. Je. 31. 1, 33; 30. 22; 24. 7; 32. 38. Eze. 11. 20; 36. 28, 37. Zec.8.8;13.9.

x Is. 52. 11. Je. 51. 6. Zec.2.6. Ac.2. 40. Re. 18.4.1Co.10.20 ch.7.1, with Le.11. 24, 29; 21. 11.

y Je. 31. 1, 9, 33. Re. 21.7.2 Sa.7.14.

CHAP. VII.

a ch. 6.16–18. Ro. 5. 20,21; 6.1–23. 2 Pe.1.4–9; 3.11–14. Lu.1.74,75. 1 Jn.3.1–3. 1 Pe.2.11. 1 Co.6. 20. Tit. 2. 11–14. Phi. 2. 12, 13; 3. 8–14. Mat.5.8. 1 Ti. 4. 8. Ps. 51. 10. Eze. 36. 25, 26. 1 Jn.1.7,9.

1 This verse is intimately connected with the concluding paragraph of ch. vi., and ought not to have been separated from it. He here concludes his severe warning, contained in ver. 14–18, by an affectionate entreaty, and exhortation to purity of heart, thought, and act.—*P.*

14 Be ye not [q]unequally yoked together with unbelievers: [r]for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?[4]

15 And [s]what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for [t]ye are the temple of the living God; as God hath said, [u]I will dwell in them, and walk in *them;* and [v]I will be their God, and they shall be my people.

17 Wherefore[x] come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing;* and I will receive you,

18 And[y] will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

CHAPTER VII.

1 He proceedeth in exhorting them to purity of life, 2 and to bear him like affection as he doth to them. 3 Whereof lest he might seem to doubt, he declareth what comfort he took in his afflictions, by the report which Titus gave of their godly sorrow, which his former epistle had wrought in them, 13 and of their loving-kindness and obedience towards Titus, answerable to his former boastings of them.

HAVING[a] therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.[1]

pursue the great designs of salvation, by our abundant meekness and patience towards men, and calm resignation and submission to the will of God, in the manifold tribulations which we suffer for Christ's sake, and in our extreme want even of necessary provisions, and the great straits and perplexities to which we have been often reduced—in our enduring ignominious and painful scourgings; in hard imprisonments under the custody of cruel officers; in outrageous insurrections of insulting and furious mobs; and in the want of ordinary sleep and food. 6. Which patience hath been promoted by and carried on in great integrity, in preaching the gospel with a single eye to the glory of God and the good of precious souls; and in a modest and chaste behaviour, and purity of doctrine and manners; in a believing acquaintance with gospel truth, and a spiritual wisdom and understanding answerable to it; in such lenity and forbearance as to put up with affronts, and bear calmly every provocation; in such kindness of temper as makes us to delight in doing good to all, and rendering good for evil; and by the special assistance of the Holy Ghost, in his gifts and graces, which furnish us for, direct and animate us in, the work of the Lord: 7. By the light and comfort of the gospel which God, who cannot lie, hath published; and which we believe without doubting, and preach without any mixture of error; and by the almighty power of God, which assists and supports us under all our trials and labours; and, in fine, by the whole armour of God, by which we are completely furnished, to war valiantly, acceptably, and successfully against all our spiritual enemies, of every kind, and on every side. 8. And being thus fortified against all our trials, we, with steadiness of temper, go through every change and form of our much diversified lot; through the good esteem of some, without being puffed up; through the contempt and abuse of others, without being dispirited; through hard speeches and slanders, without being discouraged; and through commendations and applause, without being proud of them. For, in the holy providence of God, we are represented as hypocritical impostors who seduce mankind; and yet, as true servants of Christ, we are sincere and faithful in preaching the gospel in all that we say or do. 9. Some, ignorant of our true character, represent us as mean, worthless, and obscure; others, from their own experience of our powerful ministrations, holy conversation, and unshaken patience in suffering, and from the information of such as have experienced the like, know us to be highly honoured of God. We are in perpetual jeopardy, as persons in the jaws of death, and yet God wonderfully preserves us in life and comfort. We are severely chastened by the hands of both God and men, and yet both our lives and hopes are maintained. 10. In outward appearance we are in a very melancholy and miserable condition; and yet we are inwardly full of the joys of faith and of a good conscience, and rejoice in hope of the glory of God. We are indeed poor with respect to this world, having none of its affluence or accommodations; and yet we are instruments in Christ's hand of making many rich towards God in faith and good works, and heirs of his kingdom, along with ourselves. We scarcely possess any earthly enjoyments, and look down upon them with holy indifference; and yet we have all things spiritual, temporal, and eternal in Christ our Head, who hath received them for our use. 11. My dear Corinthians, we thus freely open our mind to you that ye may be encouraged by thus hearing of our behaviour, supports, and consolations under all our sufferings for Christ, and be able to vindicate our character against those who reproach us; and our hearts are so full of affection to you, and concern for your spiritual edification and eternal salvation, that we think nothing too much for promoting them. 12. There is no want of love in our heart or of zeal in our work to promote to the utmost your establishment and growth in light, faith, love, comfort, and holiness; nor is there any deficiency in the gracious doctrines, promises, and privileges which we preach; but there are some of you whose hearts, through the working of unbelief, carnality, and coolness of affection, are shut against us, and against the consolations which are in Christ for you. 13. But now, in return for our great love to you, and our earnest desires and labours to promote your spiritual welfare, I beg that ye, as loving children, would enlarge your affection towards us, and cheerfully receive the truths and blessings of the gospel which we recommend to you.—14. And I earnestly insist that ye never intermarry with such as appear destitute of the knowledge and grace of the gospel; never cultivate any unnecessary familiarity with them; and, above all, never join with them in any of their idolatrous worship, which would amount to a practical renouncing of your communion with Christ. For what holy and delightful friendship can there be between one who is renewed and sanctified and one who remains under the dominion of sin? What religious fellowship can there be between a savingly enlightened Christian and one who knows nothing of God, of Christ, or the gospel, but is plainly a subject of Satan, the prince of darkness? 15. What harmony can there be between the true members of Christ and the manifest children of Satan, that lawless arch-rebel against God? Or what comfortable joint portion can one who believeth in Christ have with one who in profession and practice rejects him? 16. And what proper agreement can there be between you who are the divinely consecrated temples of God, and, according to his promise, honoured with his special presence, as your God, Master, and Lord, and them who are the temples of idols and devoted to their service? 17. Remember therefore, that as God required his ancient people the Jews to improve their distinguished privileges in abstaining from all unnecessary connection with idolaters, so he requires you and other Christians, whose privileges are much more glorious, to renounce all the unfruitful works of darkness, and have no fellowship with idolatrous or profane persons beyond what the civil duties of life require. 18. To encourage you to which, he promises to make up all your losses, by allowing you the most familiar fellowship with himself here and hereafter, and with all the kindness of a divine Parent blessing you, as heirs of himself, with all spiritual blessings in Christ.

Ver. 6. *By knowledge* of the Scriptures, and the capacity of solving all difficulties.—*By the Holy Ghost*—manifested by his undeniable fruit. *C.*

Ver. 8. *As deceivers*—being so misrepresented by the Jews. *C.*

Ver. 9. *Unknown*—unacknowledged by some as an apostle of the Lord.—*Well known* to others by his faithfulness and fruitfulness. *C.*

Ver. 12. *Ye are not straitened in us.* There is no want of room for you in our hearts or our doctrines.—*But ye are straitened in your own bowels*—making no due return to our affection. *C.*

Ver. 13. *Now for a recompense in the same.* 'Now as a just return of affection for affection,' &c. *C.*

REFLECTIONS.—It is very honourable to be a faithful minister, a worker together with God, in that glorious cause which is founded on Christ's suffering with the Father, that sinners might be accepted in him. And earnestly should we improve present opportunities in receiving Christ and his fulness, since they may quickly be irrevocably ended and gone. Ministers have need of much grace in them and much prayer for them, that they may approve themselves faithful to God in all their labours, and under all their manifold sufferings. And it is shameful when their affectionate regard to their hearers is rewarded with neglect and contempt.

2 Receive[b] us; [c]we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I[d] speak not *this* to condemn *you;* for I have said before, that ye are in our hearts to die and live with *you.*

4 Great[e] *is* my boldness of speech toward you, great *is* my glorying of you: [f]I am filled with comfort, I am exceeding joyful in all our tribulation.

5 For,[h] when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears.

6 Nevertheless [i]God, that comforteth those that are cast down, comforted us by the coming of Titus;

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us [j]your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

8 For[k] though I made you sorry with a letter, I do not repent, though I did repent:[2] for I perceive that the same epistle hath made you sorry, though *it were* but for a season.

9 Now[l] I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner,[3] that ye might receive damage by us in nothing.

A.M. cir. 4064. A.D. cir. 60.

b Mat.10.14,40.2 Jn. 10.3 Jn.10.

c Ac.20.33. ch.4.2. 1 Th.2.5.Ro.16.18.1 Co. 6.12,18; 10.33. ch.1.12; 2.17.6.3-12; 11.7,13;12. 13.17. 1 Sa. 12.3,4. Ga. 4.17. 2 Th. 3.8. 1 Ti.6.4-11. 2 Ti.3.2 6. Tit.1.10. 2 Pe.2.14. Jude 11,16.

d 1 Co.4.14. ch. 3. 3, 4,6.11,12.

e 1 Co.1.4; 4.15; 6. 1. ch.1.14; 3.12; 9.2; 6.11-13.1 Th.2.19.

f Col. 1. 24. Ja. 1. 2. ch.6.10; 2.14. Jn.16.33. Phi. 2. 17. Mat. 5. 12. Ac.5.41. Ro.5.3.

h Ac.16.19,23. 1 Co. 2.3; 15.32. ch.2.13; 4.8-12;6.4-10; 11.2,3,23-28; 12.20. De.32.25.

i ch.1.3,4. 1 Th.3.6.2 Th.2.16,17. De. 33. 25; 32.36. ch. 2. 13. Ge.22. 14.

j Pr.28.23;9.8,9;27.5. Ps.141.5. Mat.18.15.

k 1 Co.4.18-21.ver.6, 11;ch.2.4.

[2] *Though I did repent.* Rather, 'if even I did feel sorrow' (ch. 2.4); 'for I perceive that the same epistle hath, though for a short time, made you sorry.'—*C.*

l Je.31.18-20. Lu.15. 6, 7, 9, 10, 24, 32. 1 Pe. 2. 10.

[3] Or, *according to God,* ver.10,11. Ac.20. 21. Is.55.7.

* The translation here obscures the meaning of the original. The Greek words rendered *repentance,* and *not to be repented of,* are radically different, and ought not to be confounded. The former signifies *repentance* springing from a regenerate heart, and manifested by a hatred of sin and a turning from it —the latter merely indicates *regret* or *remorse,* which may spring from a fear of punishment, and may speedily pass away. The clause I would translate as follows:

A.M. cir. 4064. A.D. cir. 60.

—'For sorrow toward God (expressed to God, and springing from love of him) worketh repentance to salvation not to be regretted' (*i.e.* salvation which none will regret, because it will secure lasting peace).—*P.*

n 2 Sa.12.13. Mat.26. 75. Lu.18.13. Je.31.9,18 -20 Eze.7.16.

4 See note * in first column.

o Mat.27.4,5. He.12. 17. Pr.17.22;15.13,15.

p 1 Co.5.2. Ac.11.18. Is.57.15; 66.2. Je. 3.12, 13; 22. 23, 24; 31. 18,19; 50.4,5. Eze.6.9;7.16;16. 63;36.31. Zec.12.10-14. 1 Co.5.13.

q Tit.3.8.

[5] *Carefulness* to correct what was wrong.—*C.*

r Ep.5.11.

[6] *Clearing of yourselves* from any approval of the guilty. —*C.*

s Ep.4.26.

[7] *Indignation.* Anxious solicitude to prevent the recurrence of such evils.—*C.*

t He.4.1.

u Ps.42.1;130.6.

[8] *Vehement desire* for the apostle's return and fatherly admonitions.—*C.*

v Re.3.19.

x Mat.5.29,30.

[9] *Revenge* against themselves for having been so sadly misled. —*C.*

y Ro.14.18.

[1] *Clear* from overlooking the offence, or countenancing the offender till penitent. —*C.*

z 1 Co.5. 1, with ch. 2.4,9.

a ver.15; ch.8.16. Ro. 15.32.

b ch.1.12,19;2.17;4.2; 6.7.

[2] Gr. *bowels,* ver.13. Phi.2.20.

c ch.2.9; 9.13. Phi.2. 2,12.

d Phi.2.12. 2 Th.3.4. Phile. 8, 21. ch.2.9; 10. 1-8.

10 For[n] godly sorrow worketh repentance to salvation not to be repented of:[4] but[o] the sorrow of the world worketh death.

11 For behold this self-same thing, that [p]ye sorrowed after a godly sort, what [q]carefulness[5] it wrought in you, yea, *what* [r]clearing of yourselves,[6] yea, *what* [s]indignation,[7] yea, *what* [t]fear, yea, *what* vehement [u]desire,[8] yea, *what* [v]zeal, yea, *what* [x]revenge![9] In all *things* ye have [y]approved yourselves to be clear[1] in this matter.

12 Wherefore though I wrote unto you, [z]*I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, [a]because his spirit was refreshed by you all.

14 For [b]if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth.

15 And his inward affection[2] is more abundant toward you, whilst he remembereth the [c]obedience of you all, how with fear and trembling ye received him.

16 I[d] rejoice therefore that I have confidence in you in all *things.*

Great care is necessary in Christians to keep at a proper distance from wicked persons and things. And if God graciously become ours, and make us his, and dwell in and with us, no idol ought to be harboured in our heart.

CHAPTER VII. Ver. 1. Having therefore an interest in, and in some measure the possession of, all these exceeding great and precious promises, let us, my dear brethren, in a dependence on God's promised grace, and in hopes of his promised glory, by believing applications of Jesus' word, blood, and Spirit, and by careful watchfulness over our hearts and lives, and impartial mortification of our indwelling corruptions, labour to purify ourselves from all uncleanness, drunkenness, intemperance, and other fleshly lusts which render us like to brute beasts; and from all falsehood, pride, malice, and other vices which immediately pollute our souls and render us like devils; and let us press after universal perfection in holiness, under the influence of a holy and filial reverence of God in his greatness, majesty, and mercy.—2. And to return to the point in hand, see that ye receive us faithful ministers into your most cordial affection, embrace the doctrine which we preach in Christ's name, and submit to the authority which we have received from him; for God and your consciences know that we never wronged your persons, characters, or estates, nor ever corrupted your minds by errors, flatteries, or bribes, nor ever overreached you for our own secular advantage. 3. I do not mention these things as if I thought the better part of you had ever reproached us with them; for, as I have already hinted, such is our ardent affection to and entire confidence in most of you, that we could venture our character and life in your hands; and if God did not call us to labour in other places, we could willingly spend and be spent for you, and cheerfully live and die with you, as our beloved and affectionate friends. 4. It is from a tender concern for you that I so plainly warn you against every disorder; and it is from the firm confidence that I have in the generality of you that I so rejoice in and glory of you as my obedient children in Christ; and amidst all my reproaches and sufferings it is an inexpressible comfort to my spirits that things are much better among you than I feared. 5. For when I came in great anxiety from Troas to Macedonia to find Titus, and be by him informed concerning your spiritual estate, the anxiety I felt from not finding him, the fears I had concerning you, and the contests I endured with surrounding adversaries, rendered me for a time restless in both body and mind. 6. But at length our gracious God, the Father of mercies, who always takes a peculiar pleasure in comforting those who are dejected and distressed, greatly comforted me by the seasonable and happy arrival of Titus. 7. Not so much indeed by his safe return as by the delightful accounts of his satisfactory reception among you, and how earnest ye were to comply with the injunctions I sent you, and of your deep lamentations over the offences which had happened among you, and of your affectionate zeal for and regard to my person, character, and authority as an apostle of Christ. 8. For though it was with no small concern that I wrote my former reproofs, and not without great fear lest some might abuse them to their own hurt and the dishonour of Christ, yet, now that they have produced such happy effects, I do not repent the freedom which I used; for though it pained you at first, it nevertheless quickly influenced you to rectify your disorders. 9. I therefore now heartily rejoice, not in your vexation and grief, but that it issued in an ingenuous and sincere repentance for the evils amongst you; for, like true penitents, ye mourned with a self-abasing and heart-broken sense of your sin as against God, and with hatred and humble confession of it, and a full purpose to turn from it to him, by the assistance of his Spirit, and to the glory of his name. Thus, instead of being either provoked or discouraged by my letter, ye were greatly profited by it. 10. For spiritual brokenness of heart like yours, which is produced by apprehensions of the mercy of God in Christ, affects persons with a sense of their sins as committed against God and his law, and works that thorough change of mind, heart, and life which issues in, and gradually prepares for, a complete deliverance from sin and misery, and advancement to perfect and eternal holiness and happiness; and so ye will never need to repent of it, but to rejoice in and bless God for it: but the anxiety, trouble, and vexation of spirit which unregenerate men have on account of their worldly losses and troubles or on account of apprehended wrath and undoing for their sins, promote spiritual death, prepare for eternal death, and even hasten natural death, by methods more or less violent. 11. But think what blessed fruits demonstrate the gracious and acceptable nature of your repentance; what care and diligence to rectify what was amiss! what concern to manifest your aversion at the least fellowship in sin! what hatred of and warm resentment against everything sinful, and what loathing of yourselves on account of it! what holy awe of God and his righteous judgments! what earnest desire to have your hearts, lives, and church purged from everything sinful, and to perform whatever tends to the glory of God, or your own or others' edification! what holy zeal for the honour of God, and the purity, peace, and order of his church! what holy resentment against yourselves, or the scandalous offenders! Thus ye have manifested that your hearts are purged by the blood of Christ, and that as a church ye are no more chargeable with your former disorders. 12. This cannot but exceedingly delight me; for though I wrote unto you with some sharpness, particularly about the incestuous person, I did it from no angry resentment at him, or partial regard to his father, who had been so horribly injured; nor was it barely to reclaim the one and do justice to the other, but principally from a deep concern that God and Christ might be honoured, and your church preserved from that infection and reproach which his continuance among you might have occasioned. 13. We were therefore greatly refreshed to hear that, for your own peace and comfort, ye had in an orderly manner excommunicated that heinous transgressor, and rectified your other disorders, and to find that Titus, your most affectionate friend, had been so greatly revived, cheered, and delighted with your reformation and Christian behaviour. 14. And as I always in the greatest sincerity preached to you the pure truths of the gospel, I am now extremely glad that your conduct hath answered to the high commendations which I had given of you to Titus; 15. Whose very heart and bowels of love are warmed as often as he thinks on your ready obedience to my injunctions, and on my deep concern that he might not meet with anything to grieve his spirits in any contempt of his faithful, kind, and tender advices to you. 16.

CHAPTER VIII.

1 He stirreth them up to a liberal contribution for the poor saints at Jerusalem, by the example of the Macedonians, 7 by commendation of their former forwardness, 9 by the example of Christ, 14 and by the spiritual profit that shall redound to themselves thereby: 16 commending to them the integrity and willingness of Titus, and those other brethren, who upon his request, exhortation, and commendation, were purposely come to them for this business.

MOREOVER, brethren, [1]we do you to wit[2] of [a]the grace of God bestowed on the churches of Macedonia;

2 How that, [b]in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality.[3]

3 For[c] to *their* power, I bear record, yea, and beyond *their* power, *they were* willing of themselves;

4 Praying us with much entreaty [d]that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints.

5 And[e] *this they did,* not as we hoped,[4] but[g] first gave their ownselves to the Lord, and unto us by the will of God.

6 Insomuch[h] that we desired Titus, that as he had begun, so he would also finish in you the same [i]grace[5] also.

7 Therefore, as ye [j]abound in every *thing, in* faith, and utterance, and knowledge, and *in* all diligence, and *in* your love to us, *see* that ye abound in this grace[6] also.

8 I[k] speak not by commandment,[7] but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For [l]ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10 And[n] herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be forward[8] a year ago.[9]

A.M. cir. 4064. A.D. cir. 60.

CHAP. VIII.

1 Gr. *we must inform you.*

2 *We do you to wit.* We make known to you.—*C.*

a Ro.15.25.Ga.2.10. ver. 7,10,19,20; ch.9 2.4,5,9 12.-14.

b 1 Th 1.6.2.14.Mar 1 7. 41. Ro 5.3; 12.8,12. ch.7.5.9.11.Ja.2.5.

3 Gr. *simplicity.*

c Ac.11.29.1 Pe.4.11. 1 Co.16.2.ch.9.6,7.

d Ac.11.29.Ro.15.25, 26 1 Co. 16. 1. ch. 9. 1. He.6.10.

e ver. 3, with Ac. 11. 29.1 Co.16.2.

4 *Not as we hoped,* but beyond it.—*C.*

g Is. 44. 4,5. Je.50.5. Ps. 116. 16. Mat. 25.40. Phi.4.18.He.13.16.

h ch.12.18. 1 Co. 16. 1,2.

i ver. 1,4,7, 14,19,20; ch.9. 1,5,9,12-14.Phi.4. 15,18.

5 Or, *gift.*

j 1 Co.1,5;xii.xiv.ch. 7.7,11.Phi.1.9-11.

6 *This grace*— of giving to others as God has given to you. —*C.*

k 1 Co.7.6, 12, 25, 40. Phi.4.11,14-18.ver.24.

7 *Not by commandment.* Not as of a thing that must, but as of a thing that should, be done, from love to Christ and his church, and not from mere apostolic authority or any worldly motive.—*C.*

l Jn.1.11;10.30. Ps.24. 1;50.12. He.1.2. Lu. 9. 58.Phi. 2. 6-8. Mat. 20. 28;8.20. Ga. 4.4-6;3.13, 14. ch. 5. 21. 1 Pe. 3. 18. Re. 3. 18; 5. 9. Ep.5.2. Ga.2.20. 1 Jn.4.9,10; 3. 5.8.

n See ver. 8. Pr. 19. 17. Mat. 10. 42. He.13. 16.ch.9.2;ver.11. 1 Co. 16.2.1 Ti.6.18,19. Ja.2. 15,16.

8 Gr. *willing.*

9 The meaning is as follows:—Paul had given directions in his former epistle that the collection for the poor Christians in Judea should be taken up as soon as possible. On meeting Titus he learned that it had not yet been completed, though the churches of Macedonia, which were much poorer than that of Corinth, had long since given their contribution. He now presses the subject on the Corinthians, not giving any authoritative command, but simply an

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earnest recommendation. He says:—'I give my advice (as distinguished from a command) in regard to this matter. For this is expedient for you (*i.e.* for such as they were it was better to give an advice than a command, seeing that you began (to make the collection) before them (the Macedonians), not only to do, but also the will to do, from a year ago,' *i.e.* you anticipated the Macedonians not only in your first action, but in your purpose to act. —*C.*

o ch.9.7. Ex.35.6. Pr. 19.22; 3.28. Mat.12.43. Lu.21.3.1 Pe.4.10. He. 11.17;13.16.

p Ac.4.34.Mat.7 12.

1 The apostle seems to refer to a well-known fact in the statistics of commerce—the alternate depressions and re-suscitations of trade in different cities and countries—the prosperity of one place being often contemporaneous with the calamity of another. And upon this he grounds his appeal to the Corinthians, whose trade seems then to have been prosperous, while that of Macedonia was depressed: and he reminds them that the time may come when the revival of trade in Macedonia may enable them to supply the deficiencies from depression in Corinth.—*C.*

q Ex.16.18. Lu.xii.

r Phi.4.6. Col. 3. 17. Ep.5.20.

s ch.12.18;ver.6,16.1 Ch.29.2,3,6.

t ch.12.18;ver.22,23. Ac.15.22,25.

2 Who this was is uncertain. Most think it was Luke. But it matters not—his name is unknown to men, but his record is with God.—*C.*

u 1 Co.16.3.4.

3 Or, *gift.* See ver. 1, 4, 6; ch.4.15; 7.14,20; 9.1,5,9,12,13. Phi.4.15-18.

w 1 Co. 16. 3,4. Mat. 10.16. Ep.5.15.

x Pr. 3. 4. Ac. 24.16. Ro.12.17. Phi.4.8.1 Pe. 2.12.

4 Another unknown person, by some thought to be Apollos, who had previously been indisposed to go, 1 Co. 16. 12. —*C.*

11 Now therefore perform the doing *of it* that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.

12 For [o]if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

13 For[p] *I mean* not that other men be eased and ye burdened:

14 But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance[1] also may be *a supply* for your want: that there may be equality:

15 As it is written, [q]He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.

16 But[r] thanks *be* to God, which put the same earnest care into the heart of Titus for you.

17 For[s] indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

18 And we have sent with him [t]the [2]brother whose praise *is* in the gospel throughout all the churches;

19 And not *that* only, but who was also [u]chosen of the churches to travel with us with this grace,[3] which is administered by us to the glory of the same Lord, and *declaration of* your ready mind:

20 Avoiding[v] this, that no man should blame us in this abundance which is administered by us:

21 Providing[w] for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our [4]brother, whom we have oftentimes proved diligent in

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It is therefore an inexpressible pleasure to me that, instead of being disappointed in my expectations concerning you, I have now further evidence that ye will pay a dutiful respect to my character, and religious regard to my apostolic injunctions, when I shall be permitted to visit you.

Ver. 10. *Godly sorrow* is so called because it is commanded by God, Joel 2. 13: it is wrought by his Spirit, and it has authority, mercy, and glory for its object.—*Sorrow of the world.* Such as arises from a sense of the injury that worldly men have done to themselves—to their peace of mind, their reputation, their health, or their property: and not from any regard to the law they have violated, or the God they have denied, Ps. 14. 1; Tit. 1. 16. *C.*

REFLECTIONS.—Gospel promises afford abundant assistance and encouragement for daily progress in true holiness of heart and life. With boldness and freedom may ministers deliver their messages and bear their troubles when their hearers cannot but attest their integrity and disinterested concern for their spiritual welfare. But it is painful to be obliged to distress those whom we wish to comfort. And it is a great honour to Christians when they are manifestly and evangelically penitent for their sins, and are an honour to Christ and comfort to his ministers.

CHAPTER VIII. Ver. 1. Being thus confident of your distinguished love and regard, I must again recommend to your Christian compassion the poor saints at Jerusalem; and for your excitement inform you that the powerful influence of God's grace hath determined the Christians of Macedonia to make a very liberal collection for them. 2, 3. And that, notwithstanding their own grievous persecutions and deep poverty they have, with uncommon generosity and gladness, bestowed their part, not only answerable to but even beyond their ability. 4. Yea, so far were they from needing any excitement from me or my fellow-ministers, that they importunately urged us to accept their free-will offering, and take the trouble of conveying and distributing it to their poor brethren. 5. And this they did with the greatest cheerfulness and generosity that could be expected; and not merely so, but, acting herein upon truly religious principles, before they put their contributions into our hands, they made a joint and solemn surrender of themselves and all that they had to the honour, service, influence, government, and disposal of the Lord Jesus Christ, as their Head, Saviour, and King; and then, according to the will and directing influence of God, to us as his servants, to conduct them in their spiritual concerns according to the rules of his Word. 6. This their excellent behaviour made us to entreat Titus, our fellow-minister of Christ, who had been so acceptable among you, and had begun your charitable collections, to return to you, and, by his advices and encouragements, to complete them. 7. And as many of you, by the grace of God, are remarkable in the knowledge and faith of gospel mysteries, in eloquence of speech, in earnest endeavours to reform your church, in your affectionate regard to faithful ministers, and in other excellencies, I beg and hope that ye will proportionally abound in this grace of Christian benevolence. 8. And as I mean that it should be wholly a free gift, I lay no command upon you, nor impose any particular sum; but wish that, by showing yourselves equally forward with your poor brethren of Macedonia, ye may give further proof of your love to me and to the saints, and especially to Christ, in imitation of and thankful return for his unparalleled and endearing love towards you. 9. For by infallible information and your own experience ye know the astonishing favour, love, and bounty of our Lord and Saviour Jesus Christ, who, though he was the eternal Son of God, possessed of all the riches, glory, and blessedness of the Godhead, and rightful proprietor of all the riches of the universe, yet, to effect your salvation, assumed our nature in a most debased and impoverished condition, vailed his divine glory, and submitted to poverty, meanness, and suffering, that by this means ye might be enriched with all the abundant blessings of grace and glory, and even with those temporal benefits which ye enjoy in a spiritual state. 10, 11. Affected with his engaging example, I expect that ye will now complete and put into one sum the collections which ye began to lay by you about a year ago when ye received my former epistle. 12. For wherever there is a cheerful and determined inclination to acts of benevolence, and sincere contrivances and endeavours to be able to distribute somewhat to the glory of God and the necessities of his people, it is acceptable not only to ministers and churches, but even to Christ himself, be it more or less, if answerable to men's circumstances and abilities. 13. For I do not wish that ye should reduce yourselves to poverty by giving too largely to the enriching of these poor saints in Judea, nor that the whole burden of supplying them should fall on you, to ease or excuse other churches that are able to assist in it; 14. But I am desirous that at

many things, but now much more diligent, upon the great confidence which *I have*[5] in you.

23 Whether *any do inquire* of Titus, [v]*he is* my partner and fellow-helper concerning you: or our brethren *be inquired of, they are* the messengers of the churches, *and* the glory of Christ.[6]

24 Wherefore show ye to them, and before the churches, [z]the proof of your love, and of our boasting on your behalf.

CHAPTER IX.

1 He yieldeth the reason why, though he knew their forwardness, yet he sent Titus and his brethren beforehand: 6 and he proceedeth in stirring them up to a bountiful alms, as being but a kind of sowing of seed, 10 which shall return a great increase to them, 13 and occasion a great sacrifice of thanksgivings unto God.

FOR as touching [a]the ministering to the saints, it is superfluous for me to write to you:

2 For I know [b]the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready[1] a year ago; and your zeal hath provoked very many.

3 Yet[c] have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

4 Lest[d] haply if they of Macedonia come with me, and find you unprepared, we (that we say not ye) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they [e]would go before unto you, and make up beforehand your [2]bounty, whereof ye had notice before,[3] that the same might be ready, as *a matter of* bounty, and not as *of* covetousness.[4]

6 But[g] this *I say,* [h]He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7 Every[i] man according as he purposeth in his heart, *so let him give;* not grudgingly, or of necessity: for God loveth a cheerful giver.

8 And [j]God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things,* may abound to every good work:

9 (As it is written, [k]He hath dispersed abroad; he hath given to the poor: his righteousness[5] remaineth for ever.

10 Now[l] he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your [m]righteousness;)[6]

11 Being[o] enriched in every thing to all bountifulness,[7] which causeth through us thanksgiving to God.

12 For the administration of this service not only [p]supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 Whiles by the experiment of this ministration they [q]glorify God for your professed

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A.M. cir. 4064. A.D. cir. 60.

5 Or, he hath.

y ch.7.6;12.18.Phi.2.25.Jn.15.8.

6 In the second clause of this verse Paul speaks of 'the messengers of the churches:' in the Greek it is 'the apostles of the churches,' *i.e.* those who were commissioned by the churches to do a certain work. It will be observed that they are called 'the apostles of the churches,' not 'the apostles of the Lord.' The concluding phrase, 'the glory of Christ,' is intended to be descriptive of these apostles; they were men whose labours tended to promote the kingdom of Christ.—*P.*

z ver.8;ch.7.14;9.2.

CHAP. IX.

a 1Co.16.1,2.Ro.15.25,26.Ac.11.29. ch.8.4,19.

b ch.8.10,19,24.1 Th.1.7,8.He.10.24.

1 Among the various qualities of the human mind, to be 'ready' is generally one of the most important. It implies thoughtfulness of what should be done—forecast of how it may best be done—no wavering, no indecision, no procrastination—that the work be done now—that the worker may be found 'ready.'—*C.*

c 1Co.16.1. ch.7.14;8.17,24.

d ch.11.17;8.24: ver.2,3.

* *Your righteousness.* Yours by derivation from Christ. See note on Ro.1.17.—*Note,* All fruits of holiness spring from the roots of that free grace whereby God pardons and accepts

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—justifies the sinner through faith in Christ Jesus, He.8.10-12.—*C.*

e ch.8.6 1 Co.16.2.

2 Gr. *blessing,* Ge.33.11.Le.25.21.2 Ki.5.15.Job 29.13;31.19.

3 Or, *which hath been so much spoken of before,* ver.12.

4 That is, as Alford well interprets, that your contributions may appear to be the fruit of blessing, poured out from beneficent minds, not of a sparing, parsimonious, covetous spirit, which gives no more than it need.—*P.*

g 1 Co.1.12; 7.29; 15.50.Ga.3.17;5.16. Ep.4.17.Col.2.4.

h Ec.11.1. Mat.7.2. Ps.18.25;41.1–3. Pr.11.24,25;19.17;22.9. Ga.6.6–9. Lu.19.16,19.

i 1 Sa.25.16.De.15.7,8. Lu.12.20. Ex.25.2: 35.5. Le.1.3. Ro.12.8. Pr.11.25;22.9.ch.8.12.

j Pr.10.22; 11.24,25; 13.16; 19.17; 28.27. Ps. 37.16; 84.11. ch.6.10; 8.1,6,19.Phi.4.11,18,19. 1 Ti.6.6. Mat.25.34. Lu.16.9.

k Ps. 112. 9. ver. 10, 11

8 This passage is quoted from Ps.112.4,9. which is a prophetic description of Christ the righteous (see note on Ps.112.3), of whom alone it could be said, 'his righteousness remaineth for ever.'—*C.*

l Ps.104.13. Is.55.10. Ho.10.12.

m ver.9. Mat.6.1.

6 See note * in first column.

o ch.8.2,3,16,19;11.11; 4.15. 1 Ti.6.18. Lu.16.9.

7 Gr. *simplicity* or *liberality.*

p ch.8.14, 15. Phi. 2.25;4.18.

q Mat. 5.16. Ro. 15.26. ch.2.9; 8.4. He.13.16. Phi.4.10,17–19.

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this time ye, out of your abundance, should supply their extreme necessities, that if ever, by the providence of God, ye should be reduced to like straits, they or others may be able and inclined to supply your need: 15. Of which brotherly communication we have an agreeable example in the Israelites' distribution of the manna, giving whatever they gathered more than enough for themselves to such as, through age and infirmity, could not gather what was sufficient for their daily support. 16, 17. And blessed be God that he hath inspired our beloved brother Titus with the same fervent zeal as myself to engage you in this excellent service, for your own profit as well as the relief of the poor Jews; and indeed such was his abundant affection for you and zeal for this work, that he scarcely needed to be urged to promote it. 18, 19. And I and my brethren who are concerned in it have sent along with him on the same errand another eminent minister of great repute in the churches for his insight into the gospel, and his zeal, faithfulness, and diligence in promoting the interests of it; and who hath been chosen by the churches here to attend and assist us in distributing their collection to the poor Christians in Judea, to the honour of Christ and of all the cheerful contributors: 20, 21. We being desirous to have some other respectable ministers of Christ joined with us in bearing and distributing these large collections, that none might have occasion to suspect we had embezzled or misapplied any part of them; for we wish to execute this important trust in such a manner as may approve itself not only to God, who knows our hearts and ways, but also to the consciences of all mankind, whether friends or foes, who may observe our conduct. 22. And with these two brethren we have sent a third, of whose activity and faithfulness we have had the strongest proofs; and who, from the commendations of you which he hath heard from me, will exert himself to the utmost to complete your honourable liberality. 23. If any strangers desire to know the character of these three brethren, let them understand that Titus is my assistant in everything relating to your comfort and edification, and that of other Christians; and that the other two are approved messengers of the churches here in Macedonia, who also have been greatly instrumental in promoting the glory and honour of Christ. 24. Receive them therefore in such a respectful manner as will manifest to them and to the churches your love to Christ, to them and to me, and to the poor Jewish saints; and show that my boasting of you as a generous, faithful, and kind people hath been perfectly just and well-grounded.

REFLECTIONS.—What an excellent virtue is Christian benevolence! Wrought in us by the power of divine grace, it proves the sincerity of our love to Christ, and to his members for his sake. It is a delightful imitation of him in his redeeming kindness, and never fails to turn out to men's own advantage. But it is shameful to be outdone in it by persons poorer than ourselves.—It is highly honourable for professors first solemnly to give up themselves to Jesus Christ as his members and subjects, and, in consequence thereof, to the direction of his faithful ministers.—And happy is it when everything in charitable benevolence or other church matters is managed with such prudence, faithfulness, and disinterestedness as leaves not the least ground for a suspicion of fraud, partiality, or selfishness, and when ministers and saints so behave as to be generally beloved and extensively commended.

CHAPTER IX. Ver. 1. But the pious generosity and compassion of your own tempers renders it altogether superfluous to suggest any other arguments for enforcing your liberality on this occasion. 2. For I sufficiently know your forward inclinations to it, which made me boast to the Christians of Macedonia that ye and your neighbours in Achaia had begun your collections a year ago; and the fame of your fervent zeal herein hath raised a noble emulation in the breasts of many. 3, 4. But notwithstanding my confidence in you, I thought proper to join in sending Titus and his two brethren to you, that your money may be collected and just ready for us whenever we call for it, lest if any of the Macedonian brethren come along with me, and find your collection not completed, it should expose both you and me, who have boasted of you, to shame and reproach. 5. I therefore thought it necessary for your and my own honour, and the common credit of Christianity, to entreat these brethren to come beforehand and inform you when ye may look for us, who are to receive, carry, and distribute it, that your bountiful contribution may be fully ready, and appear a grateful acknowledgment of God's kindness to you, cheerfully given, without any importunate instigation on our side. 6. And though the quantity to be given must be left to your own consciences, yet remember that, in allusion to the niggardly or plentiful sowing of seeds in the earth, God will ordinarily proportion his kind blessings to the straitness or liberality of your charitable contributions. 7. In view of this, let each of you give what he thinks proper in his circumstances, and that cheerfully, not like persons who grudge to part with it, or wish to be excused; for the infinitely bountiful God takes pleasure in them who give with an open hand and heart, and cheerfully improves every opportunity of making their condition comfortable. 8, 9. And this all-sufficient God, who delighteth in mercy, is able to make a liberal disposition, as well as all other gifts and graces, to abound in you, that ye, being content with what ye have, and plentifully supplied with everything pertaining to life and godliness, may be still more and more engaged in such charitable work, and thus attain to the inspired character of the merciful man, who, by his liberal distributions to the poor, procures himself lasting honours before God and men. 10. May therefore God, whose blessing maketh rich, and who multiplies grain to the sower, and supplies the necessity of liberal persons, and inclines them to supply others, give you always whatever is needful, restore your present liberality a hundred-fold into your bosoms in both spirituals and temporals, and enable you more and more to abound in all the fruits of righteousness! 11. May he plentifully enrich you with every blessing of time and eternity, and make you more and more inclined and able to abound in such disinterested liberality as may engage many souls in thankfulness to God for raising up by our means such instruments of supplying their wants! 12. For the proper distribution of this collection will not only be an ample relief to the poor Christians of Judea, but will redound to the honour of God, through the manifold thanksgivings of those who are supplied and other friends of Christ: 13. While by this experimental proof of your brotherly affection the receivers of your charity, and even they who hear of it, will adore and bless God for your unfeigned submission to the authority of Christ in

subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men;*

14 And [r]by their prayer for you, which long after you for the [s]exceeding grace of God in you.

15 Thanks[t] *be* unto God for his [u]unspeakable gift.

CHAPTER X.

1 Against the false apostles, who disgraced the weakness of his person and bodily presence, he setteth out the spiritual might and authority with which he is armed against all adversary powers, 7 assuring them that at his coming he will be found as mighty in word, as he is now in writing being absent: 12 and withal taxing them for reaching out themselves beyond their compass, and vaunting themselves into other men's labours.

NOW I Paul myself beseech you [a]by the meekness and gentleness of Christ, who in[b] presence[1] *am* base among you, but being absent am bold toward you:[2]

2 But I beseech *you,* that [c]I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think[3] of us as if we walked according to the flesh.[4]

3 For [d]though we walk in the flesh, we do not war after the flesh:

4 (For[e] the weapons of our warfare *are* not carnal, but mighty through[5] God to the pulling down of strong holds;)[6]

5 Casting[g] down imaginations,[7] and every high thing that exalteth itself against the knowledge of God, and [h]bringing into captivity[8] every thought to the obedience of Christ;

6 And[i] having in a readiness to revenge all disobedience, when [j]your obedience is fulfilled.

7 Do[k] ye look on things after the outward appearance? [l]If any man trust to himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* we Christ's.

A.M. cir. 4064.
A.D. cir. 60.

[r] Pr.11.26.2 Ti.1.18. Phi.4.19.1 Lu.16.9.
[s] ch.8.1,6,7. 1 Co. 1. 4,5.ch.xii.xiv.
[t] ch.3.5. Ja.1.17. Ps. 115.1. Ro.11.36. 1 Sa.1. 17.
[u] Is.9.6; 42.6,7;49.6; 55.4. Jn.3.16;4.10. Ro. 8.32;6.23.

CHAP. X.

[a] Ro.12.1. Is.42.2. 1 Pe.2.23.
[b] 1 Co. 2, 3; 4. 10,21. Ga.4.13. ch. 11. 21, 30; 12.5,9; 13. 4, 9, 10; ver. 10.
1 Or, *in outward appearance.*
2 See note [s] below.
[c] 1 Co.4.19,21. ch. 1. 17;2.17; 4.2; 11.3,10,22; 12.20;13.2,10. Phi.2.3.
3 Or, *reckon.*
4 As if prompted by a view to worldly influences and interests.—*C.*
[d] Ga.2.20;4.13.ch.2. 17.1 Ti.1.18.2 Ti.2.3,4. ch.1.1217.1.Ro.8.13.
[e] Je.1. 10. Is. 41. 14–16.Zec.4.6,7.1Co.1.18, 24; 2.5. Ro.1.16,17. Ps. 110.2,3. ch.6. 7; 13.3,4. Ep. 6. 10–20. 1 Th.5.8. ch.3.5;4.7, with Jos.6. 4–20.
5 Or, *to.*
6 *Strong holds.* Literally, 'demolishing reasonings'—that is, the sophistical reasonings by which the rabbins supported the vain traditions of the elders, and the philosophers the arbitrary dogmas of their schools.—*C.*
[g] Zec.4. 6, 7. Ps. 18. 27;110.2,3. Eze.17.24.1 Co.1.19; 3.19. Ps.45.4, 5.
7 Or, *reasonings.*
[h] Mat.11.29, 30. Ps. 18.44; 22. 27–31; 68. 30, 31;110.2,3;45.4,5,10,11, 17. Ro.1.5;16.26. 1 Pe. 1.2;4.11.Ge.8.21. Mat. 15.19.He.4.12.
8 *Captivity* represents the human heart as reluctant to become subject to Christ, as a freeman to become a slave. But 'the love of Christ constraineth us,' and 'every thought' is at last conquered, and led away captive in the bonds of the gospel.—*C.*
[i] Nu.16.26.Ac.5.5;8. 20; 13.10,11. 1 Co.4.21; 5.3,4.1 Ti.1.20.
[j] ch.2.9;7.15;9.13.
[k] 1 Sa.16.7. Ja.2.24.
[l] 1 Jn.4.6.1Co.14.37. Ac.9.6,15; 22.10,14;26. 16–18. 1Co.9.1,2. ch.5. 13; 12. 11; 11. 23; 13. 3. Ga.1.1,11,16;2.2–9.
* The thoughtful reader will observe a marked change in the tone and style of the epistle from this verse onwards. In the preceding part there is a gentleness of appeal, an affectionate earnestness of pleading, which could not fail to touch the hearts of the Corinthians. Here he assumes a tone of severity and of stern command. His mind was evidently affected by some new intelligence. Probably Titus had just told him of the charges preferred against him, and of the calumnies circulated regarding him. So far as concerned himself personally he was indifferent to such things; but he was jealous of his apostolic office and his divine commission. His Master's interest and honour were involved, and he therefore administers to the erring church a severe rebuke.—*P.*

A.M. cir. 4064.
A.D. cir. 60.

[n] ch.12.6; 13. 2, 3, 8, 10. 1 Co.4.21;5.3–5. ch. 2.6,7;12.19–21.
[o] 1 Co.5.4,5,9,12,13.
[p] ver.1. 1 Co.1.17;2. 1,3–5,13.ch.11.6,21,30; 12.5,9.1 Th.2.4.
[q] 1Co.4.19,21.ch.12. 20;13.2,10.
[r] ch.3.1;5.12, Pr.27. 2. Job 12. 2. Lu.18. 11. Is.65.5.
[s] Pr.26.12.
9 Or, *understand it not.*
[t] ver. 15. Ro. 15. 20. Pr. 25. 14. 1 Co. 12. 11. ch.11.18; 12.5,6. Ep. 4. 7. 1 Pe. 4. 10, 11. See ver.14.
[l] *Without our measure.* Things not measured out for the apostle by the authority of the Spirit.—*C.*
2 Or, *line.*
[u] Ro.15.19.1Co.3.5, 20;4.1;9.1,2.ch.3.1–3.
[v] Mar.1.1. Ac.20.24. Ro.1.1,16; 2. 16; 16. 25; 15.16,19. 1 Co. 9. 12,17, 18.ch.4.4. Ga.1.7. Ep. 1. 13; 6. 15. 1 Th.2.9. 1 Ti.1.11.
[x] ver. 13. Ro. 15. 20. Pr.25.14.
3 Or, *magnified in you.*
4 *Enlarged by you.* Aided by you in carrying the gospel into other countries.—*C.*
[y] Ro.15.20,24,28.
5 Or, *rule.*
[z] Is.65.16,23, 24. Je. 9.24.1 Co.1.31.
[a] Pr.27.2. Ro.2.29. 1 Co. 4. 5. Lu. 18. 10–14; 14.11.

8 For [w]though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:

9 That I may not seem [x]as if I would terrify you by letters.

10 For *his* letters, say they, *are* weighty and powerful; but [y]*his* bodily presence *is* weak, and *his* speech contemptible.

11 Let such an one think this, that, such as we are in word by letters [q]when we are absent, such *will we be* also in deed when we are present.

12 For [r]we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, [z]are not wise.[9]

13 But [t]we will not boast of things without *our* measure,[1] but according to the measure of the rule[2] which God hath distributed to us, a measure to reach even unto you.

14 For[u] we stretch not ourselves beyond *our measure,* as though we reached not unto you: for we are come as far as to you also in *preaching* the [v]gospel of Christ:

15 Not[z] boasting of things without *our* measure, *that is,* of other men's labours; but having hope, when your faith is increased, that we shall be [3]enlarged by you[4] according to our rule abundantly,

16 To[y] preach the gospel in the *regions* beyond you, *and* not to boast in another man's line[5] of things made ready to our hand.

17 But[z] he that glorieth, let him glory in the Lord.

18 For[a] not he that commendeth himself is approved, but whom the Lord commendeth.

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the gospel, and your affectionate and liberal love to his poor members. 14. And it will even turn to your own advantage, as the receivers will pour forth their prayers to God, that he may abundantly recompense your kindness with all blessings, spiritual, temporal, and eternal. 15. Yea, indeed, my own heart joins in their praises as well as their prayers. Blessed be God for this free and bountiful alms, which turns out so inexpressibly to his glory, and your own and others' good, and for the unutterable gift of his grace in making you both able and willing to honour him with your substance, and in filling the receivers with such abundant gratitude to him and to you; and, above all, thanks be to God for Jesus Christ, to whose authority ye have thus shown such subjection, and through whom all the rich blessings of grace and glory come to you, and who, in his person, offices, relations, fulness, and work, is such a transcendent and all-comprehensive gift of God that no created heart can conceive or tongue express its contents, excellencies, extent, or value.

REFLECTIONS.—It is honourable to be so forward in acts of charity as to need no excitement. But the most liberal may need directions relative to the extent, time, or manner of their donations; and whatever charity we give should be with prudent consideration and bountiful cheerfulness, without any grudging. It is the most advantageous method in which we can dispose of our wealth. It honours God, and entails his gracious favour and rich recompense, secures the prayers of the relieved, and thus brings lasting profit and honour to ourselves. It is a mercy for our world that God gives some ability and inclination to give, and others a heart, in a Christian manner, to acknowledge their kindness; but unspeakably gracious that God thus loved the world that he gave his only begotten Son for and to sinful men!

CHAPTER X. Ver. 1. But that I may return to my self-vindication, I, who am reviled by them as an abject, pusillanimous creature of low stature and despicable appearance when present, but very assuming, magisterial, and severe when absent, beseech you, by all the kindness and love that appeared in Christ our Saviour, and, after the example of Christ, with all that lenity, calmness, and benevolence of temper wherewith his Spirit hath endowed me, to regard my admonition. 2. And I beg that such care may be taken to rectify every disorder, that I may not, contrary to my own inclination, be obliged to rebuke and censure some of you, when I come to you, for their maliciously reproaching me and my faithful brethren, as if we conducted our ministrations by carnal views or motives. 3. For though we still remain in our mortal bodies, and are liable to the common infirmities and troubles of this life, yet we can appeal to God that, in the manner of our struggling against manifold opposition, we do not act under the influence of sinful principles, nor by carnal means, nor to carnal ends, but with simplicity and godly sincerity, by his grace. 4. For in our difficult and dangerous work of preaching the gospel, we make use of no external force; of nothing furnished by carnal wisdom, or calculated to promote carnal interests; but merely of the truths of God, dispensed with light, zeal, and courage, in their native simplicity, which, by the almighty influence of God, Father, Son, and Holy Ghost, are made powerful to demolish the strongest forts of sin, Satan, and the world; all the ignorance, pride, prejudice, unbelief, sensuality, stubbornness, and enmity which lie fortified in the hearts of men against God; 5. And to confute and overthrow the corrupt reasonings of Jews and Gentiles, and every proud conceit of self-wisdom, righteousness, and strength; and all the power and policy of earth and hell which stand in opposition to the light, grace, and holiness of the gospel, and the discoveries of the divine perfections made therein; and to reduce all the powers, faculties, and actions of men to a cheerful and obedient subjection to the authority and commands of the Lord Jesus Christ. 6. Yea, I am furnished with apostolic powers to censure or even inflict temporal punishments on such as shall obstinately continue to contemn and vilify my office—whenever I see how many of you return to your obedience to Christ and to his authority in me.—7. But if my inveterate opposers conceive disadvantageously of me, from the meanness of my aspect, my poverty, or the humility of my behaviour, will ye also inconsiderately judge of me by outward appearances? If even the chief of your factious preachers be confident that he is a member and minister of Christ, and owned by him as such, let him, for his humiliation and caution, seriously remember that I am every whit as much Christ's, and as much owned by him, as he can pretend to be. 8. For if in my present circumstances I should even boast of the apostolic power with which the Lord Jesus hath intrusted me for promoting your conversion, faith, holiness, order, and

CHAPTER XI.

1 Out of his jealousy over the Corinthians, who seemed to make more account of the false apostles than of him, he entereth into a forced commendation of himself, 5 of his equality with the chief apostles, 7 of his preaching the gospel to them freely, and without any charge, 13 showing that he was not inferior to those deceitful workers in any legal prerogative, 23 and in the service of Christ, and in all kind of sufferings for his ministry, far superior.

A.M. cir. 4064.
A.D. cir. 60.

WOULD to God[1] ye could [a]bear with me a little in *my* folly: and indeed bear[2] with me.

2 For I am [b]jealous over you with godly jealousy: for I have [c]espoused you to one husband, that I may present *you as* a chaste virgin to Christ.

3 But I [d]fear, lest by any means, [e]as the serpent beguiled Eve through his subtilty, [g]so your minds should be corrupted from the simplicity[3] that is in Christ.

4 For if he that cometh preacheth [h]another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*.

5 For I suppose I [i]was not a whit behind the very chiefest apostles.

6 But though [j]*I be* rude in speech,[4] yet not

CHAP. XI.

1 *Would to God.* The word 'God' is not in the original.—*C.*

a ver.16,21–29; ch.5.13; 12.11.

2 Or, *ye do bear.*

b Ga.4.11,17,18. Phi.3.18,19.

c 1Co.4.15; 5.5,10,11; 9.1,2. ch.3.2,3. Is.62.4, 5; 54.5. Ho.2.19,20. Ep.5.25,30. Col.1.28, with Le.21.13. Pr.19.14; 31.10.

d Ga.4.11; 1.6; 3.1. ver.29. Phi.3.18,19. 2 Ti.1.15.

e Ge.3.4,13. Jn.8.44. 1 Ti.2.14. Re.20.2; 12.9.

g Ro.16.18. ch.2.17; 4.2. Ga.1.6; 2.4,5,11,14; 5.10. Ep.4.14. Phi.1.15; 3.2,18. Col.2.4,8,18. 1 Th.2.3,5. 2 Th.3.2,6. 1 Ti. 1.3; 4.1–4; 6.3–5. 2 Ti.2.16,3.2–5. Tit.1.10. He.13.9. 2 Pe.2.1,14; 3.17. 1 Jn.2.18,4.1. Jude 4. Mat.24.11,24.

3 *Simplicity.* Singleness, oneness of affection to Christ.—*C.*

h Ga.1.7,8; 3.2, with Ac.4.12. 1 Ti.2. 5. Ep.4.4,5. 1 Co.12.4–11.

i 1 Co. 15.10. ch. 10.10; 12.11,12. Gal.2.6,9.

j 1 Co. 1.17; 2.1,13. ch.10.10. Ep.3.4. ch.4.25,11; 12.11,12; 1.12; 2.14; 7.2.

4 The meaning is not that Paul was not a master of the Greek language, or that he did not speak it with idiomatic accuracy and force. The Greek word translated *rude* signifies 'one not professionally trained.' Paul was not an orator systematically trained in the Greek schools. He disclaims mere rhetorical power in this place, just as he did in the beginning of his first epistle.—*P.*

k 1 Co.9.6,12, 15, 18. ch.10.1; 12.12,13,15,18. Ac.18.3; 20.34. 1 Th.2.9. 2 Th.3.8. 1 Co.9.18–23; 4.10,12. ch.6.10.

5 *In abasing myself*—by working as a tent-maker.—*C.*

l Ac.20.33,34. ch.6.5; 12.13. 1 Th.2.9. 2 Th.3.8. Phi.4.10,15.

m Ro.9.1; 1.9. ch.1.23; 12.19; ver.31. Gal.1.20. Ep.4.17. Phi.1.8. 1 Th.2.5,10. 1 Ti.2.7; 5.21.

6 This ought not to be translated as an oath or solemn asseveration. It is a simple statement of fact:—'I speak,' the apostle says in substance, 'according to that truth of which Christ himself was our example, when I say that no man,' &c.—*P.*

7 Gr. *this boasting shall not be stopped in me.* See ver. 7–9, 12. 1 Co.9.15–18.

o ch.6.11; 7.3; 12.15. 1 Co.4.15.

p ch.12.2,3. Jn.21.17. 1 Th.2.5,10.

8 *That I will* (continue to) *do.*—*C.*

q 1 Co. 9.12. Ga.1.7. Phi.1.15.

r Ac.15.1,24; 20.29, 30. Ro.16.18. ch.2.17; 4.2. Ga.1.7; 2.4; 4.17; 6.12. Phi.1.16; 2.21; 3.2,18. Col.2.4,8. 1 Ti.1.3,4,6, 7; 4.1–3; 6.3–5. 2 Ti.2.17; 3.2–5. Tit.1.10,11. 2 Pe. 2.1, 2. 1 Jn. 4.1; 2.18. Jude 4. Re.2.2,9. Mat. 24.11,24.

in knowledge; but we have been throughly made manifest among you in all things.

7 Have I committed an offence [k]in abasing myself[5] that ye might be exalted, because I have preached to you the gospel of God freely?

8 I [l]robbed other churches, taking wages *of them*, to do you service.

9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me, the brethren which came from Macedonia supplied: and in all *things* I have kept myself from being burdensome unto you, and *so* will I keep *myself*.

10 As[m] the truth of Christ is in me,[6] no man shall stop me of this boasting[7] in the regions of Achaia.

11 Wherefore? [o]because I love you not? [p]God knoweth.

12 But what I do, that I will do,[8] that[q] I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

13 For such *are* [r]false apostles, deceitful workers, transforming themselves into the apostles of Christ.

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repentance, I should have no reason of being ashamed as though I had gone beyond either truth or decency. 9. But I will not say what I might lest it should be pretended that I am desirous of terrifying my opposers by my letters, while I dare to say nothing face to face. 10. For they have already reproachfully derided me as if I wrote letters in a high, solemn, authoritative, and threatening strain, while when personally present I appear most weak and contemptible, and my discourse quite despicable, without either elegance of language or a graceful utterance. 11. But let these mockers know that if God bring me again among you, they shall find me every whit as severe in the practical execution of my apostolic authority against impenitent offenders as I appeared in my letters. 12. While they think me quite unworthy to be compared with themselves, my conscience restrains me from imitating them in self-conceit, and in groundless and indecent boasting to the decrying of everybody else.—And indeed it but manifests their weakness and folly to form their opinion of themselves from their own fancied excellencies, or comparison with some of their own party. 13. For my part, I abhor assuming to myself the honour of other men's labours, or of doing that which God never appointed or directed me to in my ministrations; but merely mention what God really did by me in the exercise of my apostolic office, all along from Jerusalem to your city. 14. I did not, like your factious preachers, hasten from place to place where I might best gain honour or wealth to myself; but came all along gradually, and was the first who preached the gospel to you. 15. And as I abhor boasting of anything done by others, or done out of the line prescribed me by Providence, I hope that when your faith, which has been shaken by these false teachers, is re-established and strengthened, I shall be encouraged and assisted by you to preach the gospel in places where it has not been heard. 16. I mean to preach in the countries to the north and west of you, for the conversion of the heathens to Christ, without encroaching on the province of any other, or taking the honour of any man's labours. 17. But, after all, instead of boasting of our own accomplishments, labours, and success, or of claiming the honour of other men's works, let every one of us glory in the Lord Jesus, by whose gracious direction and influence we act for the honour of God or good of souls. 18. For it is not he who has a high conceit, and boasts of his own abilities and performances, but he whom the Lord honours with his gifts, graces, presence, and blessing, and bears witness to as sincere, humble, and faithful in his work, that is now or shall at the last day be approved by God.

REFLECTIONS.—The best of men, and especially ministers, may expect malignant traducers. But with meekness and condescension they should endeavour to gain the unreasonably prejudiced, and yet with authority vindicate the honour of Christ in rebuking the obstinate. And though they have their natural infirmities and passions, they must never be governed by carnal principles or aims in their work.—Alas! how fixed is the power of sin and Satan in men's hearts! and yet the gospel, attended by the influence of God's Spirit, gloriously triumphs over all opposition, and wins men to Christ. It is necessary that ministers sometimes vindicate their conduct, and show the integrity, self-consistency, and order of it. But as ever either ministers or Christians would be approved by God, they must beware of pride, and glory only in Christ.

CHAPTER XI. Ver. 1. But as a little glorying in opposition to these pretended apostles among you is necessary for my vindication, and for enabling you to silence their proud boasts, I beg and hope that ye will bear with me a little in this, which without necessity would be extremely foolish. 2. For with a holy and religious fear I am deeply concerned lest any of you be drawn off from Christ and his gospel, or even a due regard to me his apostle, and the instrument by which ye were savingly turned and united to the Lord Jesus Christ; and that I may have the honour and pleasure of presenting you to him as a pure, uncorrupted, and faithful spouse. 3. But considering the artifices of your new teachers, I am afraid lest the devil, who, in the form of a serpent, beguiled our first mother Eve, to the general ruining of mankind, should pervert you in your principles, tempers, and practices, and turn you aside from the purity of doctrine and sincerity of manners becoming persons vitally united to Christ. 4. Indeed if any of your new preachers exhibit to you a more excellent Saviour than I and Apollos preached to you—or if by their ministrations ye have received a more excellent spirit, and more eminent gifts and graces, than ye did by ours—or if their gospel be more worthy of God, or more answerable to the condition of fallen men, than what we preached—ye may very justly own them, and prefer them to me. 5. It is nevertheless certain that I am not inferior to any of Christ's inspired apostles—no not to Peter, of whom some of you boast. 6. And though my style be plain and simple, and my pronunciation less graceful than that of Apollos, my knowledge of the mysteries of the gospel, which I received by revelation from Christ, is inferior to none; the efficacy of which, with respect to all the principal points of faith and obedience, ye experienced with such power of the Holy Ghost when I was among you, that I need only appeal to your consciences to attest it. 7. Is it reasonable to upbraid me that, to show I had no mercenary views upon you rich people of Corinth, but merely desired that you might be enriched with the blessings of salvation, I humbled myself to labour for my daily bread, and preached to you for nothing? 8. Nay, in pursuit of my studious concern for your spiritual advantage, I took gifts from other churches, that, for your greater edification, I might minister freely to you. 9. Accordingly I never complained to you when I was straitened for the necessaries of life, nor became less diligent; for whatever I needed more than what I gained by my own labour, my friends in Macedonia supplied; and as I have preached, so I hope I shall ever preach the gospel to you without putting you to any charge. 10. And this conduct I am so far from being ashamed of, that I reckon it my honour; and I solemnly resolve that neither reproaches nor kindnesses shall stop my continuance in it among you Christians of Achaia. 11. And I can appeal to God that this refusing to take subsistence from you is not because I have taken some disgust at you. 12. But I have preached and will preach the gospel freely to you, to stop the reproachful revilings of your false teachers, and to induce them to oppress you as little as I do. 13. For whatever they pretend, they are not real apostles of Jesus Christ, sent and commissioned by him, but falsely claim that high character, and deceitfully corrupt the Word of God, and serve themselves instead of him. 14. And it is no wonder they labour to impose upon you by specious appearances, when even the devil, their master, often pretends holiness and kindness in order to perpetrate the greatest mischiefs. 15. It is therefore nothing strange or impracticable that his servants and emissaries should dissemble their true character, as if they were singularly holy, and taught men the way of righteousness to eternal life. But God will quickly judge and reward them according to their hypocrisy and wickedness. 16. Considering therefore how these pretenders to apostleship set off themselves to the deceiving of multitudes, I hope that ye will indulge me in a little necessary though foolish commendation of myself. 17. I do not pretend any express command or example of Christ in it; but their selfish boasting of themselves, and mean insinuations against me and what I preach, oblige me to cry up myself in their foolish manner. 18. For if they boast of descent from Abraham, or of circumcision and other external privileges, I have as much ground to boast on these heads as any

14 And no marvel: for [s]Satan himself is transformed into an angel of light.

15 Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; [t]whose end shall be according to their works.

16 I say again, [u]Let no man think me a fool; if otherwise, yet as a fool receive[9] me, that I may boast myself a little.

17 That which I speak, [v]I speak *it* not after the Lord, but as it were [w]foolishly, in this confidence of boasting.

18 Seeing[y] that many glory after the flesh, I will glory also.

19 For ye suffer fools gladly, [z]seeing ye *yourselves* are wise.

20 For ye suffer, [a]if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, as though we had been [b]weak. Howbeit whereinsoever any is bold, (I speak foolishly,) [c]I am bold also.

22 Are they Hebrews? [d]so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I.[1]

23 Are they ministers of Christ? (I speak as a fool,) [e]I *am* more: in labours more abundant in stripes above measure, in prisons more frequent, in deaths oft.

24 Of the Jews five times received I [g]forty *stripes* save one.

25 Thrice was I [h]beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

26 *In*[i] journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren;

27 In[j] weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Beside[k] those things that are without, that which cometh upon me daily, the care of all the churches.

29 Who[l] is weak, and I am not weak?[2] who is offended, and I burn not?

30 If I must needs glory, [n]I will glory of the things which concern mine infirmities.

31 The[o] God and Father of our Lord Jesus Christ, which [p]is blessed for evermore, [q]knoweth that I lie not.

32 In[r] Damascus the governor under [3]Aretas

A.M. cir. 4004. A.D. cir. 60.

[s] ch. 2. 11. Ge. 3. 15. Re. 12. 9.

[t] Phi. 3. 19. Ga. 1. 8, 9. 2 Th. 2. 3, 8, 12. Re. 9. 11; 13. 10; 20. 10; 19. 20.

[u] ch. 12. 6, 11; ver. 1, 21, 23.

[9] Or, *suffer.*

[v] 1 Co 7. 6, 12, 25.

[x] ch. 9. 4; ver. 18–27. Phi. 3. 4–6.

[y] ch. 10. 13; 12. 5, 6. Phi. 3. 3–6. ver. 22–27.

[z] 1 Co. 4. 10; 8. 1; 10. 15.

[a] Ga. 2. 4; 4. 9; 5. 1, 10; 6. 3, 12. Tit. 1. 11. 2 Pe. 2. 3, 14. 1 Th. 2. 5. 1 Ti. 6. 5. 2 Ti. 3. 6. Lu. 20. 47. Ro. 16. 17, 18. Phi. 3. 19. ch. 1. 24. ver. 21.

[b] ch. 10. 1, 2, 10.

[c] ver. 22–27. Phi. 3. 3–6.

[d] Phi. 3. 5. Ac. 21. 39; 22. 2; 26. 4, 5. Ga. 1. 14. Ro. 11. 1, with Ge. 17. 7, 9; 32. 28. Mal. 1. 2. 2 Ch. 20. 7.

1 Meyer well remarks that Paul here claims for himself a rank and position in every respect equal to that which his accusers in the Corinthian church had assumed. The name *Hebrew* expresses nationality; *Israelite*, theocracy; and *Seed of Abraham*, a claim to a part or interest in the promised Messiah.—*P.*

A.M. cir. 4004. A.D. cir. 60.

into Arabia, and his zeal and success there in preaching the gospel had most probably excited the enmity of the rulers, so that when he returned to Damascus, the governor under Aretas, being instigated by the Jews, attempted to seize him. The traditional scene of his escape is still shown on the old wall of the city.—*P.*

[e] ver. 5; ch. 12. 11, 12. 1 Co. 15. 10. Ac. 9. 16, 23; xiii.–xxviii.; 13. 23, 50; 14. 19; 16. 22; 20. 20, 23; 21. 11, 31; 23. 30; 26. 21, 22; 28. 20. 1 Co 4. 9–12; 15. 30–32. ch. 1. 5, 8, 10; 4. 8–11; 6. 4–9; 7. 5; 12. 10, 15. Ep. 6. 20. Ga. 6. 14, 17. Phi. 1. 7, 13; 2. 17. Col. 1. 24, 28, 29. 1 Th. 3. 3. 2 Ti. 1. 8; 2. 9, 10; 3. 11; 4. 6.

[g] De. 25. 3.

[h] Ac. 14. 5, 19; 16. 22, 23; xxvii.

[i] Ro. 15. 19, 23–28. Ac. ix. xi. xiii.–xxi.

[j] Ac. 16. 25; 20. 7, 11, 31. 1 Co. 4. 11. ch. 6. 5. Phi. 4. 12.

[k] Ac. 15. 36–40; 20. 18–35. Col. 2. 1. Ps. 122. 6–9; 51. 18; 137. 5, 6. Je. 51. 50.

[l] 1 Co. 8. 13; 9. 22. Ro. 12. 15. Ga. 6. 2. He 13. 3. Ps. 35. 13, 14.

2 Who that is afflicted ever fails to receive my sympathy?—*C.*

[n] ch. 12. 5, 9, 10, 16. Ga. 6. 14. Col. 1. 24. Ro. 5. 3.

[o] ch. 1. 3. Ga. 1. 3. Ep. 1. 3. 1 Pe. 1. 3. Jn. 10. 30.

[p] Ro. 1. 25; 9. 5. 1 Ti. 1. 11, 17; 6. 15, 16. Ne. 9. 5. Is. 57. 15.

[q] See ver. 10. Ro. 1. 9; 9. 1. ch. 1. 23. Ga. 1. 20. Phi. 1. 8. 1 Th. 2. 5.

[r] Ac. 9. 24, 25.

3 See note [*] in first column.

* Aretas was King of Arabia, and during the anarchy which, in the province of Syria, followed the death of the emperor Tiberius, he seized Damascus in A.D. 37, and held it for a period of two years. It was during this time Paul visited Damascus. On his conversion he went

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of them. 19. And I hope that ye, who are so wise in your own conceits, and can bear so much with their false and foolish boasting, will bear a little with me. 20. For if they attempt tyrannically to enslave your consciences, and subtly to make a prey of your substance, and exalting themselves insolently contemn and abuse you, ye can patiently put up with it all. 21. Let them then invidiously paint me out as a despicable wretch, incapable of apostolic powers and privileges, as they will, I dare boldly compare myself with them in everything worth mentioning. 22. In external Jewish honours, I am a Jew who speak the Hebrew language—a descendant of Jacob, the prevalent wrestler with God, by his beloved Benjamin—a descendant of Abraham, the friend of God, to whom and to his seed he promised to be a God in all generations. 23. In the honours of the gospel church I am a minister of Christ, a distinguished apostle, who have laboured, and suffered more scourging, imprisonment, and imminent dangers of death, in his cause, than any or all of them. 24, 25. Five times the enraged Jews have scourged me to the utmost degree of severity allowed by their law. At three different times I have been whipped according to the Roman law. At Lystra I was, at the Jews' instigation, stoned by the mob till I was accounted dead. Thrice I have been cast away at sea, and once tossed about a whole day and a night by the waves, lying on a part of the wreck. 26. Great and many have been my labours in preaching the gospel, and great my dangers from floods or rivers in the way.—Often have I been in danger of falling among robbers who infest the road; of being murdered by Jews or heathens; and of being killed by outrageous mobs in cities.—In travelling through desolate places I have been often in danger of being attacked by ruffians, or devoured by wild beasts, or of falling into other mischiefs.—At other times I have been in danger of perishing by storms, or of being taken by pirates; or have been insulted, abused, and nearly betrayed, through the treachery of Jews or pretended Christians. 27. In prosecuting my ministerial work, I have undergone the most fatiguing and painful services by day, and been deprived of proper rest and sleep by night. At other times I have been distressed for want of necessary food, and have spent much time in religious fasting. I have been often exposed to the severities of the weather, without sufficient clothing to keep me warm. 28. And besides all these bodily troubles, my anxious and careful concern for the spiritual welfare of all the Christian churches, and my grief on account of their corruptions or calamities, have not a little distressed my mind. 29. For there is not a member of the church, to my knowledge, afflicted in body or mind, or weak in gifts, graces, or attainments, whom I do not sympathize with and endeavour to relieve. There is none in danger of falling from the faith, hope, or holiness of the gospel, but my heart burns with grief, godly jealousy, and holy zeal to encourage, confirm, and recover him. 30. But since my enemies make a kind of boasting necessary for me in the present circumstances, I rather choose to glory in the hardships, persecutions, and reproaches which I have met with to humble me, and afford Jesus Christ an opportunity to manifest his strength in my weakness, than in my high privileges, and the great things which he has done by me. 31. And however ignorant ye be of many of my fore-mentioned trials, or even ready to suspect them as incredible, I dare appeal to the ever-blessed God and Father of our Lord Jesus Christ, whose I am, and whom I serve, and who has graciously supported me under and carried me through them, that I have said nothing but the truth. 32, 33. Nay, I had not long begun to preach the gospel when the governor whom Aretas king of Arabia had placed in Damascus resolved to gratify the Jews in murdering me, and shut up and strictly guarded the city to prevent my escape.—But, by the directing providence of God, my Christian friends let me down from one of their houses, which was on the wall, and thus I got out of their hands, to preach the gospel in other places.

Ver. 1. *In my folly.* Not in absolute folly, but in what was charged as folly—that self-commendation which necessarily accompanied self-vindication. *C.*

Ver. 4. That is, if any one coming in the name of an apostle reveal another Saviour, minister another spirit, and preach another gospel, there is then good reason for bearing (not with *him*, the spurious apostle, but) with *me* in my jealous and urgent anxiety to win you back to the simplicity of 'the truth as it is in Jesus.' *C.*

Ver. 5. The assertion of this verse can never be reconciled with the imaginary supremacy of Peter and his successors in Rome. *C.*

Ver. 12. *That they may be found* (to subsist by their own labour, or by the contributions of their foreign friends) *even as we.* *C.*

Ver. 13. *For such* (as reveal another Saviour, &c.: see note ver. 4) *are false apostles*, deceitful workers; or, rather, 'such deceitful workers are false apostles.' *C.*

Ver. 14. *Satan himself is transformed*, &c. Of which transformation the most obvious example occurs in the temptation (Mat. iv.), where, by direct quotation of Scripture—the very testimony of the Holy Spirit, merely a little mutilated to suit his purpose—Satan attempted to seduce our Lord into rebellion, while appearing to inculcate an act of implicit faith. *C.*

Ver. 17. *I speak it not after the Lord*—'in whom there is neither Greek nor Jew,' Col. 3. 11; but I speak it as a Jew, boasting in the flesh (see ver. 18, 22), that by asserting my equality or superiority in all that the Jews value I may show them the vanity of boasting in things that 'I count but loss for the excellency of the knowledge of Christ Jesus my Lord.' *C.*

Ver. 19. This is neither 'irony nor ridicule,' as some inconsiderately represent it, but a plain declaration of fact—as if he had said, 'your superior wisdom enables you to bear with much that, in ceremonial observance or austerity of discipline, has in the sight of men the appearance of religion, yet in the sight of God is nevertheless foolishness.' *C.*

Ver. 24. *Forty stripes save one.* This was the utmost severity the Jewish law permitted, De. 25. 3; and a salutary lesson of humanity for Christian legislators and rulers when corporal punishment is deemed advisable or necessary. *C.*

Ver. 25. *Beaten with rods.* This seems to refer to punishment by the Roman fasces—a bundle of rods borne by the lictors before the consuls.—*Thrice I suffered shipwreck.* These all seem to have been different from that recorded Ac. xxvii., for that was posterior to the date of this epistle. *C.*

Ver. 26. *Waters.* Rather, 'rivers,' as distinguished from 'the sea.' *C.*

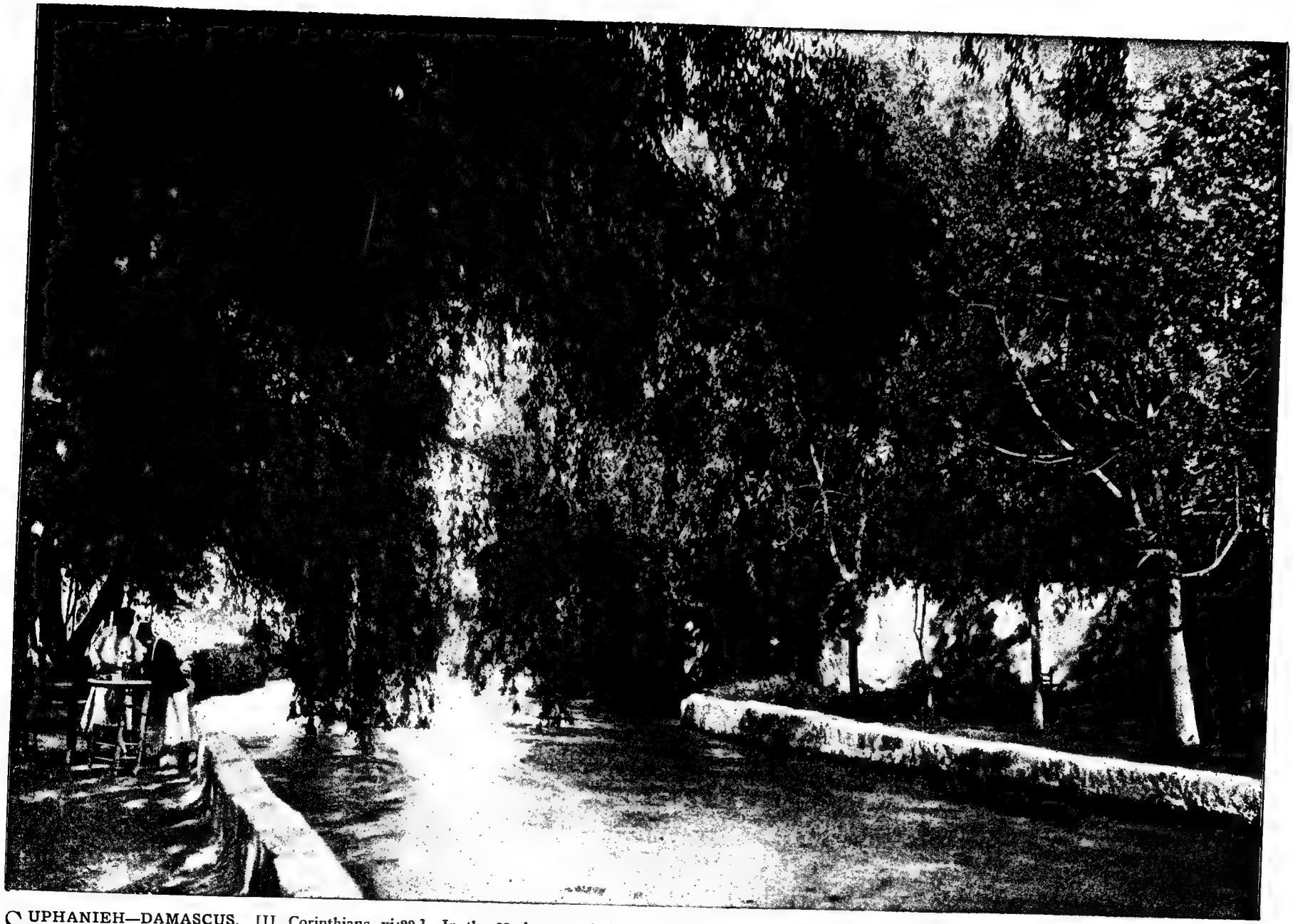
Ver. 28. *Besides those things that are without*—that is, besides those troubles already mentioned, which are extern to my apostolic office. *C.*

Ver. 31. This, from its solemnity, evidently appears to refer to the catalogue of sufferings that precedes, not to the single danger that follows. *C.*

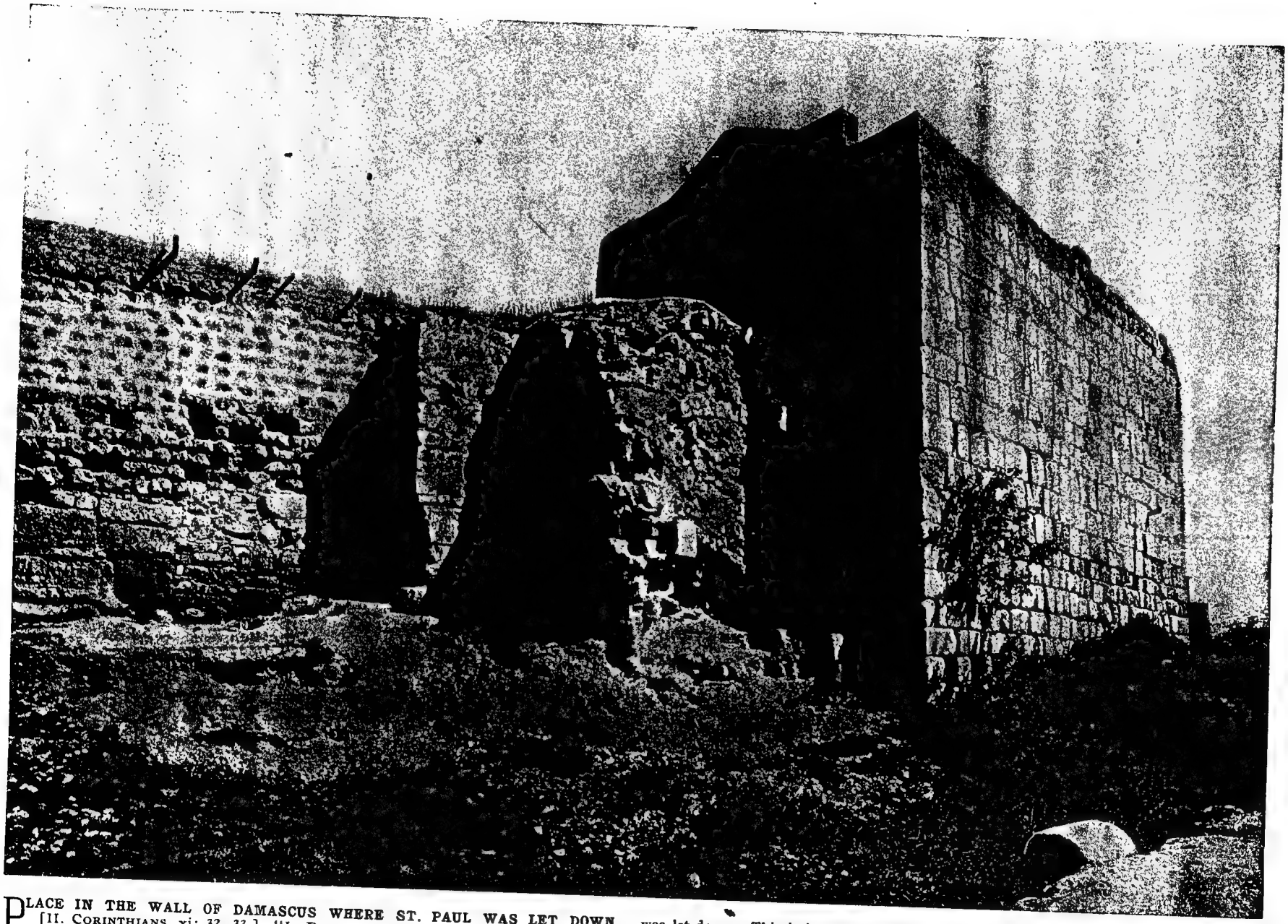
Ver. 33. There is no discrepancy between this account and that of Ac. 9. 20–25; the one account is merely more full than the other—ver. 32, 33 being a supplementary note to the foregoing enumeration. *C.*

REFLECTIONS.—With great care should ministers endeavour to prevent their hearers being seduced by Satan or his instruments, and to promote their spiritual espousals to Christ. To gain those ends, what temporal claims ought they not to forego! And what labours, dangers, and sufferings ought they not cheerfully to undergo! The devil and his preachers will turn themselves into diversified shapes in order to deceive men. And it is common for seducers to boast of their piety, learning, labours, and sufferings; yet how insignificant are all when compared with those of a faithful minister of Christ!—Seducers will always love the world in some shape or other, and embrace all opportunities of engrossing its riches, honours, or powers; and the world in return will always love its own.

CHAPTER XII. Ver. 1. In ordinary cases it is indeed neither proper nor profitable to boast of my privileges and enjoyments; but since your judaizing teachers have by their reproaches forced me to it, I shall further add that I have as much ground to boast of immediate intercourse with God as any of them can



SUPHANIEH—DAMASCUS. [II. Corinthians, xi:22.]—In the 22nd verse of the 11th chapter of Second Corinthians, St. Paul claims to be a Hebrew of the Hebrews, and an Israelite of the Israelites, and of the seed of Abraham, in as complete a sense as any descendant of the father of the faithful. When Abraham came up from Ur, of the Chaldees, Damascus was one of the cities which he passed. While this city has undergone great changes in the human elements of its history, it has changed very little in its natural features. Plane trees, poplars and black walnuts grew here when Abraham passed this way. On the banks of the Abana, which flowed through the city then as it flows now, plane trees, poplars and black walnuts continue to grow. Damascus is the dream of the Syrian Desert.



PLACE IN THE WALL OF DAMASCUS WHERE ST. PAUL WAS LET DOWN. [II. CORINTHIANS, xi: 32, 33.]—"In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me: And through a window in a basket was I let down by the wall, and escaped his hands." In the above view we have a picture of the place in the wall of Damascus where St. Paul was let down. This is in the southeastern portion of the wall. We can contemplate the effect upon human civilization had St. Paul's enemies succeeded in assassinating him. More than all other men, to him is due the credit of laying the foundation of Christian theology and the Christian church. The visit of Paul to Damascus does more to call travelers to this city than all other things in its history.

the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

33 And through a window in a basket was I let down by the wall, and escaped his hands.

CHAPTER XII.

1 *For commending of his apostleship, though he might glory of his wonderful revelations,* 9 *yet he rather chooseth to glory of his infirmities,* 11 *blaming them for forcing him to this vain boasting.* 14 *He promiseth to come to them again: but yet altogether in the affection of a father,* 20 *although he feareth he shall to his grief find many offenders, and public disorders there.*

IT is not [a]expedient for me doubtless to glory. I will come to [b]visions and revelations of the Lord.

2 I[c] knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body,[1] I cannot tell: God knoweth;) such an one caught up to the third heaven.[2]

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

4 How that he was caught up into [d]paradise, and heard unspeakable words, which it is not lawful[3] for a man to utter.

5 Of such an one will I glory: [e]yet of myself I will not glory, but in mine infirmities.

6 For [g]though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a [h]thorn in the flesh,[4] the messenger of Satan[5] to buffet me, lest I should be exalted above measure.

8 For this thing [i]I besought the Lord thrice,[6] that it might depart from me.

A.M. cir. 4064.
A.D. cir. 60.

CHAP. XII.

a 1 Co. 6. 12; 10. 23; ver. 6, 7, with 11.

b Nu. 12. 6. Joel 2. 28. Ga. 1. 12; 2. 2.

c Ac. 9. 3, 4; 22. 6, 17; 26. 16, 19. Ro. 16. 7. 1 Co. 15. 8. ch. 5. 16, 17.

1 From this it is plain that Paul believed the soul had an existence separable from the body; and that, in that state of separation, it was capable of perception and recollection totally independent of bodily organs.—*C.*

2 The Jews reckoned three heavens. First, the region of the air; second, the region of the stars; third, the space beyond the stars, unvisited by human sight.—*C.*

d Lu. 23. 43. Re. 2. 7.

3 Or, *possible.*

e ch. 11. 30; ver. 9, 10.

g ch. 10. 8; 11. 16. 1 Co. 3. 5, 9, 10.

h 2 Ch. 32. 25. Eze. 28. 24. Job 2. 6, 7. Lu. 13. 16. Ga. 4. 14.

4 Concerning the precise nature of this 'thorn in the flesh' conjectures are numerous, and, because they are but conjectures, useless and vain. All that can be certainly known is this: it was some bodily affliction, either from disease within or persecution without, — especially from 'his kinsmen according to the flesh.' What precisely it was, 'God knoweth.' But, though 'a thorn,' it was 'given'—sent as a gift, not as a punishment—an humbling memento to counteract the possibility of spiritual pride.—*C.*

5 Satan is, in fifty distinct places of Scripture, represented as the author of corporal maladies—which, indeed, must needs be so; for Satan is the author of sin—and sin is the cause of death—and disease is but death begun.—*C.*

i De. 3. 23–27. Ps. 77. 2–11. La. 3. 8. Mat. 26. 44.

6 This is not an indefinite expression for 'frequently'—as some suppose,—but seems to be an adoption of the scriptural practice (Da. 6. 10. Ps. 55. 17), which was also exemplified by our Lord in Gethsemane, Mat. 20. 44.—*C.*

j 1 Co. 10. 13. Is. 40. 29, 30; 41. 10, 14.

k ver. 5, 10; ch. 11. 30. 1 Pe. 4. 13, 14.

l Ro. 5. 3. ch. 1. 4; 2. 14; 4. 8; 7. 4. Ga. 6. 14. Col. 1. 24. 2 Ti. 2. 10. Ja. 1. 2. 1 Pe. 1. 6, 7; 4. 13, 14. Ac. 5. 41. ch. 13. 9.

7 *Infirmities* evidently mean natural weaknesses, apparently unfitting him for enduring the fatigues and persecutions to which he was subjected.—*C.*

m ver. 9. 1 Sa. 15. 7. Mat. 3. 5; 15. 27, 28. Ep. 3. 16, 20. 10.

o ch. 11. 1, 16, 17, 21.

p ch. 11. 5. Ga. 2. 6, 9. 1 Co. 15. 9, 10; 3. 5, 7; 4. 7. Ep. 3. 8. Lu. 17. 10. ch. 3. 5.

q Ro. 15. 19. 1 Co. 9. 1, 2. ch. 4. 2; 6. 4; 11. 6. Ac. 19. 11, 12; 2. 22.

r 1 Co. 1. 4, 5, with 9. 12. ch. 11. 8, 9; ver. 14, 15.

8 In what apostolic evidence, or spiritual gift or privilege, were 'ye inferior to other churches'—*C.*

9 An act may be right in one sense, and wrong in another. The apostle was right in forbearing to receive their aid, because he acted out of regard to their weakness and his own apostolic disinterestedness; but he admits he did wrong, because, while acting so tenderly, he was depriving them of the superior blessedness which lies in giving rather than in r—ving, Ac. 20. 35. See ver. 14.—*C.*

s ch. 13. 1; 1. 15. 1 Co. 4. 19; 11. 34; 16. 5, 6. 1 Ki. 15. 10. 33. Ac. 20. 33. Phi. 4. 17.

t Jn. 10. 11. Phi. 2. 17. 1 Th. 2. 8. ch. 1. 6, 12, 13; 6. 12. Col. 1. 24. 2 Ti. 2. 10.

1 Gr. *your souls.*

u Pr. 11. 30. ch. 11. 9; ver. 13.

2 This is generally represented as a calumnious charge against the apostle. But, does it not rather mean that when 'he became all things to all men' he was employing the 'wisdom of the serpent' to win them, not to a nominal profession, not to himself, but to truth, to Christ, to holiness, to salvation?—*C.*

v 2 Pe. 2. 3. ch. 7. 2, 6; 2. 12. 1 Co. 16. 10.

x ch. 8. 6, 16, 18, 22; 7. 2.

9 And he said unto me, [j]My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will [k]I rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore[l] I take pleasure in [7]infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake: for [m]when I am weak, then am I strong.

11 I[o] am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for [p]in nothing am I behind the very chiefest apostles, though I be nothing.

12 Truly[q] the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13 For[r] what is it wherein you were [8]inferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong.[9]

14 Behold, [s]the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

15 And [t]I will very gladly spend and be spent for you;[1] though the more abundantly I love you, the less I be loved.

16 But be it so, I did not burden you: nevertheless, being [u]crafty, I caught you with guile.[2]

17 Did[v] I make a gain of you by any of them whom I sent unto you?

18 I[x] desired Titus, and with *him* I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps?

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pretend to. 2, 3. I knew a believer in and united to Christ who, about fourteen years ago, was in a vision rapt up to the highest heaven in his apprehensions; but whether his soul was separated from his body, or whether his whole man, soul and body, was carried up, I cannot determine, but must leave the matter to God. 4. But certain I am that this man had such clear manifestations of the glory of God, such clear, intelligible, and transporting revelations of heavenly things, as no words on earth can justly express. 5. Of this man, as so highly dignified, carried out of himself, and favoured with the immediate discoveries of God's love, I may and will speak honourably; but I will not speak a boasting word concerning myself, except it be of what plainly marks my weakness, and exposes me to the contempt of others, and thus tends to keep me humble, even while, for promoting the ends of my ministry, I seem to vaunt of them. 6. I could mention many other things, in consistence with good sense and strict truth; but I will say no more, either of my sufferings or revelations, lest some of my friends should be tempted to look upon me as more than a man, or greater than I really am. 7. Nay, lest through the unwatchfulness, vanity, and treachery of my own heart, I should pride myself in these extraordinary revelations, as if I were better than other men, the Lord very graciously permitted Satan and his instruments to afflict me in a very painful and debasing manner. 8. Almost overwhelmed with this trouble, I frequently and earnestly besought the Lord by solemn prayer that, if consistent with his will, he would rebuke and restrain the tempter, and deliver me from his violent assaults. 9. And though he did not grant me the very thing which I submissively asked, yet he graciously answered my requests, more to his own honour and my real advantage, by assuring me that his favour and love, and the gracious aids and comforts which he would afford me, would be every way sufficient and effectual to support me under and carry me through, and bring me off with great improvement, victory, and triumph; and that his almighty power should be illustriously manifested in these effects, in proportion to my utter inability to produce them.—In the assured faith of this promise, I will rather rejoice and glory in reproaches, persecutions, and troubles, than be discouraged by, ashamed, or afraid of them,—that the all-sufficient power and grace of Jesus Christ, to whom I have committed myself, may surround, cover, and defend me, sanctify my tribulations, and enable me to bear them with all-becoming submission, patience, humility, and hope, and at last bring me out of them more than a conqueror. 10. In this view, I take pleasure in all the afflictions which come upon me for professing and preaching Christ and his gospel; for when by these means I most see and feel my own weakness, and appear most contemptible in the eyes of others, I find myself most sensibly strengthened in the Lord, by the influences of his Spirit in my inner man, courageously to bear up under and obtain glorious victories over them.—11. In mentioning so many things with an air of self-commendation, I have with reluctance, for the glory of God, the credit of the gospel, and your establishment and edification, done what in other circumstances would have been weak and foolish; but your culpable neglect to do my character justice, according to what ye had experienced under my ministrations, and your taking part with those who reproached me, made it necessary: for I appeal to your consciences if, by the grace of God, I did not, however insignificant in myself, in conversation, sufferings, ministrations, miracles, and success, far exceed any of your new preachers, and even equal Peter, or any other of Christ's apostles. 12. The unquestionable marks of a true apostle of Christ have been manifest in my ministrations among you, in my patience and meekness under my labours and sufferings, and in the miraculous operations and marvellous success which attended them. 13. Have not ye yourselves by my ministry been enriched with all spiritual gifts and privileges as much as any other Christian church, whether planted by me or by any other apostle? Wherein have I been wanting to you—unless that, for your benefit and the honour of the gospel, I took no maintenance from you? and if ye will have this to be a wrong done to you, or to any other church, I hope ye may easily forgive it.—14. I have now thrice intended and prepared to make you a visit. The first time I had the pleasure of accomplishing my purpose, and planted the gospel among you. On the second occasion I deferred my coming till it might better promote your honour and comfort. And now when for the third time I am prepared to come, I am determined to give you my labours freely; for I do not aim at procuring your temporal good things for myself, but at edifying and saving your souls. Since I have been instrumental in begetting you to Christ by the gospel, I resolve, like a parent, to exert myself to the utmost for your spiritual benefit, without expecting a reward of your worldly substance. 15. I could be glad to spend my time, strength, and labour, and all my temporal ease, honour, and advantages, or even to wear out my life itself, for the good of your souls, even

19 Again, think ye that we [y]excuse ourselves unto you? we speak [z]before God in Christ: but *we* [a]*do* all things, dearly beloved, for your edifying.

20 For I fear, lest, when I come, I shall not find you such as I would, [b]and *that* I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21 *And* lest, when I come again, [c]my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed.

CHAPTER XIII.

1 *He threateneth severity, and the power of his apostleship against obstinate sinners: 5 and advising them to a trial of their faith, 7 and to a reformation of their sins before his coming,* 11 *he concludeth his epistle with a general exhortation and a prayer.*

THIS *is* [a]the third *time* I am coming[1] to you. In[b] the mouth of two or three witnesses[2] shall every word be established.[3]

2 I[c] told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:

3 Since ye seek a proof of [d]Christ speaking in me, which to you-ward is not weak, but is mighty in you.[4]

4 For though [e]he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him,[5] but we [g]shall live with him by the power of God toward you.[6]

5 Examine[h] yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that [i]Jesus Christ is in you, except ye be reprobates?[7]

6 But I trust that [j]ye shall know that we are not reprobates.

7 Now [k]I pray to God that ye do no evil; not that we should appear approved,[8] but that ye should do that which is honest, though we be [l]as reprobates.

8 For[m] we can do nothing against the truth, but for the truth.

A.M. cir. 4064.
A.D. cir. 60.

y ch.5.12;3.1.
z See ch. 11. 10, 31. Ro.1.9;9.1.
a 1 Co.9.12,23;10.33; 14.26. ch.5.12,13; 10.8; 13.10.
b ch.1.23,24; 2.1; 10. 2;13.2,10. 1 Co.4.16,18, 21.
c ch.2.1. Phi.3.18,19. 1 Co. 5. 1,11. Ro.13.13. Re.2.21.

CHAP. XIII.

a See ch.12.14.
1 *I am coming.* 'I am purposing to come,' if the Lord will. He had actually visited them once; a second time had purposed, but was hindered by other duties: and now, for the third time, his purpose was renewed.—*C.*
b Nu. 35. 30. De. 19. 15;17.6. Mat.18.16. He. 10.28,29. Jn.8.17.
2 By *two or three witnesses* he seems (see ver. 2) to mean his epistles, by reference to which he hopes to convince them of their errors and sins, and confirm them in truth and holiness.—*C.*
3 I rather think Paul here refers to a regular judicial trial, so as to test the truth or falsehood of the charges preferred against him in his absence. This he would, if necessary, demand upon his arrival.—*P.*
c 1 Co.4.19,21.ch.10. 2,8,11,6; 1.23; 12.20,21; ver.10.

A.M. cir. 4064.
A.D. cir. 60.

d Mat.10.20;18.18. 1 Co.5.4;11.30;9.2.ch.10. 10;ver.2,4.
4 *Mighty in you*—as is manifest by the spiritual gifts that you have received by my word, or through the laying on of my hands.—*C.*
e Phi. 2. 7, 8. 1 Pe. 3. 18. Ro. 6.4,9.10. Jn.10. 18. Is.liii.
5 Or, *with him.*
g ch. 10.3,4. Ro.6.4–6,8,11. Phi.3.10,11. Jn. 14.19.
6 *The power of God toward you*—either to punish the disobedient or revive the penitent. Comp. 1 Co. 5.1,4,5,13, with 2 Co. 2. 1–8.—*C.*
h 1 Co.11.28. 1 Jn. 3. 20, 21. Zep. 2. 1. La.3. 40. Hag.1.5,7.
i Ro. 8. 10. Ep.3.17. Col. 1. 27. 2 Ti.3.8. Jn. 17.23,26. Ga.2.20;4.19.
7 *Reprobates*—not approved, rejected; as spurious silver or gold, when tested by a touchstone or chemical reagent—outward professors, never regenerate in heart.—*C.*
j 1 Co.4.15; 3.5; 9.27.
k Phi. 4.6. Ep. 6. 18, 19;1.16–19. Phi.1.10,11. Col.1.9–11.1 Th.5.23.
8 By the exercise of apostolical power in the infliction of punishment on the disobedient.—*C.*
l 1 Co. 4. 9–13. ch. 6. 9;10.10.
m 1 Ti.1.19. De.5.32; 12.32. Is.8.20. Pr.21.30; 23.23. Jude 3. Re.3.10. Jn.8.31,32.

though I were to be slighted, reproached, and abused by you in proportion to my kindness to you. 16. Your new preachers indeed pretend that though I took nothing from you myself, I hereby craftily decoyed you to give more liberally to my partners. 17. But I dare appeal to yourselves if there is the least evidence that I ever made the least advantage of you for myself by means of any of my brethren, whom I sent to promote your comfort, rectify your disorders, and excite your charity to the poor saints in Judea. 18. I appeal to you if Titus, or the respectable brother who attended him, took anything either for their own labours or my subsistence, and if we did not all act upon the same disinterested plan to promote your spiritual welfare. 19. Nay, as a believer in and apostle of Christ, I can appeal to the all-seeing God that I did not send them to make any apology for me or my faithful brethren, or to excuse the delay of my visiting you; but that all my conduct towards you has been intended to support my apostolic authority, in order that my ministrations might the more effectually promote your edification. 20, 21. For, as I formerly hinted, I am much afraid that when I shall pay you my intended visit I shall not find you so orderly and obedient to the authority of Christ in me as I wish, and that I shall be obliged to exercise my power in a manner more severe than ye will relish. I fear lest through hearkening to seducers there should be among you fierce and uncharitable disputes, envious tempers and talkers, warm and angry passions, carnal contentions, and revilings of others behind their backs, proud, haughty boastings, and disdainful insults, and a tumultuous carriage towards one another; and lest my gracious God and Master should call me not to glory of you, or rejoice in beholding your faith and order, but to shame and grief, on account of Christ being so much dishonoured, and my labours so much lost among you,—and sharply to censure such as I find continuing impenitent in their scandalous sins.

REFLECTIONS.—Great are the changes which take place in the comforts and troubles of saints. God often lifts them up and casts them down again. The most ravishing manifestations are succeeded by sharp and fearful trials and temptations; but all is necessary to keep down pride and animate fervent prayer. And though God does not always answer the prayers of his people as they wish, he always does it in that manner which is best calculated to promote their spiritual benefit. If he secure to us his own powerful presence and grace, we may well glory in troubles, as giving him opportunities to perform his promises. And it is delightful to see the greatest ministers the most humble, and behaving in the most prudent and self-denying manner, in order to turn souls to Christ. But how shameful is it for people to break the hearts of their faithful and successful ministers by reproaches and impenitent continuance in scandalous enormities! And with deep impressions of the dishonour done to God and hurt to souls ought the unruly to be warned, and offenders to be censured.

CHAPTER XIII. Ver. 1, 2. As I am now for the third time preparing to visit you, ye may be assured that if I find any obstinately scandalous notwithstanding my former admonitions, I will immediately proceed against them with high and solemn censures: 3. And that in vindication of my sacred office, and for the honour of Christ, of whose commission to me, and speaking and acting in me, some of you insolently demand a proof; yet whose working by me to youward has not been weak, but with mighty power and energy, in your actual conversion, and in the gifts and graces bestowed on you, and miracles wrought among you, and in inflicting sickness and death on some of your disorderly walkers. 4. For though, through the weakness of his manhood and voluntary subjection to death, he was crucified, as if merely a weak and mortal creature, yet by virtue of his own and his Father's divine power he rose from the dead, and now lives in his exalted state, to exercise all authority in heaven and on earth: even so we, his faithful servants, are, in the opinion of our adversaries, weak and contemptible, and are exposed to manifold sufferings for his sake; but, connected with him, we show, by the same power, in remarkable effects, that the life of our risen Redeemer animates us in our vigorous actings towards you, and that in due time we shall live and reign with him in glory. 5. Instead therefore of censuring and reproaching me and my faithful brethren, Timotheus, Sosthenes, or others, seriously and thoroughly examine your own hearts and practices, by the standard and touchstone of God's Word, whether, from a principle of faith awakened in your hearts by the Holy Ghost, ye really believe in Christ, and live on him through the word of the gospel. What! amidst all your pretences to knowledge, and all your contentions and disputes, are ye strangers to what has passed between God and your own souls, and to your state, condition, and behaviour before him? Know ye not that if Jesus Christ, the only Saviour, does not dwell in your hearts by faith, with powerful influence and dominion, ye are but mere hypocrites, and very unfit for the approbation of God? 6. But whatever ye may prove upon trial, I hope that, by the power and gracious influence of Christ, ye shall have full evidence of his owning us as true believers and faithful ministers of the gospel. 7. Yea, my earnest prayer to God for you is, that ye may be preserved and reclaimed from every evil way. For I would gladly be without the opportunity of exercising my apostolic powers against scandalous persons, even though some should thence take occasion to suspect me as disapproved of God and destitute of such power. 8. I have neither inclination nor authority to do anything but what is right and fit, nor to do anything against them that walk orderly according to the gospel, any more than against the gospel itself; but am only authorized and inclined to reclaim backsliders, and to encourage and promote your soundness in the faith, and integrity in heart and life. 9. Gladly would I, by your repentance and reformation, be entirely restrained from severe censures; happy should I be were ye so strong in faith and holiness as to need no reproof, and that all things in the state of your church, the temper of your soul, and course of your life, were brought to the highest perfection. 10. It is with these kind views that I have wrote you these warnings, cautions, advices, and encouragements, that when I come I may not be obliged to make use of any awful methods in exercising that authority which Christ has given me for establishing and increasing the faith, comfort, holiness, and order of his church, and not for the hurt, discouragement, or final destruction of any member of it. 11, 12. But to conclude—may all prosperity and happiness attend you, whom I esteem as my brethren in Christ! Rectify everything amiss or disjointed in your church, heart, or practice. Encourage yourselves and one another in the Lord your God; and labour to do whatever is truly excellent, that ye may be filled with the joys of faith and of a good conscience. Unite heartily in your views of gospel truths, in your zeal to promote their influence, and in a Christian temper one towards another. Study what makes for peace and brotherly love, that there may be no more party strifes and angry contentions and schisms among you; and in an attention to these things ye may expect that God, the fountain, author, giver, commander, and supreme approver of all love and peace, will take up his gracious and complacential abode with you, manifest his special favour to you, and bestow his best blessings upon you—in token of which, let even your common salutations be truly chaste, holy, and affectionate. 13. To set you an example of mutual kindness and respect, all the holy brethren here send you their most affectionate salutations, wishing above all things that your souls may prosper. 14. And for this end, as well as to mark my apostolic authority and testify my respect to you, I conclude with solemnly blessing you in the name of the Lord. May the full favour, gracious presence, and influence of our Lord Jesus Christ, through whose merits and mediation all spiritual and eternal blessings are procured and conveyed to men—may the self-moving love of God the Father, which is the original source of all spiritual blessings—and may the richest communications of the Holy Ghost, by whom these blessings are graciously applied, and we are brought into blessed fellowship with the Father and

9 For[o] we are glad when we are weak, and ye are strong: and this also we wish, *even* your [p]perfection.[9]

10 Therefore I write these things being absent, lest being present [q]I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren, farewell. [r]Be perfect, be of good comfort, be of one mind, live in peace; and the [s]God of love and peace shall be with you.

12 Greet[t] one another with an holy kiss.[1]

13 All the saints salute you.

14 The[u] grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

¶ The second *epistle* to the Corinthians was written from Philippi, *a city* of Macedonia, by Titus and Lucas.

A.M. cir. 4064. A.D. cir. 60.

[o] ch.11.30; 12.5,9,10. 1 Co.4.10.

[p] 1 Th.3.10. He.6.1. Mat.5.48.ver.11.

9 The word 'perfection' is derived from a root that signifies to restore a dislocated bone or to make whole what had been broken, Mat.4.21.Ga.6.1.—*C.*

[q] ch.2.3,7;10.2,8; 12.20, 21. 1 Co. 4. 21; 5. 5. Tit.1.13.

[r] ver.9. Ro.12.16,18; 15.5,6. Ep.4.3. 1 Co.1.10. Phi.2.2;3.15,16; 4.8. Col.3.12-17. He.12.14. 1 Pe.3.8;4.8.2Pe.1.4-8; 3.18.

A.M. cir. 4064. A.D. cir. 60.

[s] 1 Jn.4.8,16. Ro. 15.5,13,33;16.20. Phi.4.9. 1 Th. 5. 23. He.13.20,21. Col.2.19.

[t] Ro. 16. 3, 16. 1 Co. 16.20. 1 Th. 5. 26. 1 Pe. 5.14.

1 See 1 Co.16.20.—*C.*

[u] Nu.6.23-27. Re.1. 4,5. Ro.1.7;16.24. 1 Co. 1.3. Ga.1.3. Ep. 1. 2, 3. Phi. 1. 2; 2.1. Col.1.2. 1 Th. 1.1. 2 Th.1.2. 1 Ti. 1.2. 2 Ti.1.2. Tit. 1.4. 1 Pe.1.2. 1 Jn. 1. 3. Jn.1. 16, 17. Col. 1.19. Ep.1. 22,23. 2 Th.2.16. Jn.14. 16–23, 26; 15.26; 16. 13–15.

Son, and into a participation of their love and grace in all their happy effects—be continually with and abound towards you as a church, and every individual member of it!

REFLECTIONS.—Professed Christians are often more given to censure and reproach their neighbours, and especially their ministers, than to try and know themselves. But very important is the certain knowledge whether we be really united to and hold fellowship with Jesus Christ by faith; and it is shameful for us to live ignorant of it. It is very desirable that offending church-members should be reclaimed by gentle methods. But if they continue obstinate they must be sharply dealt with to bring them to repentance. What an honour is it for ministers to employ all their power, care, and labour to promote the edification and comfort of souls! It is only for this purpose they received their authority and commission from Christ; and if he approve them they need care the less what men think of them. If in conformity to him, and for his sake, they be exposed to suffering and death, it is enough if he support and crown them with a share in his glory. Happy is the church whose members, under the gracious influence of a reconciled God, live together in unity of sentiment and affection, and who hold distinct and intimate communion with Father, Son, and Holy Ghost. And transcendently wonderful is it, and ravishingly sweet, that these divine Persons should so harmoniously concur in unceasing mercy and grace to mean and sinful men.

CONCLUDING REMARKS ON THE SECOND EPISTLE TO THE CORINTHIANS.

'The most remarkable circumstance in this epistle is the confidence of the apostle in the goodness of his cause, and in the power of God to bear him out in it.' He was evidently opposed by a powerful faction who rejected his apostolic authority. Yet with the utmost intrepidity he appeals to the miraculous works he had done in presence of his opponents, and to the gifts he had instrumentally conferred on the people, whom his opponents (whom he boldly denominates false apostles and agents of Satan) were endeavouring to turn against him.

It cannot be denied that divisions in the churches of Christ are deeply to be deplored; for they are the evidence at once both of Satan's working and success. Still out of every evil the Lord can extract good: and here there is furnished an incontestable evidence both of the apostle's integrity and divine inspiration. Had there been anything hollow or rotten in the principles of the apostle—had there been any imposture to be detected or exposed—this conflict of parties, this terrible assault of the apostle, must have provoked his adversaries to the disclosure. Nothing, however, of the kind appears. His miraculous powers could not be denied; and, upon that head at least, opposition was hushed into silence. He visited Corinth again as he had originally purposed, Ac. 20. 2, 3; was received as an apostle; remained for several months; and had the contributions for the saints at Jerusalem brought to him from the surrounding districts, Ro. 15. 26. Of the false teachers no more is heard—their memory and their name are blotted out; and this epistle abides a monument of apostolic integrity and courage, and an additional and irresistible evidence that Christianity is no 'cunningly devised fable.' *C.*

THE EPISTLE OF PAUL THE APOSTLE TO THE

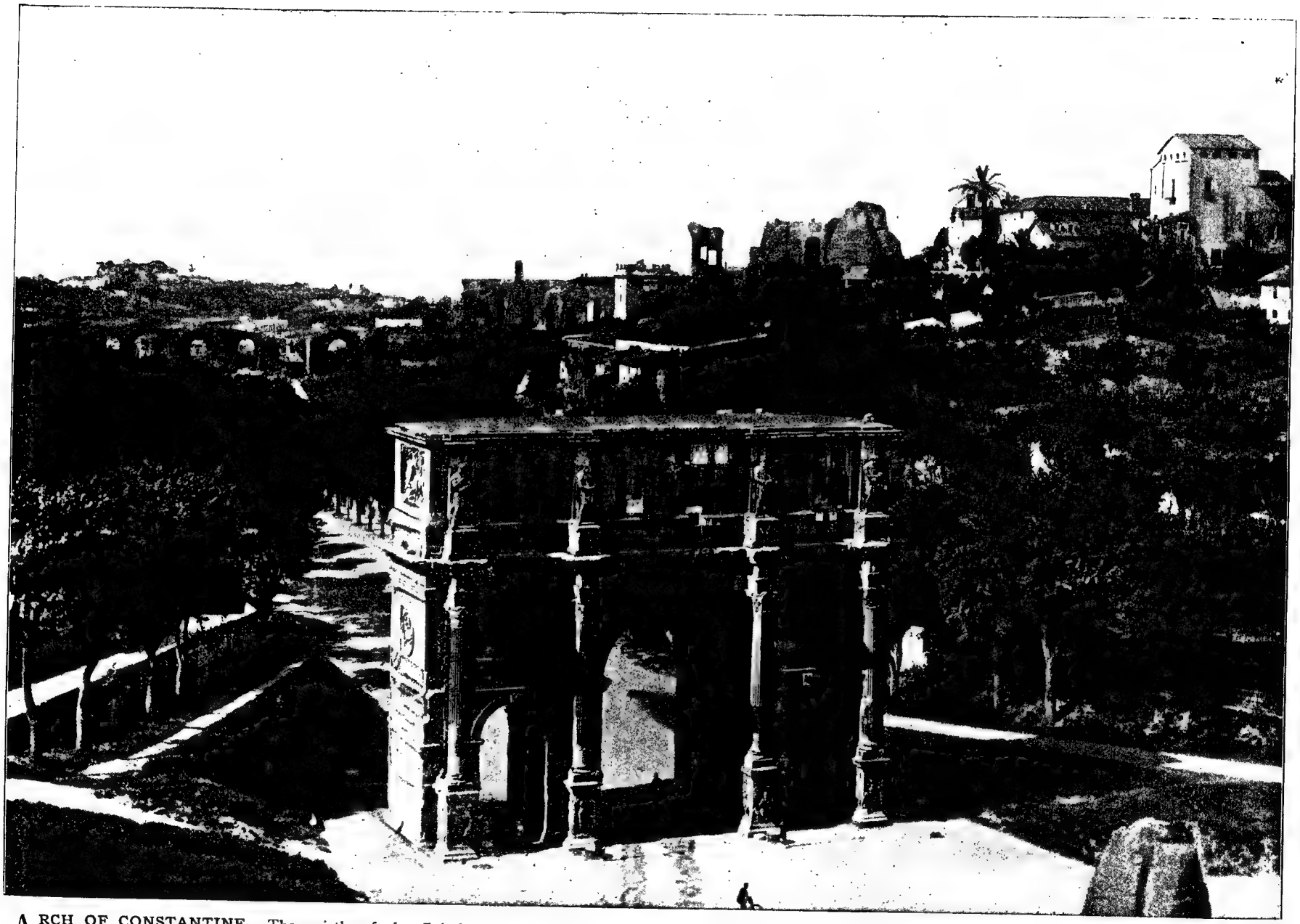
GALATIANS.

Galatia was a province in the north-east of Lesser Asia. Here, as in many other places, the apostles had scarcely planted the gospel of Christ, when some Judaizing teachers contended that the Gentile converts should be circumcised, as a token of their obligation to fulfil the whole law of Moses, in order to their justification before God; and as Paul's instructions greatly thwarted their schemes, they insinuated that he had no apostolic authority. To confute these pretensions is the scope of this epistle. Here Paul (1) Represents his apostolic authority as in nothing inferior to that of Peter, or any other apostle, ch. i.; 2. 1–15. (2) Reprehends the Galatians for their sudden apostasy from the faith of the gospel, and establishes the doctrine of justification by faith in the sacrifice of Jesus Christ, ch. 1. 6–9; 2. 16–21; iii. iv. (3) Directs to the right improvement of the doctrines and privileges of gospel grace, ch. v. vi.

[The Galatians or Gallo-Grecians were the descendants of a colony of Gauls or Celts, who migrated from their own country under Brennius, and after a series of disasters, obtained possession of a considerable district of Western Asia, to which they gave the name of Galatia. They are represented by historians as a tall, athletic, and warlike people, who went nearly naked, and used for arms merely a buckler and sword; and who, by the impetuosity of their attack, were nearly irresistible. Before their conversion to Christianity, their religion was so corrupt and superstitious, that they are said to have offered human sacrifices of the prisoners taken in war. They spoke the Greek language in common with all the inhabitants of Western Asia; but, according to Jerome, retained their original Celtic also down to the fifth century.

Among this semi-barbarous people it appears that Paul planted, not one, but several churches, Ac. 16. 6; 18. 23; and being now a prisoner at Rome, ch. 6. 17, some false apostles had, after his departure, seduced his converts from the simplicity of the gospel, and persuaded them to conjoin with it the observance of the Jewish ceremonies as necessary to salvation, ch. 6. 13; that justification was a compound of faith and works, ch. 3. 2; 4. 21; that Paul was no authorized apostle, and (as may be inferred from ch. 2. 9) in no wise to be compared with others who had seen Christ in the flesh. Under these circumstances the apostle wrote this epistle, wherein he labours to counteract these 'deceitful workers' and their false doctrines, and to bring the Galatians back to the perception and acknowledgment of the simplicity of the gospel. This he endeavours to effect, (1) By asserting the authority of his apostleship and the truth of the gospel he had preached, ch. i.; ii. to ver. 15. (2) By illustrating and vindicating the true doctrine of justification by faith, proving the temporary character of the Levitical institutions and of the entire legal dispensation, to the end of ch. iv. (3) By instructing his converts how to use their Christian liberty, and pressing upon them the necessity of extermi nating the lusts of the flesh, and of cultivating the fruit of the Spirit. *C.*

Justification by faith alone is the theme of this epistle. With a logical acuteness, an appropriateness of illustration, and a power of application, unequalled even in the Bible, is this grand theme set forth. All sources of knowledge, all forms of authority,—direct divine teaching, inspiration, personal experience, the



ARCH OF CONSTANTINE. The epistle of the Galatians was written from Rome, and we give as an illustration here the Arch of Constantine, the best preserved of all the arches in Rome. It was erected in 312 A. D., to commemorate the conversion of Constantine to Christianity. The greater part of the ornamentation and the sculpture were brought from a building of Trajan, which stood at the entrance to Trajan's Forum. There are various inscriptions and representations on the arch. One represents Trajan's entry into Rome, another represents Trajan causing poor children to be educated, another represents Trajan addressing the army, and in another Trajan is depicted as condemning a barbarian. So we have here the purpose of the Emperor Constantine embodied and ornamented by heathen sculpture.

testimony of Christ, the statements of the Old Testament,—are all employed to elucidate and enforce the doctrine of justification by faith. This epistle is a model of controversial theology. Truth is defended and error exposed with equal clearness and decision. There is no attempt to throw the cloak of Christian charity over a false principle. There is no effort to cultivate fraternal union at the expense of fundamental truth. Purity of faith is its pervading maxim. Until this is established and recognized, there can be no real unity or peace in a church.

There is much in the character and history of the *Galli*, or Celts, to illustrate incidental statements and allusions in this epistle. A few points may be noticed as a guide to the thoughtful reader. (1) A leading characteristic of the Celts was *impressibility*, combined with quickness of apprehension, and promptitude, approaching to rashness, in act. An illustration is given in ch. 4. 14. (2) Fickleness and constant tendency to change was another marked feature, which explains ch. 1. 16; 3. 1, &c. (3) The Celts were quarrelsome, and vindictive when passion was roused. See ch. 5. 15. (4) They were likewise proud and vainglorious. See ch. 6. 5. (5) They were superstitious to an extreme: and their superstition was shown in undue veneration for ceremonies and shrines. See ch. 3. 3. The apostle has left in various incidental notices and sketches a tolerably distinct portrait of the people to whom he addressed this epistle. The thoughtful reader will see that he is here dealing with a type of character as unlike as possible to the polished but dissolute Greek, or the calm philosophic Roman, or the dreamy speculative Oriental. Paul knew them thoroughly. He noted their national characteristics, their faults and passions, with an eye quickened by divine intuition; and he took full advantage of this knowledge in reclaiming and re-establishing in the faith an erring church. *P.*]

CHAPTER I.

6 He wondereth that they have so soon left him and the gospel, 8 and declareth accursed those that preach any other gospel than he did. 11 He learned the gospel not of men, but of God: 13 and showeth what he was before his calling, 17 and what he did presently after it.

A.M. cir. 4062. A.D. cir. 58.

PAUL,[a] an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who [b]raised him from the dead;)

2 And all the brethren which are with me,[1] unto the churches of [c]Galatia:

3 Grace[d] *be* to you, and peace, from God the Father, and *from* our Lord Jesus Christ,

4 Who [e]gave himself for our sins, that he might deliver us from this [f]present evil world, according[h] to the will of God and our Father:

5 To whom [i]*be* glory for ever and ever. Amen.

6 I marvel that ye are so [j]soon removed from him that [k]called you into the grace of Christ unto [l]another gospel:

7 Which is not another; [m]but there be some that trouble you, and would pervert the gospel of Christ.

8 But [o]though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.[2]

9 As we said before, so say I now again, If any *man* preach any other gospel unto you [p]than that ye have received, let him be accursed.

10 For [q]do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

11 But I certify you, brethren, [r]that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

13 For ye have heard of my conversation in time past in the Jews' religion, how that [s]be-

CHAP. I.

a See Ro. 1. 1, 5. Mat. 10. 2. Ac. 9. 3, 6, 15; 22. 10, 15; 26. 16–18. ver. 11, 12; ch. 2. 7. Tit. 1. 3. Ep. 3. 8. 2 Co. 12. 4, 11, 12; 11. 5.

b Ep. 1. 19, 20. Ac. 2. 24, 32; 3. 15; 4. 10; 10. 40; 13. 30, 35. Ro. 4. 24, 25; 8. 11; 6. 4, 9; 10. 9. 1 Co. 6. 14; 15. 15. 2 Co. 4. 14. Col. 2. 12. 1 Th. 1. 10. He. 13. 20. 2 Ti. 2. 8.

1 See note * below.

c Ac. 16. 6; 18. 23.

d See Ro. 1. 7. 1 Co. 1. 3. 2 Co. 1. 2; 13. 14. Jude 2.

e ch. 2. 20. Mat. 20. 28. Jn. 1. 29; 10. 11, 15, 17, 18. Ep. 5. 2. Tit. 2. 14. 1 Pe. 1. 18, 19; 2. 24; 3. 18. He. 9. 14. 1 Jn. 2. 2; 4. 9, 10.

f Jn. 15. 19; 17. 14, 15. ch. 6. 14. 1 Jn. 2. 16; 5. 4, 5, 19. Re. 4. 3, with Is. 65. 17. He. 2. 5; 6. 5.

g Ro. 4. 25; 8. 3, 27, 32. Ep. 1. 3–11; 2. 4–10.

h See Ro. 16. 27. Jude 25. Ps. 115. 1. Ep. 3. 21.

i ch. 3. 1–5; 4. 9; 5. 4, 7, 8. Ps. 106. 13. Je. 2. 13, 31.

k ch. 5. 8. 1 Th. 5. 24. 2 Th. 2. 14. 1 Pe. 1. 15. 2 Pe. 1. 3. Ro. 8. 28, 30; 9. 24. 1 Co. 1. 9. 2 Ti. 1. 9.

l 2 Co. 11. 4. Ro. 10. 3.

m Ac. 15. 1, 5, 24. ch. 5. 10, 12; 6. 12. Ac. 20. 29. 2 Co. 2. 17; 4. 2; 11. 4, 13. He. 13. 8.

* It is probable

A.M. cir. 4062. A.D. cir. 58.

Paul was in Greece, and perhaps in Macedonia, when he wrote this epistle. Before setting out on his journey from Ephesus he wrote the first epistle to the Corinthians. The epistle to the Galatians he probably wrote on his way through Macedonia; and the epistle to the Romans he wrote on his arrival at Corinth.—*P.*

o 2 Co. 11. 14. 1 Co. 16. 22. ver. 9. 1 Ti. 1. 20. 2 Ti. 2. 17, 18. Tit. 3. 10.

2 This verse is one of the strongest testimonies in Scripture to the plenary inspiration and perfect sufficiency of apostolic teaching as embodied in the writings of the New Testament. Paul claims for himself infallibility when setting forth Christ's gospel.—*P.*

p De. 4. 2; 12. 32. Pr. 30. 6. Re. 22. 18.

q 2 Co. 12. 19. 1 Th. 2. 4. 1 Sa. 29. 7. Mat. 28. 14. Ja. 4. 4.

r ver. 1. 1 Co. 15. 1–3. Ep. 3. 3, 8. Ac. ix. xxii. xxvi. 2 Co. 12. 2, 11, 12.

s Ac. 8. 1, 3; 9. 1, 2, 21; 22. 4; 26. 9, 11. 1 Co. 15. 9. Phi. 3. 6. 1 Ti. 1. 13.

CHAPTER I. Ver. 1. Whatever your false teachers suggest to the contrary, I avow myself an inspired messenger of Jesus Christ, appointed to plant Christian churches in the world—who indeed have received my commission by the instrumentality of no man, but immediately from Christ himself, and by the express commandment of God, who raised him up from the dead, in testimony of his having completely met the demands of the broken law, and brought in an everlasting righteousness for the justification of all that believe in him. 2, 3. And with the hearty consent of my fellow-preachers and Christians here, I send this admonitory letter to your lately planted and yet sadly degenerated Christian assemblies in Galatia—earnestly wishing that the riches of his free, undeserved, and forfeited favour may be extended to you, and all the blessings of spiritual peace and prosperity be bestowed upon you from God the Father, the first mover in the whole method of our redemption, and from Jesus Christ, the only Mediator between God and men, and the purchaser and dispenser of all the benefits of grace and glory to us: 4. Who in his infinite condescension and love freely surrendered his soul and body, as personally united to his divine nature, to be an atoning sacrifice for our sins, who deserved nothing but eternal destruction—that by his righteousness as the means, and by his love as the real cause, he might pluck us as brands out of the burning, and rescue us from the men, the vanities, sins, and tribulations of this evil world, and from all the dangerous snares and depraved customs of this present age, and even from the now exceedingly corrupted Jewish constitution, and in due time transport us to the heavenly state—and all according to the eternal compassion and good will of God our reconciled Father in him, who, in Christ, loves and deals with us as his children: 5. To whom be all possible and highly exalted honour, glory, and praise, through all the ages of time or eternity, for his unparalleled work of redemption, in which infinite wisdom, power, justice, holiness, mercy, and truth shine forth with the most united and endearing lustre. —6. When I reflect on the delightful and transcendent glory of this wonderful salvation, and on its suitableness, high importance, and absolute necessity to lost sinners, I cannot but be amazed and pained to hear that some of you who but so lately were instructed in the truths of the gospel, and seemed to receive them into your hearts, should be already carried away in your sentiments, affections, and practice, not only from me, who was instrumental in calling you to the fellowship of the gospel, but from God and Christ, who by me called you to partake of all the gracious benefits of redemption which are discovered and freely offered in the gospel; and that even to quite another system of doctrine, representing the justification of sinners as, at least in part, by the works of the law: 7. Which indeed really is no gospel, no glad tidings of acceptance and salvation at all, as it represents them obtainable only upon impracticable and impossible terms; but your judaizing teachers, who are verily a plague to you, set themselves to overturn that blessed gospel of which Jesus Christ is the author, subject, and end, and to transform it into a new covenant of works, in which our own obedience must be the necessary condition of justification and eternal life; and they even pretend that Peter and other apostles are of their mind. 8. But I am bold to aver, that if any apostle, or even an angel from heaven, could preach to you any other system of doctrine relative to the salvation of sinful men contrary to or even different from that which I, by the inspiration of the Holy Ghost, delivered to you, he should, as an accursed person, be rejected of God, and devoted to eternal destruction. 9. I deliberately and solemnly repeat it, as a matter of infinite importance and infallible certainty, that if any man or angel preach any other system of doctrine concerning the salvation of sinful men than what ye, when I was among you, professed to receive in faith and love, he is to be disdained and rejected as one abandoned by God, and richly deserving of excommunication—nay, of everlasting ruin. 10. Can you imagine that, after being so long converted and employed in the ministry, and suffering so many things for Christ, my great aim is to persuade people to embrace the doctrines of men rather than the gospel of God, or to ingratiate myself with the Jewish zealots, or any others of mankind? No; I abhor the thought. Did I, as in the days of my unregeneracy, seek the favour of men, and study to serve their corrupt humours or designs, I had never enlisted in the service of Christ, nor could I be his faithful servant, as I profess and labour to be. 11. And by all the signs of apostleship I manifest that the gospel of men's salvation, through the glorious sacrifice of Christ, which I have constantly preached, is neither formed according to the natural taste or tempers of men, nor originates from their authority, contrivance, or dictates, nor tends to promote their carnal honours or interests. 12. For I neither received my knowledge of it, nor my commission to preach it, by the instrumentality of apostles, or any other mere men, but by immediate revelation from Jesus Christ, God-man, some time after his exaltation to his heavenly kingdom. 13, 14. For ye cannot but have heard that I was once a furious zealot for the Jewish manner of worship, and outrageously persecuted the Christians, and compelled them to renounce their Lord, under pain of imprisonment, banishment, or death; and that, having an uncommon knowledge of the Jewish rites and ceremonies, I observed them with the greatest strictness, and with uncommon zeal propagated them everywhere. 15, 16. It cannot therefore be supposed that without some extraordinary call and influence I should abandon my darling and deep-rooted sentiments, tempers, and manner of life to embrace Christ and the gospel, in direct opposition thereto, and to all my secular interests; but when God, who of his infinite love, without regard to any foreseen natural goodness, had set me apart to his service before I was born, did, by an extraordinary miraculous appearance and voice from heaven, and by a powerful and efficacious illumination on my heart, make to me a clear and full discovery of Jesus Christ, his dear Son, in all the glory of his person, offices, relations, righteousness, and grace—that I might know and embrace him for the salvation of my own soul, and preach him to Gentiles as well as Jews—I did not stand to consult the

yond measure I persecuted the church of God, and wasted it;

14 And[t] profited in the Jews' religion above many my equals[3] in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleased God,[4] who [u]separated me from my mother's womb, and called *me* by his grace,

16 To[v] reveal his Son in me, that I might preach him among the heathen; [w]immediately I conferred not with flesh and blood:

17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia,[5] and returned again unto Damascus.

18 Then after three years I went up[6] to Jerusalem to see Peter, and abode with him fifteen days.

19 But [y]other of the apostles saw I none, save James the Lord's brother.

A.M. cir. 4062.
A.D. cir. 58.

t Ac.22.3; 26.5; 23.1. Phi. 3. 4–6. Is. 29. 13. Mar.7.5–13.

3 Gr. *equals in years.*

4 Paul traces his conversion to the free, universal, and gracious will of God. It was, in its source, in its design, and in its operative power because of his faith in Christ.—*P.*

A.D. cir.35.

u Is.49.1. Je.1.5. Mat. 11.26. Ac.9.15; 13.2; 22. 14,15,21. Ro.1.1. 1 Co. 15.8. 1 Ti.1.13,16.

v Mat.16.17. 2 Co.4. 6. Ep. 1. 17, 18; 3.3-4,8. Ac. 26. 16–18; 9.15; 22. 21. Ro.11.13; 15.19. ch. 2.2,7–9. 1 Ti.2.7. 2 Ti.1. 11. Col.1.27. 1 Co.2.2. 2 Co.5.16.

w Mat. 16. 17. Ep. 6. 12. Jn.15.19. Pr.3.5,6.

A.D. cir. 38.

5 See note * below.

6 Or, *returned*, Ac. 9.26.

y 1 Co.9.5. Mar. 6.3. Mat.10.2–4; 13.55. Ac. 1. 13, 14; 8. 1. Ja. 1. 1. Jude 1.

* Arabia was the kingdom of which Aretas was king, and extended from the confines of Damascus on the north to Edom on the south. Petra was its capital. The northern section of it, to which in all probability Paul went, included Bashan, and was at that period densely peopled. Christianity took deep root there at a very early age, which perhaps was largely owing to the labours of Paul.—*P.*

A.M. cir. 4062.
A.D. cir. 58.

x Ro.1.9; 9.1. 2 Co.1. 23; 11. 11, 31. 1 Th. 2. 5, 10. 1 Ti.5.21. 2 Ti.4.1.

a Ac.9.30; 11.25.

b ver.2.1 Th.2.14.

c Ro.16.2,3,7–13; 13. 14. 1 Co.1.30 2 Co.5.21. Jn.15.2. 1 Th.1.1; 2.14. Ac.ix. xxii. xxvi.; 9.21.

d 1 Co.15.8–10. 1 Ti. 1.11–16.

e Ac.11.18; 21.19,20. Col. 1.3,4. Lu.7.16; 15. 32. 1 Ti. 1. 11–19. Ac.9. 31.

CHAP. II.

A.D. cir.52.

a Ac.15.2. ch.1.18.

b Ac.13.2; 19. 21; 16. 9,10; 18.9; 21.17,18; 23. 11.

c ver. 9. Ac.9.15; 26. 17, 18. Ro. 1, 16,17; 15. 19. 1 Co.1.23; 2.2. Ep.3. 8. Ac.15.1,2.

20 Now the things which I write unto you, behold, [z]before God, I lie not.

21 Afterwards[a] I came into the regions of Syria and Cilicia;

22 And was unknown by face unto [b]the churches of Judea which were [c]in Christ:

23 But they had heard only, [d]That he which persecuted us in times past, now preacheth the faith which once he destroyed.

24 And they [e]glorified God in me.

CHAPTER II.

1 He showeth when he went up again to Jerusalem, and for what purpose: 3 and that Titus was not circumcised: 11 and that he resisted Peter, and told him the reason, 14 why he and others, being Jews, do believe in Christ to be justified by faith, and not by works. 20 and that they live not in sin, who are so justified.

THEN, [a]fourteen years after, I went up again to Jerusalem with Barnabas, and took Titus with *me* also.

2 And I went up [b]by revelation, and communicated unto them that gospel which [c]I preach

inclinations, ease, or comfort of my outward man, nor the dictates of human policy, relative to honour, interest, reproach, or danger; nor did I advise with any mortal about my duty, which was so plainly prescribed me by God. 17. Neither did I so much as go up to Jerusalem to receive further instructions or authority from them that had been called to the apostleship before me; but, fully satisfied with the instructions and commission which I had immediately received from Christ, I began to preach the gospel at Damascus in Syria, where I had been converted and called. Thence I went into the adjacent parts of Arabia and preached it, where no apostles had ever been, and where I had no opportunity of conversing with them; and thence I returned back to Damascus. 18, 19. Three years after my conversion I took a journey to Jerusalem, not to receive any further instruction or commission, but merely to make a brotherly visit to Peter, that great apostle of the Jewish converts, that we might confer together of what the Lord had done by our ministrations. And being introduced by Barnabas, I was readily received as a faithful minister of Christ, and abode with him about fifteen days, without seeing any other of the apostles except James the Less, a kinsman of our Lord according to the flesh. Thus I received no instruction or commission from the apostolic college there. 20. And as these hints are of great importance for vindicating my doctrine and authority, which have been traduced among you, I solemnly appeal to God himself, who knows all things, and to whom I must give a final account, that all that I have said is strictly true. 21. Returning from Jerusalem, I travelled northward into the provinces of Syria and Cilicia, attended by some brethren from Jerusalem as far as Cesarea, from whence I was sent to Tarsus, in Cilicia, my native city. 22. But all this time I remained personally unknown to most of the Christian assemblies in Judea which had joined together in the faith and fellowship of the gospel before me, and so could receive neither instruction nor commission from them. 23. All that they knew concerning me was, that Saul, the furious persecutor of Christians, had become a noted preacher of that very gospel which he had before laboured to suppress, and a helper of that very faith for which he had endeavoured to destroy others; 24. Which made them heartily praise and thank God for his marvellous grace to me the chief of sinners, and for the rich advantages that accrued to the church by my remarkable conversion.

Ver. 6. *Removed from him.* By 'him that called you,' the apostle most probably means himself as the instrument of their calling, as the words ἐν χάριτι should be translated 'by' or 'through' rather than 'into the grace of Christ.' See Scott, Kappe, and Winer. *C.*

Ver. 10. Am I now endeavouring to gain the favour of men, or approve myself to God? 'or do I seek to please men,' by adapting the gospel to their prejudices? *C.*

Ver. 13. The conversion of Paul the persecutor, who not only forsook kindred, country, office, emolument, and honour, but who forsook also his habits, and, as it were, his very nature, for Christ, forms an incontrovertible proof of his sincerity, and of the divine origin and sovereign power of the gospel. *C.*

Ver. 16. *In me* is to be preferred to either 'to me' or 'by me,' and describes the illumination of the apostle's understanding by him in whom 'was light,' and the formation of Christ in his affections, the power of life and 'hope of glory,' Col. 1. 27. *C.*

Ver. 17. *I went into Arabia.* This journey is not mentioned by Luke in the Acts, because he did not accompany Paul.—*Note*, The object of the apostle in this narrative is to show that he did not receive the gospel from men, but directly from Jesus Christ himself. *C.*

REFLECTIONS.—With entire satisfaction may we receive the gospel delivered by the apostles, since they received it immediately from Christ. And delightfully, jointly, and equally all church authority and spiritual blessings proceed from him and his Father. Infinitely important and beneficial is his death for us; and his resurrection clearly manifests the acceptableness and efficacy of it. And what deliverance from sin, Satan, and an evil world, and what grace and peace, may we not pray and hope for through it? It is detestable and dangerous to apostatize from or pervert the gospel of Christ. And it is no wonder that the doctrine of men's justification by their own works never reforms the world, but increases unto more ungodliness, when it has the curse of God lying on it and its preachers. Ministers have need to be faithful in declaring the truths of God without regard to any carnal consideration. And no man nor minister can at once please Christ and the world—serve God and mammon. Astonishing are the effects of God's grace on the hearts of sinners. Gloriously it enlightens the ignorant, attracts the perverse, subdues the obstinately furious, and renders Jesus' inveterate enemies his loving friends and faithful servants. And it is a great comfort distinctly to perceive and feel its operations, and for Christians to hear of its going forth conquering and to conquer.

CHAPTER II. Ver. 1. Then fourteen years after, I and Barnabas went up to Jerusalem, taking Titus along with us. 2. But I went up not to be instructed or confirmed in my office, but as a deputy from the church of Antioch to the synod which met at Jerusalem, to determine whether the circumcision of the believing Gentiles was necessary to their salvation or not. And this I did by special direction from God, to maintain the truth and purity of the gospel as he had revealed it to me; and was so far from receiving the gospel from the apostles there, that I explained it to them as I had preached it among the Gentiles, and declared what success it had obtained. This I at first did, only in a more private manner, to the principal preachers there assembled, lest if I had given a full and plain account of it to the Christians in general the judaizing party might have raised such furious clamours against me as to have rendered my earnest ministrations less acceptable even to the Gentiles. 3. But to manifest how steadfastly I adhered to my principles relative to the freedom of the gospel state, and how far I was from giving the least countenance to the supposed necessity of observing the law of Moses as a condition of justification before God, Titus, who was a Gentile, was admitted as a minister of Christ and a member of the synod without ever being circumcised. 4. I even took this uncircumcised minister of Christ along with me to the synod that I might bear a public testimony against the doctrine of the pharisaical preachers who, coming from Judea, had insinuated themselves among the converts at Antioch, that, under colour of Christian brethren, they might have the better opportunity of narrowly inspecting our principles and conduct, and of cavilling at that holy freedom from ceremonies which Christ has given us under the gospel, and of imposing circumcision and other abolished ceremonies on the church.—5. This conduct of theirs, being not a mere weakness or honestly-conceived prejudice, but a wicked attempt to reduce believers under the covenant of works, and to rob the Gentiles of the true gospel of Christ, I and Barnabas refused to yield to them in the least. 6. And let Peter, James, and John be as great as they will, it is certain that their call, powers, and success were wholly owing to the loving pleasure and free grace of God as well as mine, and that in my conference with them I received no correction or instruction touching either my doctrine or conduct. 7. But from the account which I and Barnabas gave them, they with great joy observed that I had been called by Christ to preach the gospel to the uncircumcised Gentiles, even as Peter preached it to the circumcised Jews. 8. For it appeared that manifold miraculous and gracious operations had manifested and confirmed my apostolic mission to the Gentiles, as well as his to the Jews. 9. And when Peter, James, and John, whom I, as well as mine enemies, account principal supporters, maintainers, and defenders of the church and truths of the gospel, saw how God had graciously qualified, called, and owned me in my ministrations, they, in the most express and affectionate manner, acknowledged me and Barnabas as their fellow-apostles, and agreed that we should principally preach the gospel to the Gentiles, while they did the same to the Jews. 10. The only request they made was, that we should stir up the Gentiles to make charitable contributions for the relief of the poor Jewish Christians, which was a work so compassionate, laudable, and necessary, that, though they had not mentioned it, my natural affection to my countrymen, my impartial love to Christ's indigent members, and my looking on the Gentiles as debtors to the Jews, from whom they received the gospel, had made me forward to engage in it. 11. But when Peter, some time after, came to Antioch in Syria, where the first noted church of Gentile Christians was formed, and from which I and Barnabas had been sent to the synod at Jerusalem, for a determination concerning the necessity of circumcising the Gentile converts, and had received an answer in the negative, I, knowing myself to be in no respect his inferior in office, sharply and publicly rebuked him for his offensively acting contrary to the principles which he had avowed in the synod. 12. For though at his first coming to Antioch he, according to his gospel liberty, freely conversed, and familiarly ate and drank with the believing Gentiles, yet when some

among the Gentiles; but privately[1] to them which were of reputation, [d]lest by any means I should run, or had run, in vain.

3 But[e] neither Titus, who was with me, being a Greek, was compelled[2] to be circumcised:[3]

4 And [g]that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

5 To[h] whom we gave place by subjection, no, not for an hour; that the truth of the gospel[4] might continue with you.

6 But of those [i]who seemed to be somewhat, whatsoever they were, it maketh no matter to me: [j]God accepteth no man's person: for they who seemed *to be somewhat,* in conference added nothing to me.

7 But contrariwise, when they saw that the gospel[k] of the uncircumcision was committed unto me, as *the* [l]*gospel* of the circumcision *was* unto Peter;

8 (For he that [m]wrought effectually in Peter to the apostleship of the circumcision, the same was [n]mighty in me toward the Gentiles;)

9 And when James, Cephas, and John, who seemed to be [p]pillars, perceived [q]the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; [r]that we

A.M. cir. 4062.
A.D. cir. 58.

1 Or, *severally,* ver. 9. Ac. 1. 13.

d Mat. 10. 16. Ep. 5. 15. Phi. 2. 16. 1 Co. 9. 26. 1 Th. 3. 5.

e 1 Co. 9. 21, with Ac. 16. 3; 15. 10, 24, 28, 29. ch. 5. 2, 4.

2 Rather, 'persuaded.'—*C.*

3 See note * below.

g Ac. 15. 1, 10, 24. 2 Co. 11. 13, 15, 20, 26. ch. 3. 25; 4. 3, 9; 5. 1, 13; 6. 12, 13. 3. 1.

h ver. 14. Col. 2. 7, 8. 2 Co. 7. 8; 3. 7, 8. ch. 3. 1, 2; 4. 16, 21, with 2 Th. 2. 17. Phi. 2. 15.

4 As a law of liberty from Mosaic ceremonies.—*C.*

i ver. 2, 9. ch. 6, 3. 1 Co. 15. 10. 2 Co. 11. 5; 12. 11. 1 Th. 5. 13. He. 13. 7, 17

j Ro. 2. 11. De. 10. 17. 2 Ch. 19. 7. Job 34. 19. Ac. 10. 34. Ep. 6. 9. Col. 3. 25. 1 Pe. 1. 17.

k Ac. 9. 15; 22. 21; 13. 46; 28. 28; 26. 17, 18. Ro. 1. 5; 11. 13; 15. 16, 19. Ep. 3. 8. 1 Th. 2. 4. 1 Ti. 2. 7. 2 Ti. 1. 11.

l Ac. ii.-xii.; 15. 7–9, 14.

m Ac. ii.-v. viii. Mat. 28. 20. Lu. 24. 49. Jn. 14. 12.

n ch. 3. 5. Ac. 9. 15, 22–29; xiii.-xx. Ro. 1. 16, 17; 15. 16, 19. 1 Co. 3. 5, 10, 9. 2; 4. 15. 2 Co. 3. 2, 3; 11. 5; 12. 11, 12.

p Mat. 16. 18. Ep. 2. 20. Re. 21. 14, 19; 3. 12. Pr. 9. 1. ver. 2, 6.

q Ro. 1. 5; 12. 3, 6; 15. 15. Ep. 3. 8. 1 Pe. 4. 10, 11. 1 Co. 15. 10. Ac. 9. 15. 1 Ti. 1. 12, 12. ver. 7.

r Ac. 15. 23, 25, 30.

* Paul had preached the gospel freely to the Gentiles, and did not require of those of them who believed conformity in the least particular to the Mosaic law. It was to acquaint

A.M. cir. 4062.
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the apostles with this fact, and to ascertain whether it had their complete sanction, that he went up to consult the parent church at Jerusalem. He gives in verses 3–5 a practical illustration of the result:—'But (so far were the leaders of the church at Jerusalem from disapproving of my course! not even was Titus, who was with me and was a Greek, compelled to be circumcised.' Some false brethren had apparently insisted on it; but Paul and the leaders successfully resisted.—*P.*

s Ac. 11. 30; 24. 17. Ro. 15. 25–28, 31. He. 10. 34. 1 Co. 10. 1, 2. 2 Co. viii. ix. He. 13. 16. Ja. 2. 15, 16. 1 Jn. 3. 17. Pr. 19. 17; 3. 27, 28.

t Ac. 15. 35. Jude 3. 1 Ti. 5. 20, ver. 5. Ac. 15. 5, 10, 24, 28, 29.

u Ac. 21. 20; 10. 28; 11. 3.

v 1 Co. 1. 10. 2 Co. 13. 11. Ro. 15. 5, 6. Phi. 1. 10; 2. 2, 3. Pr. 29. 25.

x Col. 3. 9. Ps. 25. 21. 2 Co. 1. 12. Ec. 7. 20. Ja. 3. 2.

y ver. 5, 12, 13, 15. Tit. 2. 11, 12. 1 Ki. 18. 21. Ho. 7. 8; 11. 12.

z 1 Ti. 5. 20. Pr. 27. 5. 2 Ti. 4. 2.

a Ac. 10. 28; 11. 3–18; 15. 10, 24, 28, 29.

b Ro. 3. 1, 2; 9. 4, 5, with Mat. 9. 11. Ep. 2. 3, 12. 1 Co. 6. 9, 10.

c Ac. 13. 38, 39. Ro. 3. 28, 19–30; 8. 1–4. ch. 3. 11, 24. 1 Co. 6. 11. 2 Co. 5. 19, 21. Phi. 3. 9. He. 7. 18, 19

d Ro. 1. 17; 3. 22, 25, 26, 30; 4. 3, 24; 5. 1. ver. 20. Ac. 13. 39; 15. 9, 11. Phi. 3. 9. 2 Co. 5. 21.

e Ro. 3. 19, 20. ch. 3. 10, 11. Job 9. 3. Ps. 130. 3; 143. 2. Ec. 7. 20. He. 7. 18, 19. Ja. 3. 2.

should go unto the heathen, and they unto the circumcision.

10 Only[s] *they would* that we should remember the poor; the same which I also was forward to do.

11 But[t] when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For[u] before that certain came from James, he did eat with the Gentiles: but when they were come, he [v]withdrew and separated himself, fearing them which were of the circumcision.

13 And[x] the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they [y]walked not uprightly, according to the truth of the gospel, I said unto Peter [z]before *them* all, [a]If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15 We[b] *who are* Jews by nature, and not sinners of the Gentiles,

16 Knowing[c] that a man is not justified by the works of the law, but by the faith of Jesus Christ; even [d]we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: [e]for

judaizing zealots came thither from Jerusalem, he, for fear of offending them, withdrew from the Gentile converts, and declined all familiar converse with them; 13. Which when the Jewish Christians at Antioch, who had almost got over all their prejudices against the uncircumcised believers, observed, misled by his example, they also refrained from their wonted familiarity with them; and even Barnabas, a noted Christian, and my fellow-apostle of the Gentiles, was, contrary to his own judgment, infected with their dissimulation. 14. But when I saw their conduct quite contrary to the simplicity and godly sincerity of the Christian religion, and the true spirit and design of the gospel doctrine of justification by Christ alone, filled with holy indignation, I solemnly interrogated Peter, as their ringleader, before the whole church,—how he, who, though a Jew, made no scruple on some occasions to converse familiarly with the Gentiles, and conform himself to their innocent customs, without any regard to the ceremonial law, could, in consistence with Christian sincerity, at this time, through a slavish fear of the Jews, practically seduce the Gentile believers into religious observance of the abolished Jewish ceremonies?—15. And how contrary was this to the truth of the gospel;—for Peter, Barnabas, I, and other Christians, who were by birth Jews, devoted to God, and who were trained up under the obligations of the Mosaic law, and not Gentiles, strangers to the law, and looked upon as profligate sinners. 16. Being fully convinced that no man can be acquitted from condemnation, and accepted by God as righteous, on account of his own sufferings or obedience to the covenant of works, but only on account of a living implicit faith in Christ, who gave himself a sacrifice to be received by faith alone;—have therefore believed in Christ as our only Saviour, that through our receiving and resting on him alone for our salvation we might be justified unto eternal life: and indeed the strict and extensive demands of God's law, and the manifold defects found in the best, render it absolutely impossible for any man, whether Jew or Gentile, to be justified by any personal righteousness of his own. 17. Now if, while we thus seek justification through the blessed sacrifice of Christ, received by faith alone, we continue under the law as accursed sinners, or live as persons under the power of sin, we practically represent Christ and his method of salvation as leaving us under the curse and dominion of sin, and as encouraging us to practise wickedness. 18. Or if, after so earnestly renouncing the righteousness of the law for justification before God, I should again attempt to establish the method of justification by the works of the law in my doctrine or practice, I could not but grievously offend God, frustrate my own believing in Christ, and reduce myself to a state of guilt and condemnation. 19. And nothing can be more contrary to my inclination; for, by my knowledge and experience of the spirituality, extent, and strictness of the law as a covenant of works, I am deeply convinced of my own sinfulness, and have lost all hope and desire to be justified by my own righteousness; and, by the grace of God, I am fully delivered from the broken law, that I might live in a state of favour with God, through the sacrifice of his Son; and that, being divorced from the covenant of works as my first husband, and married to Christ, I might live upon better principles, to better ends, and under new obligations, in all holiness and righteousness according to the law, and to the glory of God, as my reconciled Father in Christ. 20. For having in Jesus Christ a Saviour who satisfied all the demands of this broken law of works, I am thereby dead to it, and it to me. Nevertheless, I am brought into a state of justification unto life, and thereby enabled to bring forth living fruits of righteousness; yet this life of justification and sanctification is not owing to anything in me, but only to Christ, who, by virtue of my living faith in him, lives in me, as a Head of righteousness and sanctifying influence: and the life of pardon, acceptance, and holiness which I live in the body, is not by the works of the law, nor after the dictates of carnal lusts, but only by that faith which carries me out of myself in every respect to the eternal Son of God, relying entirely on him, and deriving all vital influence from him—who, in the greatness of his endearing, unparalleled, and distinguishing mercy and grace, without any desert in me, loved me, and freely gave up himself to obey the law and fulfill justice in my stead, that he might redeem me from sin and all the fearful consequences of it, and bring me to eternal life. 21. In this conduct I adhere closely to my evangelical principles, not daring ungratefully to despise or reject the gospel of grace, the love of Christ, or the free favour of God, in giving him for and to us, as they do who plead for justification by the works of the law; for if righteousness, entitling to eternal life, come by our obedience to the law in any form, then Christ's obedience and sufferings were not necessary for our justification, and must be insufficient for it.

Ver. 1. *Titus,* an uncircumcised Gentile, was a practical proof, even at Jerusalem, that Paul did not consider circumcision necessary for heathen converts to Christianity, ver. 3. *C.*

Ver. 2. *Lest,* &c. Lest any might hereafter say that Paul had never communicated to the apostles that gospel which he asserted Jesus had revealed to him. *C.*

Ver. 4. The apostle would not persuade him to be circumcised, as an act of sinless compliance with the prejudices of the false brethren, lest that compliance might be construed into an act of necessity, and afterwards become a yoke of bondage to the Christian church. *C.*

Ver. 6. 'But from those who were of repute what did I receive? (whatsoever in rank they were, it detracts nothing from me: God accepteth no man's mere person) even they who were of repute added nothing to me.' *C.*

Ver. 10. *The poor* Christians in Judea, who, on their conversion, were forsaken by their friends, refused the privileges of trade, and thrown as outcasts upon the world, without any means of support—an occurrence still frequent with Jewish converts, even in the midst of Christian churches. *C.*

Ver. 14. *Truth of the gospel* throughout this epistle signifies that master truth which declares that, as by the death of Christ the types of the law were fulfilled, so believers are made free from the yoke of their observance. *C.*

Ver. 16. *For by the works of the law,* &c. This declaration may be derived from Ps. 143. 2: 'Enter not into judgment with thy servant: for in thy sight shall no man living be justified.' *C.*

Ver. 17. If we are still found 'sinners' unjustified, and in search of justification compelled to return to the Mosaic institutes, then does it not follow that Christ, instead of being the minister of righteousness and salvation, is the minister of sin and condemnation?—a dilemma from which the judaizing teachers could not escape but by either a rejection or open assertion of justification by faith in Jesus. *C.*

Ver. 19. *I through the law* (as a schoolmaster conducting me to Christ) *am dead to the law;* for when Christ received me I reckoned myself dead with him under the law, and so I escaped from the law, and was received under grace, Ro. 6. 6, 8, 11, 14. *C.*

REFLECTIONS.—With remarkable prudence must the gospel, even in its light and glory, be gradually and seasonably communicated. Persons of note in the church must sometimes be first addressed, that it may have the easier access into the prejudiced minds of others. Ministers have need to adhere firmly to their evangelical principles, and boldly to support the true dignity of their office. And it is comely when they highly esteem and dearly love one another, and are ready to assist each other, and when they are careful for the poor, even such as are prejudiced against them. Alas! how easily the best and greatest of men may be decoyed from their religious integrity if left to themselves! And dangerous are the examples of eminent saints when they take a wrong turn. No man's character, however great, can justly exempt him from

by the works of the law shall no flesh be justified.

17 But if, [g]while we seek to be justified by Christ, we ourselves also are found [h]sinners, *is* therefore Christ the [i]minister of sin? [j]God forbid.

18 For if [k]I build again the things which I destroyed, I make myself a transgressor.

19 For I [l]through the law [m]am dead to the law, [n]that I might live unto God.

20 I[p] am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: [q]and the life which I now live in the flesh, I live by the faith of the Son of God, [r]who loved me, and gave himself for me.[5]

21 I do not frustrate the grace of God: for if[s] righteousness *come* by the law, then Christ is dead in vain.

CHAPTER III.

1 *He asketh what moved them to leave the faith, and hang upon the law?* 6 *They that believe are justified,* 9 *and blessed with Abraham.* 10 *And this he showeth by many reasons.*

O FOOLISH[a] Galatians, who hath [b]bewitched[1] you, that ye should not obey the truth, before whose eyes [c]Jesus Christ hath been evidently set forth[2] crucified among you?

2 This only would I learn of you, Received ye [d]the Spirit by the works of the law, or by the[e] hearing of faith?

3 Are[g] ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?[3]

4 Have[h] ye suffered so many[4] things in vain? if *it be* yet in vain.

5 He therefore that [i]ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

6 Even[j] as Abraham believed God, and it was accounted[5] to him for righteousness.[6]

7 Know ye therefore, that [k]they which are of faith, the same are the children of Abraham.

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g ver.16,20. Phi.3.9. Ro.5.1.
h Ro.3.10–19. Ge.13.13. Ro.6.1,1 Jn.3.9,10.
i Mat.1.21. 1 Jn.3.5, 8. 2 Co. 5. 21. He.9.14, 25.1 Co.1.30;6.11.
j Ge. 44. 17. Jos. 22. 29. Ro.3.4,6,31;6.2,15.
k ch. 5. 12; ver.12. 2 Pe.2.20–22.
l Ro.3.19,20; 7.8–13; 10.4,5.ch.3.24.
m Ro.6.11,14; 7. 4, 6, 9;8.2;14.7. Col.3.3.
o 2 Co.5. 15. *i* Th. 5. 10. 1 Pe. 4.2,6. ver.20. 1 Co.10.31. He.9.14. Lu. 1.74,75.
p ch.5.24;6.14. Ro.6. 6;8.3,4;7.4. Ep.5.8. Col. 2.10,13;3.3,4.
q 1 Pe.1.8,2 Co.1.24; 5. 7. Jn. 15. 4, 5; 14. 19. Phi.4.13. Zec.10.12.
r ch.1.4. Mat.20.28, Jn.10.11. Ep. 5. 2. Tit. 2.14,1 Pe.2.24;3.18.
5 The full meaning of this remarkable passage may be stated as follows: 'I have been crucified with Christ (*i.e.* my natural man—that which was born of the flesh, and which inherited the corruption and guilt of the flesh, was crucified); yet I live (*I*, the same personality—the same individual consciousness, though animated by a different life-principle), yet not I (not the personality of the old natural man); but Christ liveth in me.' —*C.*
s He.7.11. Ro.11.6; 10.3; 9.30–32. ch.5.2,4. Mat.9.13.

CHAP. III.

a Mat.7.26.
b ch.1.6; 2.5,14; 4. 9, 16;5.7,8;6.12,13.
1 *Bewitched* — deluded, deceived, fascinated.—*C.*
c Ro. 15. 19. 1 Co. 1, 23,24;2.2–4. Ep.3.8.
2 *Set forth*, in the exposition of prophecy fulfilled before your eyes; and in the ordinance of the supper, in commemoration of our Lord's death.—*C.*
d Ac.2.38;8.15; 15.8. He.6.4. Ep.1.13, 14; 4. 30. ver.5. 1 Co.12.7–13.
e Ro.1.17;10.16,17.
g ch.4.9,21; 5.7, 8; 6. 12,13. He.7.16,18,19; 9. 9,10.
3 Circumcision and other material ordinances.—*C.*
h 2 Jn. 8. Ezc.18.24. He.6.4–6.2 Pe.2.20–22.
4 Or, *so great.*
i ver.2.2 Co.3.8.
j Ge.15.6. Ro.4.3. Ja. 2.23.
5 Or, *imputed.*
k Ro.4.11–16,24; 9. 6–8. ver. 29; ch.4.28,31. Mat.8.11. Jn.8.39.
6 *For righteousness.* Rather, 'unto righteousness'—even 'the righteousness of God,' by faith in the promised seed. See notes on Ro.1.17; 4.3. —*C.*
l Ro.9.17. ver.22;ch. 4.30.
7 *For the scripture foreseeing*—that is, 'the Scripture' personified as one foreseeing things to come, and preaching the gospel before Christ came in the flesh.—*C.*
n Ge.12.3; 18.18; 22. 18;26.4;28.14. Ps.72.17. Ac. 3.25.
o ver.7,8,14,29;ch.4. 28. Ro.4.11–16,24. Ge. 18.19.
p Ps.143.2. Ro.3.19, 20,28; 9.30–32; 4.14; 10. 3. Lu.18.11–14.
8 As many as depend on the works of the law for salvation. —*C.*
q De.27.26. Je.11. 3. Eze. 18.4. Ro.3. 19, 23; 6.23.
r ch.2.16. Ro.3.20,28. 1 Ki.8.46. Ec.7.20. Job 9.3;40.4. Ps.143.2. Ja.2. 10;3.2.
s Hab.2.4. Ro.1.17. He.10.38. ch.2.19,20.
t Ro.4.4,5;10.5,6;11. 6;9.30–32.
9 *The law is not of* (prescribes not) *faith* as the way of justification.—*C.*
u Le.18.5. Ne.9.29. Eze.20.11. Ro.10.5,6. Mat.19.17.
v Is. 53. 4–6, 10–12. Je. 23. 6. Da. 9. 24, 26. Jn.1.29; 10.15. Mat.20. 28. Ro.3.24–26; 4.25; 5. 15–21; 8.3,4. 2 Co.5.21; 8.9. ch.4.4,5. 1 Pe.2.24; 3. 18; 1.18,19. Ep. 5. 2. Tit.2.14. Re.5.9.
1 *Redeemed.* Bought back by paying the price.—*C.*
2 *The law*—the law of Moses or of nature.—*C.*
3 *Being made a curse.* A person condemned as guilty in the sight of the law, because 'the Lord hath laid on him the iniquity of us all.'—*C.*
x De.21.23.
y ver.8,9. Ac.2.39; 3. 25,26. Ro.4.9,16.
z Is.32.15;44.3–5. Je. 31.33;32.40. Eze.11.19; 36.27. Joel 2.28,29. Zec. 12.10. Lu.24.49. Ac.1. 4;2.33;10.44;19.6.
a Ro. 6. 16, 19. 1 Co. 15.32. He.9.17.
4 Or, *testament.*
b ver.8,9, 14, 29. Ge. 12.3,7;15.5; 17.7; 21.12; 22.18.
c Ge.12.2;15.18. He. 2.3,4.
d Ex. xx.–xxxi. Le. i.–xxvii. Ge.15.13. Ac. 7.6. Ex.12.40,41.
e Ro.4.13, 14. He. 6. 13–18. Nu.23.19. Tit.1. 2.
g ch.2.21; ver.10,12. Ro.8.17;4.13,14. He.6. 15. Mi.7.20.2 Ti.1.9.

8 And [l]the scripture, foreseeing[7] that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, [n]In thee shall all nations be blessed.

9 So[o] then they which be of faith are blessed with faithful Abraham.

10 For[p] as many as are of the works of the law[8] are under the curse: for it is written, [q]Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

11 But [r]that no man is justified by the law in the sight of God, *it is* evident: for, [s]The just shall live by faith.

12 And [t]the law is not of faith:[9] but, [u]The man that doeth them shall live in them.

13 Christ[v] hath redeemed[1] us from the curse of the law,[2] being made a curse[3] for us: for it is written, [z]Cursed *is* every one that hangeth on a tree:

14 That[y] the blessing of Abraham might come on the Gentiles through Jesus Christ: that we [z]might receive the promise of the Spirit through faith.

15 Brethren, [a]I speak after the manner of men; though *it be* but a man's covenant,[4] yet *if it be* confirmed, no man disannulleth, or addeth thereto.

16 Now [b]to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

17 And this I say, *that* the covenant, that [c]was confirmed before of God in Christ, [d]the law, which was four hundred and thirty years after, cannot disannul, that [e]it should make the promise of none effect.

18 For [g]if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.

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deserved public rebuke. With care, earnestness, and accuracy ought ministers to contend for the pure doctrine of justification through Christ's blessed righteousness, without the works of the law. And happy are they who understand it in their own experience! What a heaven upon earth it is to view ourselves delivered from the law as a covenant, and to find Christ's crucifixion for us and dwelling in us issuing in a life of holiness and fellowship with God through faith! But infinitely dangerous and criminal is it to apostatize from the truth, or to attempt to render the redeeming grace of God and death of Christ unprofitable and useless.

CHAPTER III. Ver. 1. Ye thoughtless and inconsiderate Galatians, let me, with the most tender compassion to your souls, and holy zeal for the purity of the gospel, ask you, By what artful insinuations and stratagems has Satan, or your false teachers, his instruments, so far infatuated and decoyed you from your adherence to the gospel doctrine of justification through active faith in Jesus Christ, who, in his painful sufferings and death, has been set before you in his ordinances in the most plain, distinct, and affecting manner? 2. Were ye made partakers of the Holy Ghost, either in his miraculous gifts or gracious inhabitation and influences, by the ministration of the law, and by your obedience to it? Or was it not by hearing and embracing the doctrine of faith in Christ alone for justification and complete salvation? 3. Since then ye certainly received him before many of you so much as heard of the law of Moses, and had set out in your Christian course under his light and direction, and in the exercise of faith in him for your justifying righteousness, how absurd is it to attempt finishing your religion in seeking justification by sinful performances, carnal observances, or anything correspondent to your carnal wisdom or pride! 4. After ye have suffered so much persecution and reproach from your Jewish neighbours for professing the doctrine of justification through his righteousness alone, without any obedience of yours to the law, ceremonial or moral, will ye, by your apostasy, prove all your professions and sufferings perfectly absurd and groundless? 5. Did Christ, by my ministrations, communicate to you your gifts and graces, or work the miracles attesting my mission and doctrine, through my preaching, or your performing the works of the law, in order to your justification before God? Or were they not rather conferred upon you by means of your hearing and embracing the doctrine by faith in Christ?—And was not this God's testimony that your justification is in no respect owing to the works of the law, but only to Christ and his righteousness? 6. Even as Abraham, that eminent pattern of believers, gave credit to and trusted upon God's promise of the Messiah; and what he believed and apprehended in the promised Saviour was imparted to him for his justifying righteousness. 7. Know therefore that all true believers in Christ, according to the promise, are, in a spiritual sense, the children of Abraham, whom God owns and accepts as such, that they may be blessed together with him. 8. And to manifest that there is but one method of justification of sinners to eternal life, the Holy Ghost, who knew the whole purpose of God relative to the Gentiles, intimated to Abraham, long before either circumcision or any Mosaic ceremonies were instituted, that, through the obedience and sufferings of his seed, the Messiah, all nations, Jews or Gentiles, should be justified and blessed with all spiritual blessings. 9. From whence it is evident that all men, of whatever nation or rank they be, who are partakers of a true and lively faith in Christ, and seek justification on his account, are blessed with the same blessings, and on the same foundation of active righteousness, as Abraham, that celebrated believer and friend of God. 10. And that this cannot be on account of their personal obedience to the law is evident; for all men being sinners, as many of them as remain under the covenant of works, and seek justification by their own righteousness, are fixed under the curse of God, who has expressly declared every person of mankind by law condemned to everlasting punishment who does not personally, universally, perfectly, and perpetually, in thought, word, and deed, bear, observe, and perform whatever is demanded by his law. 11. And that no man can be justified by his own personal obedience to this law as a covenant is further evident from God's

19 Wherefore then *serveth* the law? [h]it was added because of transgressions,[5] till the seed should come to whom the promise was made; *and it was* ordained[6] by[i] angels in the hand of [a][j] mediator.

20 Now[k] a mediator is not *a mediator* of one; but God is one.

21 *Is* the law then [l]against the promises of God? God forbid: [m]for if there had been a law given which could have given life, verily righteousness should have been by the law.

22 But the scripture hath [7]concluded [o]all under sin, [p]that the promise by faith of Jesus Christ might be given to them that believe.

23 But[q] before faith[8] came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

24 Wherefore the law was [r]our schoolmaster[9] *to bring us* unto Christ, that we might be justified by faith.

25 But after that faith is come, [s]we are no longer under a schoolmaster.

26 For[t] ye are all the children of God by faith[1] in Christ Jesus.

A.M. cir. 4062.
A.D. cir. 58.

h ver. 16. Jn. 15. 22. Ro. 11. 15; 5. 20; 7. 8. 1 Ti. 1. 9.

5 *Transgressions.* It was introduced in the midst of transgressions, to demonstrate the heinous nature of sin, Ro. 3. 19, 20.—*C.*

6 *Ordained.* Promulgated.—*C.*

i Ac. 7. 53. He. 2. 2. De. 33. 2.

j Ex. 20. 19–22. De. 5. 5, 22–31. Jn. 1. 17. Ac. 7. 38.

k Job 9. 33. 1 Ti. 2. 5, with Mal. 3. 6. De. 6. 4.

l Mat. 5. 17.

m ch. 2. 21.

7 *Concluded*—shut up together as in a prison.—*C.*

o Ro. 3. 9, 19, 23; 5. 20; 11. 32. Ps. 14. 3.

p Ro. 5. 21; 4. 11–16, 24. ver. 14, 17, 18, 29; ch. 3. 14–17; 4. 6.

q ch. 4. 1–3; ver. 24.

8 See note * in second column.

r He. 7. 19; 9. 9–11; 10. 1. Col. 2. 17. Ro. 7. 9; 10. 4; 3. 19–31; 5. 20, 21. ver. 23, 25. Mat. 5. 17, 18. Ac. 13. 38, 39. Tit. 3. 3–7.

9 Literally, 'The law was our child-leader to conduct us to Christ.'—*C.*

s ver. 23; ch. 4. 1–6. Ro. 6. 14; 7. 4; 8. 2. He. vii.–xi.

t Is. 56. 5. Jn. 1. 12. Ro. 8. 15. ch. 4. 5. 1 Pe. 2. 9. 1 Jn. 3. 1, 2.

1 *Ye are all* (both Jews and Gentiles who believe) *the children of God by faith.*—*Note.* He that believes God is a child of God. The fact of his believing makes possible his new birth and sonship.—*C.*

u Ro. 6. 3–5; 13. 14.

2 *Have put on Christ,* as a garment of righteousness.—*C.*

v Ro. 9. 24; 3. 29, 30; 10. 12. 1 Co. 12. 13; 7. 19. 24. Ep. 4. 4, 15; 6. 8; 2. 14, 15. Col. 3. 11. ch. 6. 15; 5. 6. Jn. 17. 21.

x ver. 7. Ge. 12. 2. Ro. 9. 7; 4. 16, 24. He. 11. 18. Ep. 3. 6. Ro. 8. 17. Re. 21. 7. 1 Co. 3. 22.

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27 For [u]as many of you as have been baptized into Christ have put on Christ.[2]

28 There[v] is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29 And[x] if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

CHAPTER IV.

1 *We were under the law till Christ came, as the heir is under his guardian till he be of age.* 5 *But Christ freed us from the law:* 7 *therefore we are servants no longer to it.* 14 *He remembereth their good-will to him, and his to them,* 22 *and showeth that we are the sons of Abraham by the free woman.*

NOW I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors until the time appointed of the father.

3 Even so we, [a]when we were children, were in bondage under the elements[1] of the world:

4 But when [b]the fulness of the time was come, [c]God sent forth his Son, made of a woman, made under the law,

5 To[d] redeem them that were under the law, that we might receive the adoption of sons.

CHAP. IV.

a ch. 3. 7, 29; 5. 1; ver. 9. Col. 2. 8, 20. He. 7. 16, 18, 19; 9. 10.

1 Or, *rudiments.*

b Ep. 1. 10. Mar. 1. 15. Da. 9. 24–26. Eze. 21. 27. Mal. 3. 1.

c Ge. 3. 15. Is. 7. 14; 9. 6; 42. Je. 23. 5; 31. 22; 33. 15; 30. 21. Eze. 34. 29. Mi. 5. 2. Hag. 2. 7. Zec. 3. 8; 6. 12; 9. 9. Jn. 1. 14; 3. 16. Phi. 2. 7, 8. Mat. 3. 15; 5. 17. He. 2. 14, 16; 9. 11.

d Mat. 20. 28. Mar. 10. 45. Ac. 20. 28. Ep. 5. 2. Tit. 2. 14. 1 Pe. 1. 18–20; 3. 18. Re. 5. 9. ch. 3. 13, 26, 29. He. 9. 12; 2. 10. Jn. 1. 12; 3. 1, 2.

* *Before faith* (rather, 'before the faith,' the dispensation that requires faith) *came, we were kept* as in a prison, and under a guard.—*Shut up,* as in a dungeon.—*Unto the faith*—until the promulgation of the faith (in doctrine and object) afterwards to be revealed.—*C.*

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appointment of another method of justification, in his declaring that the man who becomes righteous by faith enters and may continue in a state of life and salvation, and by means of faith exercised in Christ, lives in favour, and fellowship with, and conformity to God here and hereafter. 12. Now it is certain that the method of justification prescribed by the law is not of faith, but by personal, perfect, and perpetual obedience to the whole of its demands. 13. Therefore, according to these terms, none can procure himself justification, or even freedom from the condemnatory sentence of the law; but Christ, in his infinite love, has redeemed us out of the hands of offended justice, and from all the condemnation and misery incurred by our sins, by taking them upon himself, and bearing them in our stead, particularly while he hung on the cross as a most loving sufferer, forsaken almost, and devoted to death. 14. And this he did that, instead of the curse being executed upon us according to our deserts, we Gentiles might in him be blessed with the free justification and other spiritual blessings conferred upon and promised to Abraham and his spiritual seed; and, as well as the Jews, receive, through faith in him, a plentiful communication of the Holy Ghost, as the pledge, token, and earnest of our eternal inheritance. 15. To illustrate this point by a common and familiar similitude, we know, from the very nature of a covenant of promise like that made with Abraham, that, if it be but an engagement made by short-sighted and changeable men, yet, if it be duly ratified, signed, and sealed, none can either disannul, alter, or add to it. 16. Now to Abraham and to his spiritual seed were the promises made by the all-knowing and unchangeable God, who cannot lie; and to show that these were directed to one particular sort of seed, God did not use therein the term SEEDS, as if all his posterity, natural and spiritual, had been meant; but SEED, by which he signified his spiritual seed, and primarily Christ their saving Head. 17. Now this covenant being made with and relating to Christ, to be fulfilled and confirmed in his incarnation, obedience, and death, and being confirmed by the repeated promise and oath of an unchangeable God, and by the seal of circumcision,—the law of Moses, which was not given till about 430 years after, cannot, in any consistency with the wisdom or faithfulness of God, make void or disannul it, in order to introduce another method of justification and salvation. 18. And this plainly manifests that a right or title to eternal life cannot be obtained by the works of the law, but only by faith in Christ; for if a title to the heavenly inheritance typified by the promised earthly Canaan could be obtained by our obedience to the law, it could not be the matter of a free promise—grace and works being in this view quite eversive the one of the other; but it is manifest that God gave it to Abraham and his seed, not through the law, but by an absolutely gracious and free promise, through the righteousness of faith, that it might be free to all men. 19. And the law of Moses was annexed to this gracious promise, not to bring in a new method of justification, but to be a mean of restraining sin and convincing men of their pollution and danger, and of their absolute need of full justification in Christ, in whom Jews and Gentiles should be united, and to cause them to look for him, the promised one, as the end of the law, for righteousness to every one that believeth. Nor was even this law, like the promise to Abraham and his seed, given immediately by God himself, but was conveyed by the ministry of angels into the hand of Moses, as the typical mediator of the Israelites, to represent their absolute need of the promised Messiah, effectually to mediate between God and them. 20. Now, a mediator is one that interposes between two parties, and does not merely transact for any one, to the exclusion of the other; but God, who delivered the law to the Israelites, and who is immutably faithful to his promise, was one party; and Gentiles as well as Jews were concerned in that antecedent, free, and absolute promise made to Abraham. 21. It is therefore absolutely impossible that the law of Moses could, in the intention of God, be opposite to the design of the gospel promise made to Abraham and his spiritual seed, or that ever God should intend to justify men by the one as well as by the other; for if any law had or could have been given by obedience to which men in their fallen condition could have been entitled to eternal life, it is certain God would have spared his Son, that singularly eminent seed of Abraham, and righteousness for justification to eternal life should have consisted in men's own conformity to that law. 22. But, on the contrary, the writings of the Old Testament have, in their general tenor, pronounced all men, Jews and Gentiles, sinners shut up under a sentence of condemnation, and absolutely incapable of making atonement for their past offences, or rendering themselves acceptable to God by any obedience of their own—that none having any ground to seek or expect justification by their own works, the free promise of pardon, life, and salvation, through faith in Christ, might be graciously fulfilled in every believer. 23. But as we are naturally strangers and enemies to this important truth, and it was anciently intimated in an obscure manner, so, till Christ, the object of faith, and the doctrine of salvation through faith in him, came to be fully manifested in the gospel, and till we were brought to believe in him, even those of us who were educated in the Jewish religion, though preserved from heathenish idolatries by the law of Moses, were held, like captives and prisoners, under its commanding, condemning, and convincing power, and shut up on every side, that we might be ready to receive Christ as revealed in the gospel with more abundant manifestation of light and grace. 24. We ought therefore to consider the moral law as a covenant, and the ceremonial law as a schoolmaster, intended to direct, lead, and scourge us to Jesus Christ, that, renouncing all dependence on our own good works for justification, we might seek it alone through faith in his meritorious obedience and sacrifice. 25. But now under the gospel, when Christ, the object of faith, and the doctrine of justification by faith in him, are fully manifested, and we are brought to believe in him, we are no longer, like children, in a state of ignorance, weakness, and servile fear, under either the moral law as a covenant or the ceremonial dispensation. 26. But all of you, Gentiles as well as Jews, who have believed in Christ alone for justification, according to the tenor of the gospel, are rendered adult children of God, and are admitted to higher privileges in the anointed Saviour, who has come in the flesh, and obtained eternal redemption for you. 27. For as many of you as have been baptized in the name, and into the faith, profession, and obedience of Jesus Christ, and, answerable to the signification of baptism, have been made partakers of spiritual union and communion with him, have not only in profession, but by faith, put on Jesus Christ as the Lord your righteousness and sanctification; and hence have no need of circumcision to recommend you to God's favour, or manifest you his children. 28. There is now, under the gospel, no distinction of nations, ranks, or sexes, with respect to spiritual privileges or blessings; but by the enlargement of God's grace all true believers are equally members of Christ's mystical body, and he is equally their Head for all spiritual and saving purposes. Circumcision therefore, which was peculiar to males, and distinguished Jews from Gentiles, is of no further use in the church. 29. And if ye be really united to Christ, and interested in and devoted to him, ye, though uncircumcised, are the true children of Abraham, and heirs of all new-covenant blessings, according to the promise made to him and his spiritual seed.

Ver. 20. *God is one.* Winer affirms that there are 250 different interpretations of this difficult passage. But in this difficulty the volume of revelation resembles the volume of nature, having many things plain to the weakest capacity, but many things 'hard to be understood,' even by the most learned. The passage may be paraphrased as follows:—A mediator in a covenant is not the representative of one party only. Moses therefore, as mediator of the Sinai covenant, did not represent Israel alone, but God also; for as there was a mediator, God must have been one of the parties to that covenant. But as God was one of the parties, and as he changeth not, therefore the covenant of doing and living made at Sinai could not, at the end of 430 years after,

6 And because ye are sons, [e]God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore [g]thou art no more a servant, but a son; and if a son, then an heir of God through Christ.[2]

8 Howbeit then, [h]when ye knew not God, ye did service unto them which by nature are no gods.

9 But now, [i]after that ye have known God, or rather are known of God, how turn ye [3]again to the weak and beggarly elements,[4] whereunto ye desire again to be in bondage?

10 Ye[j] observe days, and months, and times, and years.

11 I[k] am afraid of you, lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, [l]be as I *am;* for I *am* as ye *are:* [m]ye have not injured me at all.

A.M. cir. 4062. A.D. cir. 58.

e Mat.7.11. Is.44.3-5. Jn.14.26. Ro.8.9,15, 17,26,27. Zec.12.10. 2 Co 1.22.Ep 1.13;4.30.
g ver. 5,9, ch.3.7,13, 14,29,2. Ro.8.10,17. Tit.3.7. Je.3.19. Re.21. 7.1 Co.3.22.
h Ac.17.23;14.15,16. Ro.1.23,25 Ep.2.11, 12, 1 Co.12.2. 1 Th.1.9. 1 Pe.4.3.
i Jn.10.3,4,14. 1 Co. 8.3; 13.12. 2 Ti. 2.19. Phi.3.7-11.
2 The best MSS. have this last clause as follows:—'*And if a son, an heir also* through God;' omitting 'Christ.' On this passage Windischmann, as quoted by Alford, remarks:—'The words *through God* combine, on behalf of our race, the whole agency of the blessed Trinity: the Father has sent the Son and the Spirit, the Son has freed us from the law, the Spirit has completed our sonship; and thus the redeemed are heirs through the triune God himself, not through fleshly descent.'—*P.*
3 Or, *back.*
4 Or, *rudiments,* He.7.18;9.10,10.1.

A.M. cir. 4062. A.D. cir. 58.

j Ro.14.5. Col.2.16. Le.xxiii.xxv. Nu.xxviii. xxix. 1 Th.3.5.
k 2 Co.11.2,3. Ac.16.6. ch.2.2;5 2,4
l Ge.34.15. Phi.3.7,8. ch.6.14.
m 2 Co.2.5. ver.16.

change, abrogate, or disannul that covenant of promise to believers which he had confirmed in Christ, the Mediator between God as the one party, and Abraham and the Gentiles (believing Christ) as the other, 1 Ti. 2. 5; Jn. 10. 29; 17. 2, 6, 24. *C.*

REFLECTIONS.—Great is the folly of turning away from Jesus Christ and the doctrine of his blessed righteousness to rest on our own works for justification before God; and especially after clear manifestation of him and his truth, and suffering for his sake. It renders him and all his fulness, yea, all our profession of him, or sufferings on his account, altogether unprofitable; and is contrary to the oracles of God, and the observation and experience of every believer. But infinite is the mercy that when God's law condemned us to eternal misery for the very least transgression, Jesus obeyed the law in our stead, that we might receive the promise and inheritance of eternal life; and that, while the law excludes us from life on account of our sin, the gospel brings relief, and offers to us an almighty and all-sufficient Saviour. The law now cannot hinder, but is subservient to our redemption through him. Yea, Moses and all the ancient types now appear figures of our incarnate Redeemer; and we Gentiles, as well as Jews, have an equal access to him and to his church, and to all the blessings of the new kingdom. Be not slack, my soul, to possess what the Lord thy God giveth thee.

CHAPTER IV. Ver. 1, 2. Now, to illustrate the preference of the gospel dispensation to the legal by a familiar similitude, ye know that the heir of a rich estate, during his minority, has no more liberty of enjoying the inheritance to which he has a full right than if he were a mere servant, but is under the direction and discipline of masters to educate him, and the government of guardians and tutors, and of trustees, to manage his estate for him, that he may be fitted to enter upon the possession of it at the time appointed by his father. 3. In like manner we who are Jewish believers, during the infant state of the legal dispensation, were, like minors, subjected to its servile and obscure discipline, enslaved by its terrors, and tied down to its typical observances, which consisted of dim and obscure resemblances taken from worldly things, and which were in their nature carnal and earthly, little calculated to carry our thoughts, hopes, or affections beyond the things of this world to our spiritual and eternal inheritance. 4. But when the time appointed in his purpose, and marked in his promises and predictions, was arrived—the time when men's degeneracy and wickedness, which were come to the greatest height, and their extensive expectations, rendered the superaboundings of mercy and a reformation peculiarly necessary—God, in the riches of his infinite wisdom and grace, sent forth his own eternal preexistent Son by special manifestation into our world, that he might, in a marvellous manner, assume our nature into a personal union with his own divine nature, being conceived and born of the Virgin Mary; and that he, as God-man, might be placed under the precept of the law as a covenant of works, which we had broken, and under its curse and penalty, which we had incurred; 5. That, by his obedience and sufferings, he might fully meet all its demands, and perfectly deliver us from it as a covenant in its commanding and condemning power, and even from the rigorous ceremonial dispensation, and render us abundant partakers of all the privileges of the gospel state which pertain to the adult children of God.—6. And in consequence of his graciously loving you, Jews or Gentiles, he calls you to a state of sonship, and sends forth his Holy Spirit, which proceeds from and is communicated by his Son, to dwell in your souls with far richer abundance of gifts and graces than were ordinarily vouchsafed under the Mosaic dispensation, to form you into the temper of his children, and bear witness with your spirits that ye are such; and to give you a humble liberty and familiar boldness in your dealings with himself, and enable you to claim and call upon him, and stand affected towards him, with faith, love, desire, delight, reverence, filial obedience, and holy confidence in his care and kindness, and with zeal for his honour as your heavenly Father. 7. Whoever of you therefore truly believe in Christ are no longer, as servants, kept at a distance, and subjected to severe discipline; but, as children of riper age, are entered on a large possession of your inheritance, as an earnest of your quickly enjoying the full riches and glory thereof; yea, are heirs of the all-sufficient God himself as your portion, in the right, and for the sake of, and together with Jesus Christ, who, as his eternal Son, is heir of all things.—Why then should ye abandon these high and sure privileges to seek happiness by your works of obedience to the law as a covenant? 8–11. Since God, in his infinite mercy, pitied you while ye were plunged in the grossest ignorance and most shocking idolatries, slavishly worshipping stocks and stones, or other creatures real or imaginary, even the most base or abominable, instead of the true God, and by the light and power of his gospel found you out, brought you to the knowledge of himself through Jesus Christ, owned you as his, and rendered you accepted in the Beloved, what must be your infatuation and ingratitude if ye turn from this light and grace of the gospel, and all its holy and delightful liberties and honours, to a state of servile subjection to the dark hints and severe injunctions of the Mosaic law, which are utterly insufficient to make your peace with God, purge your conscience from guilt, secure you from wrath, procure your acceptance to life, or to enrich you with any spiritual knowledge, grace, or comfort? Has God delivered you from heathen bondage, that ye who had originally no attachment to the Jewish ceremonies should, in contempt of Christ's fulfilment of them, and of the gospel deliverance from them, be fond of such servitude, and be zealous to observe their sacred seasons and other rites, in order to render you accepted with God? Truly, when I think on this your conduct, I am greatly afraid that all the pains I took to acquaint you with and persuade you to embrace the gospel, have been lost upon most of you, and will only serve as an occasion to enhance your guilt and increase your eternal misery. 12. Let me therefore earnestly beseech you, my beloved brethren, by everything serious, solemn, or endearing, to abide in the same sentiments relative to the justification of a sinner before God which I, who was once as proud and obstinate a legalist as any of you, now heartily embrace, and exercise the same affection towards me as I do towards you; for I am ready to bear with you in everything consistent with the truth of the gospel and the welfare of your souls; and indeed I have no reason to disregard you, as ye never injured me; or, if ye did, I have heartily forgiven it. 13, 14. Such, ye know, was my affection to you, that, with the utmost concern for your salvation, under great difficulties, sufferings, reproaches, and much bodily weakness and despicable appearances, I laboured in explaining and recommending to you the gospel of Christ; and such was your affection to me, that, notwithstanding these infirmities and humbling circumstances, ye neither slighted my person nor rejected my doctrine, but entertained and embraced it, and me for its sake, with readiness and pleasure, as an ambassador of Christ, yea, as if I had been a holy angel sent down from heaven, or even the Messiah himself. 15, 16. Where are now those expressions of gratitude to me for my labours; or that happiness ye then professed to have and hope for in my ministrations? For such was your fervour of love and joy, that, if it could have been of any advantage to me, ye would have gladly undergone the most painful severities and inconveniences for my sake. Why then are ye now giving up those very doctrines which ye then so much esteemed? Why are ye become so cool in your affection to me, who still affectionately regard you? I appeal to your consciences if ye ought to hold me as your enemy because I have plainly and faithfully maintained the truth and importance of gospel doctrines, and warned you of your infinite danger in mixing the works of the law with faith in Christ for your justification. 17. As for these your new teachers who pretend so great concern for your welfare, they act with no Christian candour or honour, but seek to decoy you from all regard to me or my apostolic authority, in order that ye may blindly submit to them, and bestow all your esteem, honour, and applause upon them. 18. Remember therefore that it is a very beautiful and laudable temper to be always zealously and uniformly attached to that which is truly worthy and important, and not merely when I am among you. 19. My dear but weak children in the faith, whom I thought I had instrumentally begotten to Christ through the gospel, my soul is still as earnestly concerned that the pure doctrines of the gospel, and Jesus Christ therein, as made of God to you wisdom, righteousness, sanctification, and redemption, may be really fixed in your minds and hearts, as ever I was to have you converted from your heathenish ignorance and idolatry. 20. Earnestly I wish that I were but present with you to confirm the truth, to answer your objections and scruples by word of mouth, and to vary my discourse into encouragement or rebuke as the occasions should require; and gladly should I find ground to encourage you; for truly I now greatly suspect that many of you have never been really converted to Christ, and may at length utterly apostatize from his truth and ways. 21. But I earnestly beg that ye who seem so fond of being under the law for justification by your own obedience, would seriously tell me, as before the judgment-seat of Christ, if ever ye have truly considered what the law demands, or what it denounces against the least transgression; or what a wide difference even these writings of Moses mark out between those that seek justification by their own works and those who seek it only by faith in Christ. 22, 23. For there it is recorded that Abraham, the friend of God, had two sons who were typical of different dispensations and different sorts of persons—the one Ishmael, who was born by Hagar his bond-slave, according to the common law of generation, and the other Isaac, by Sarah, his proper wife, in an extraordinary and miraculous manner, at an unexpected time of life, and as an accomplishment of God's free promise.—24, 25. Now these things were intended by God as figurative representations of the miserable condition of those who are under the law as a covenant of works, and of the happiness of those who are under the covenant of grace. Hagar represented the covenant made between God and the Israelites at Sinai, which, by its terrible manner of delivery, strictness of precepts, and severity of curses, tended to beget a servile temper of spirit, and subjected its votaries to everlasting destruction if left without the gospel relief promised to Abraham: and she and her son, cast out from Abraham's family, represented the Jews and other legalists abandoned by God for their unbelief, and left in bondage to Satan and their lusts. 26, 27. But the gospel church of true believers in Christ, which is of a heavenly, original nature and tendency, and highly privileged with the unnumbered liberties and blessings of the new kingdom, and by the oracles and ordinances of which we are born to Christ, was typified by Sarah and her son; for, in allusion to Sarah and Hagar, the prophet Isaiah foretold that the Gentile nations, after being long abandoned by God to heathenism, should at last, with great joy, afford more chil-

13 Ye know how [o]through infirmity of the flesh I preached the gospel unto you at the first:[5]

14 And [p]my temptation which was in my flesh ye despised not, nor rejected; [q]but received me as an angel of God, *even* as Christ Jesus.

15 Where is[6] then the blessedness ye spake of? for I bear you record, [r]that, if *it had been* possible, ye would have plucked out your own eyes, and have given them to me.

16 Am[s] I therefore become your enemy, because I tell you the truth?

17 They[t] zealously affect you, *but* not well; yea, they would exclude you,[7] that ye might affect them.

18 But[u] *it is* good to be zealously affected always in *a* good *thing*, and not only when I am present with you.

19 My[v] little children, of whom I [w]travail in birth again until Christ be formed in you,

20 I [x]desire to be present with you now, and to change my voice; for I stand in doubt of you.[8]

21 Tell me, ye [y]that desire to be under the law, do ye not hear the law?[9]

22 For it is written, [z]that Abraham had two sons; the one by a bond-maid, the other by a free-woman.

23 But[b] he *who was* of the bond-woman was born after the flesh; but he of the free-woman *was* by promise.

24 Which things are [c]an allegory: for these are the two covenants;[1] the one from the mount Sinai,[d] which [e]gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and answereth to[2] Jerusalem [f]which now is, and is in bondage with her children.

26 But [h]Jerusalem which is above is free, which is the mother of us all.

27 For it is written, [i]Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an husband.

28 Now we, brethren, as Isaac was, are [j]the children of promise.

29 But[k] as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

30 Nevertheless what saith the scripture? [l]Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman.

31 So then, brethren, [m]we are not children of the bond-woman, but of the free.

CHAPTER V.

1 *He moveth them to stand in their liberty,* 3 *and not to observe circumcision:* 13 *but rather love, which is the sum of the law.* 19 *He reckoneth up the works of the flesh,* 22 *and the fruits of the Spirit,* 25 *and exhorteth to walk in the Spirit.*

STAND fast[a] therefore in the [b]liberty wherewith Christ hath made us free, and [c]be not entangled again with the yoke of bondage.

2 Behold, I Paul say unto you, that [d]if ye be circumcised,[1] Christ shall profit you nothing.

3 For I [e]testify again to every man that is circumcised, that he [f]is a debtor to do the whole law.

4 Christ[h] is become of no effect unto [2]you, whosoever of you are justified by the law; ye are fallen from grace.[3]

A.M. cir. 4062. A.D. cir. 58.

o 1 Co.2.3. 2 Co.12.7; 11.6,30; 10.10.1 Th.2.2.

p A careful examination of the incidents in Paul's history at the time of his first visit to Galatia leads me to the conclusion that he had no intention to remain in the province, deeming it probably a very unpromising missionary field; but he was detained by sudden illness, and while weak and suffering, preached the gospel to them. The very fact of his proclaiming the truth of God while his body was racked with pain, may have largely contributed to the extraordinary effect produced upon this impressible Celts, who 'received him as an angel of God.'—*P.*

q Ac. 20. 19. Ja. 1. 2. Ro.12.15. He.13.3. See ver.13.

r Ge. 28. 2, 3; 19.1, 2. 2 Sa. 19. 27. Mal. 2. 7. Zec. 12. 8. Mat. 10. 40. Jn.13. 20. 1 Th. 2. 13. 2 Co.5.20.

6 Or, *What was.*

s ver.14. 1 Th. 5. 13. He.13.7,17. 1 Ti.5.17.

t 1 Ki.21.20;22.8. Pr. 27.5. Ps.141.5. ch.3.1–4; 2.14; ver.9–11; ch.5.1–9.

u Ro.10.2. 2 Co.11.2. ch.6.12. Phi.2.21.

7 Or, *us.*

v 1 Co.15.58.

w ch.1.6; 3.1, 1 Co.4. 15; 3.5,10. Phile. 10. Ja. 1.18. 1 Pe.1.3,23. Col.1. 27.

x 1 Co. 2. 2–5. 2 Co. 11. 28, 29. Col. 2.1; 1.9–11,28,29.

y Ro.1.10,11. 1 Co.4. 19,21. 2 Th.2.17,18.

8 Or, *I am perplexed for you,* ver.11.

z Ro.9.30–33; 10.2,3. ver.9. Mat.22.29. He.5. 11,12.

9 See note ° below.

a Ge. 16. 15; 21. 1, 2. Ac.7.8. He.11.11.

b Ge.16.4;17.6,16;18. 10,14. Ro.9.6–8. Jn.8. 39.

c Ho.12.10. Eze. xv. xvi. xix. xxiii. xxxvii. Mat. xiii. Lu. xv. xvi. 1 Co.10.11.

1 Or, *testaments,* He.8.7,8,9.15–17.

d De. 33. 2.

e ch.4.1. Ro.8.15. Ac. 15.10. He.2.15.

° The error of the Galatian church which Paul desires to correct, was the combining of Jewish fasts and ordinances with Christianity. They were a superstitious people; they wished to have something tangible or sensuous in their religion. Paul in this section of his epistle shows the real distinction between the law of Moses and the gospel of Christ. He shows it by means of a figure or type, taken from the Old Testament.—*P.*

2 Or, *is in the same rank with.*

f Lu.19.41–44;21.24. Ro.9.30–32; 10.2,3; 11. 7–11.

h Is. 2. 2. He. 12. 22. Re.3.12; 21.2,10. Phi.3. 20. Jn.8.36. Ro.8.1,26. 14.18;7.4. Ep.2.15,2 Ti. 1.7. ch.5.1. Ps.87.4,5.

i Is.54.1–5. Mat.8.11, 12. Re.7.4,9. Ge.49.10.

j Ro. 9.8; 4.13,16,17. ch.3.7,9,26,29. Ac.3.25.

k Ge.21.9. Job 19.28. Mat.23.34,37. Jn.15.19. Ac. iv.–viii. xii.–xiv. xvii. xviii. xxi.–xxv. 1 Th. 2.14,15. He.12. 33, 34. ch.5.11;6.12–14.

l Ge.21.10,12. Jn. 8. 35. Mat.8.11,12. Ro.11. 7. ch.3.8,22. Eze.36.17.

m Ro. 8.1,2,15. 2 Ti. 1.7. He. 2.14,15. Jn. 8. 36. ch.3.29; 5.1,13. 1 Jn. 3.1,2. Jn.1.12,13. 1 Pe. 1.2–4,23.

CHAP. V.

a Ep.6.14. Pr.23.23. Jude 3. 1 Co.16.13; 15. 58. He.3.6,14; 4.14; 10. 23.

b Jn. 8. 32,36. Ac.15. 10. Ro. 6. 14, 18; 7. 7. 1 Co.8.9; 9.19. ch.3.7,13, 25,26; 4.5,26,28,31; 2.4. Is.9.2,4.

c ch.4.9,21. Ac.15.10. Mat.23.4. He.9.8–11. Col.2.16–22. 2 Pe. 2.19, 20.

d Ac.15.1,24. ch.2.3–5. Ro.9.31,32; 10.2,3.

1 If ye join circumcision to the gospel, as a part of your justification, and necessary to your salvation.—*C.*

e Ac.20.21,24. Ne.9. 26. 1 Th 4.6. Ep.4.17.

g ch.3.10. Ro.9.31.

h ch.2.21. Ro. 4.4,5; 7. 2, 4; 9. 31, 32; 10. 2, 3. He.12.15–17; 10.38.

2 Rather, 'Ye are separated from Christ.'—*C.*

3 *Ye are fallen from* (the doctrine of) *grace,* Tit. 2. 10, 11.—*C.*

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dren to him than the Jewish nation, which in Abraham, and afterwards at Sinai, was solemnly espoused to him as his peculiar people. 28. This being the case, we members of the gospel church are, like Isaac, begotten to God by virtue of the free promises of the gospel, and are entitled to all the blessings of the new kingdom. 29, 30. But as in that age Ishmael, who was born according to the ordinary course of nature, and had only temporal advantages, with his mocking and malignant tongue persecuted Isaac, who was born by an extraordinary operation of the Spirit of God, and was heir of all the promises made to his father, so in this the Jewish zealots and self-justiciaries rage at and persecute us who are born of God and heirs of the kingdom of heaven.—And as Hagar and Ishmael were expelled from the family of Abraham, and deprived of the covenant blessings thereof, so shall God expel those zealots and all self-justifiers from his kingdom of grace and glory, and deny them the blessings of his children. 31. Since then we who believe on Christ alone for justification to eternal life are not of those who shall be excluded from the gospel state and heavenly inheritance, or promised blessings of grace and glory, but are heirs of God and joint-heirs with Christ, we have nothing to do with the Mosaic servile dispensation, nor are any of its ceremonial observances necessary to our acceptance with God.

Ver. 3. *Elements.* Superficial principles of knowledge, mainly drawn from and terminating in material objects. *C.*

Ver. 4. *The fulness of the time* appointed by God the Father, and revealed to the prophets and the church by the Holy Spirit. —*Made of a woman;* that is, born, Ro. 1. 3.—*Under the law,* in its requirement of obedience to its authority, and of death for its violation.—*Note,* Every one 'born of a woman' was necessarily born subject to death. *C.*

Ver. 6. *Abba, Father!* See note on Ro. 8. 16. The apostle uses two words, Chaldaic-Hebrew and Greek, to show the equal right of Jew and Gentile to claim God for his spiritual Father through his union with Christ. *C.*

Ver. 7. *Thou,* the liberated heir, mentioned ver. 1. *C.*

Ver. 9. *Weak.* How the law of Moses was 'weak' may be seen from He. 7. 18, 19; 10. 1; and how the law of nature, from Romans throughout.—*Beggarly.* That leave men ever seeking, but never finding justification and peace. *C.*

Ver. 10. *Ye* (superstitiously) *observe*—for so the original signifies—as if the mere act of observance were meritorious. *C.*

Ver. 12. *Be as I am,* free from Jewish traditions and prejudices.—*For I am as ye are.* I live, as touching Jewish observances, just as the Gentiles do.—*Ye have not injured me at all.* I do not complain of your forgetfulness as if it were any personal injury to me. *C.*

Ver. 14. By 'temptation in the flesh' some understand persecution; others, some bodily infirmity, 2 Co. 12. 7; comp. with 10. 10. *C.*

Ver. 15. *Ye would have plucked,* &c. Hence some have inferred that the affliction of the apostle was disease of the eyes. Others take the expression to be proverbial for any sacrifice. The phrase, 'your own eyes,' would seem, by the implied distinction, to countenance the former opinion. *C.*

Ver. 17. *They would exclude,* &c. 'They would exclude (separate) you from my affections, that ye might affect (join yourselves to) them.' *C.*

Ver. 20. *I desire.* Rather, 'I could have wished.'—*To change my voice* from that of a father (ver. 19) to that of a corrector or reprover, which I fear your case requires. *C.*

Ver. 24. *Are an allegory.* Rather, 'may be thus allegorized,' being natural and historical emblems of spiritual realities. *C.*

Ver. 25. *This Agar is mount Sina.* Let these words be compared with Mat. 26. 26, 'This is my body,' whereon the Romanists found the doctrine of transubstantiation, and the absurdity of that doctrine will be apparent: for if 'This is my body' be no figure, but a reality, then 'Agar (does not *represent,* but) *is* mount Sina'—a monstrous but inevitable consequence. *C.*

REFLECTIONS.—Great and glorious are the advantages of the New Testament church, brought in by the incarnation, obedience, and suffering of the Son of God, above the dark and servile state of the Old. What a large and firm foundation of mercy and hope is the manifestation of God in our nature, and in our law-room and stead! Happy are they who are marked as his fellow-heirs of eternal life by their active faith in Jesus Christ, and who are hereby enabled to enjoy the most familiar intimacy with God! Marvellous is his grace in calling gross idolaters to his favour and service! and base their ingratitude and dreadful their danger who, after making a fair profession of his gospel, apostatize from him, and deny the power of his righteousness for our justification before him. It is painful for faithful ministers to behold such events. But highly necessary at such a time honestly to contend for the truth, though it should make our kindest friends become our furious enemies. For artful are the methods and high the pretences of affection or piety by which seducers alienate men from the truth, and from their faithful, beloved, and affectionate ministers.—With great concern ought ministers, by prayers and instructions, to promote the conversion and edification of their hearers. It is vain to think that Christ can be formed in the heart where self-righteousness and self-dependence habitually prevail and reign. Whatever we may wish, we ought never to think all well where what we see is evidently evil. Ministers ought carefully to explain and apply the law of God to the consciences of those who are disposed to trust to their own works. And it is needful to look further than the letter in order to understand the Scripture. It is not according to our external privileges, but according as we rely on our own works, or adhere by faith to God's free promises, that we shall be lost or saved. The true children of God are generally persecuted by legal hypocrites. But it is enough to make them a rich and everlasting amends that they may rejoice in hope of the glory of God.

CHAPTER V. Ver. 1. Since true believers are thus the children of God, and heirs of promise, and the danger of self-justifiers is so terrible, let me earnestly beseech you to abide steadfastly in the belief, profession, and practice of that holy, happy, and delightful freedom from the law as a covenant of works, and from all obligation to its ceremonial precepts, wherewith Jesus Christ, by his finished righteousness, gospel establishment, and your living faith in himself, has made you free: and let love, gratitude, and obedience to him,

5 For [t]we through the Spirit wait [i]for the hope of righteousness by faith.

6 For[k] in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

7 Ye[l] did run well; who did hinder you,[4] that ye should not obey the truth?

8 This[m] persuasion[5] *cometh* not of him that calleth[6] you.

9 A[o] little leaven leaveneth the whole lump.

10 I[p] have confidence in you through the Lord, that ye will be none otherwise minded: but [q]he that troubleth you shall bear his judgment, whosoever he be.

11 And I, brethren, [r]if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

12 I[s] would they were even cut off[7] which trouble you.

13 For, brethren, [t]ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another.

A.M. cir. 4062. A.D. cir. 58.

i Ro. 8.13,25,26. Ge. 49.18.

j Col. 1. 5. Ro. 8. 24. Tit. 2.13. 2 Ti. 4.8. Ro. 5.1–5,10,21.

k 1 Co. 7.19; 8.8. ch. 6. 15. Ro. 2.25–29; 3.28–31. ch. 3. 26–28. Col. 3. 11. Ja. 2.18–22. 1 Th. 1.3.

l Mat. 13.21. 1 Co. 9. 24. ch. 3.1. He. 12.1.

4 Or, *drive you back.*

m ch. 1.6; 3.1; 4.17.

5 *This persuasion.* This credulity, whereby ye are led to the law for righteousness. —*C.*

6 *That calleth.* Rather, 'that called.' —*C.*

n 1 Co. 5.6; 15.33. 2 Ti. 2.17, with Mat. 13.33.

p 2 Co. 2.3; 8.22, with ch. 1.6; 4.11.

q ch. 1.7; 3.1; 4.17; 6. 12,13. Ac. 15.1,10, 24. 1 Co. 5.4, 5, 13. 2 Co. 10. 6.

r ch. 6.12,17; 4. 29. 1 Co. 1. 23. Ac. 16. 3. ch. 2.3.

s Jos. 7.25. 1 Co. 5. 4, 5, 13. 2 Co. 10. 6. ch. 1.8, 9. Tit. 3.10. 1 Ti. 1.20.

7 *Cut off,* by expulsion from the communion of the church. Comp. ver. 9 with 1 Co. 5.7, 13.—*C.*

t ver. 1; ch. 4. 5–7, 26, 28, 31. 1 Co. 8.9; 9.19. 1 Pe. 2.16. Ro. 14.13, 14. 1 Jn. 3.18. ch. 6.1, 2, with 2 Pe. 2.19, 20. Jude 3, 4.

A.M. cir. 4062. A.D. cir. 58.

u Le. 19. 18. Mat. 7. 12; 22. 38–40. Ro. 13.8–10. Ja. 2. 8. 1 Ti. 1. 5. 1 Co. 13. 4–7. 2 Pe. 1. 5–8. He. 13.1.

v 2 Co. 12.20. Ja. 3.14–16; 4.1. Is. 9.20,21. ver. 26.

x Ro. 6.12; 8.1,4,13. 1 Pe. 2.11. 2 Co. 7.1. ver. 22–25.

8 If ye walk in obedience to the spiritual part—the spiritual principle in man—a conscience sprinkled from dead works—a heart renewed by the Holy Ghost. See note on ver. 5.—*C.*

9 Or, *fulfil not.*

y Ro. 7.14–24; 8. 5–8, 13. Ep. 6. 12. 1 Pe. 2.11. Col. 3.5. Ep. 5.3, 4, 7, 11.

z Eze. 36.27. Ps. 143. 10. Jn. 16.13. 1 Jn. 2.20, 27. Ro. 6.14; 8.1, 2, 4, 13–15. 2 Co. 3.17. 2 Ti. 1.7. ch. 4.5, 6.

1 *The Spirit.* Not directly the Holy Spirit, for the reason given at ver. 5, but 'the mind that was in Jesus,' communicated by the renewing of the Holy Spirit, Ro. 12.2. Phi. 3.5.—*C.*

a Job 14.4; 15.16. Le. xviii. xx. Mat. 15. 19. Mar. 7.20–23. Ro. 1.28–31; 3.10–18. 1 Co. 6.9, 10. Ep. 5. 3–6. Col. 3. 5–9. Ja. 3.14–16. Re. 21.8; 22. 15. Is. 5.8–24; 3.11. Ro. 3.19, 20; 2.8, 9; 8.13.

13 For, brethren, [t]ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another.

14 For all the law is fulfilled in one word, *even* in this, [u]Thou shalt love thy neighbour as thyself.

15 But[v] if ye bite and devour one another, take heed that ye be not consumed one of another.

16 *This* I say then, [x]Walk in the Spirit,[8] and ye shall not fulfil[9] the lust of the flesh.

17 For[y] the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

18 But[z] if ye be led by the Spirit,[1] ye are not under the law.

19 Now[a] the works of the flesh are manifest, which are *these;* Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

as well as concern for the welfare and safety of your own souls, make you to avoid all further encumbrance and oppression from the servile yoke of the law or its ceremonies. 2. For, as an inspired apostle of Christ, I, who it seems am said to preach up circumcision, solemnly assure you that, if ye receive circumcision as a thing necessary to your acceptance with God, nothing that Christ has done or suffered, or which the gospel reveals, will be of any saving advantage to you. 3. I now repeat what I have always maintained in my ministrations, with the greatest earnestness, as a most convincing truth, to every man, Jew or Gentile, who is circumised with this view, that he is thereby obliged, under pain of eternal damnation, perfectly, without the least failure, to satisfy the whole demands of the divine law as a broken covenant of works. 4. The person, righteousness, gospel, and Spirit of Christ, will avail you nothing, who, renouncing him, seek justification before God, in whole or in part, by your own works, and thus practically renounce the gospel, and the free justification and salvation therein bequeathed. 5. For through the light and influence of the gospel, we believers, Jews or Gentiles, earnestly desire and expect, and patiently look and wait for, everlasting life, that great object of our hope, as a thing we are entitled to, and shall partake of, not for any righteousness of our own, but because of the blessed righteousness of Christ, received by faith. 6. For with respect to our union with Christ, and justification through him, neither circumcision nor other ceremonial observances, nor the want of them, do in the least promote or confirm our happiness; but we must have a true faith, receiving and resting upon Christ alone for salvation as offered in the gospel, and working in a sincere and ardent love to his person, offices, relations, Father, Spirit, Word, ordinances, ways, and people.—7. Ye, my brethren, for a time appeared cordially to believe, and earnestly to profess, this doctrine of justification through Jesus' righteousness alone. Think seriously then what has turned you aside from your faith in, and your obedential regard to, the authority of Christ, in this leading truth of the gospel, on which all the rest depend. 8. Certain it is that your present judaizing sentiments, so directly contrary to the very foundation of the gospel, are in no respect derived from God, who called you to the knowledge of Christ, and the way of salvation through him alone; nor from me, who, as his instrument, preached the very contrary to you. 9. Some corrupt influence from Satan and his instruments must then have insinuated itself among you, which, unless timely prevented, will gradually infect your whole church and whole scheme of principles. 10. Notwithstanding, therefore, my great fears about you, I would fain hope that, upon your serious consideration of what I now write, ye will perceive your danger, and the necessity of making a full and speedy stand for the truth, and of censuring the principal instruments of your present perplexity and confusion: and sure I am, that, except they repent, the righteous and terrible judgments of God will overtake them. 11. And as for myself, the furious persecution which I everywhere patiently suffer from the bigoted Jews, manifests that I never preach up circumcision as necessary to salvation, or induce any Gentile believers to receive it: for could I agree to superadd the works of the law to the merits of Christ, the chief ground of their offence at the doctrine of salvation by a crucified Saviour, and of their persecution of me for preaching it, would naturally cease. 12. I heartily wish that these new teachers, who have so grievously perplexed and disturbed you, and subverted the faith of some of you, were solemnly excommunicated from all fellowship with the church and delivered over to Satan; or that God, in his own way, would restrain them from bringing any further reproach upon his name, church, and gospel.—13. And as ye, my Christian brethren, have been by the gospel called to a glorious freedom from ceremonial observances, and from the law as a broken covenant of works, and to a noble liberty of spirit in fellowship with God as our gracious Father in Christ, abide by it as a thing more valuable than your lives, and remember to improve it, not as an encouragement to pride, passion, sensuality, or other sinful corruptions, but as an additional obligation to the most perfect obedience to the whole law of God as a rule of life, and in all kind and brotherly affection, and friendly offices one to another. 14. For all the commands of the second table, relative to the mutual duties of life, to chastity, honesty, truth, contentment, and charity, are fulfilled in loving your neighbours, as rational creatures and Christians, with such sincere and active affection as ye owe to yourselves. 15. But if, in defiance of this great commandment, ye, like ravenous beasts, rather than men or Christians, fight and quarrel, reproach and abuse one another, ye have reason to fear that the God of peace and love will abandon you to your own lusts, that, by mutual heats and feuds, ye may ruin one another in your church state, privileges, and best interests.—16. To prevent these and other dreadful irruptions of your indwelling corruption, I charge you, in the name of Christ, to labour always, and by all means to live and act towards God and men under the influence of his good Spirit, and of that supernatural habit or principle of grace and holiness which he has produced in your heart; which seeks to prevent your yielding up yourselves to the inclinations and practices of sinful lusts. 17. For, in regenerate persons, the remains of indwelling corruption, on the one hand, struggle against and labour to suppress this inward gracious principle and all its holy actings, and even to expel the Holy Ghost from the heart;—and, on the other hand, the spiritual habit or vital principle of grace wrought in them by the Holy Ghost, as living and acting under his direction and assistance, earnestly desires and labours to effect the entire destruction of sin. And these two inward principles of sinfulness and grace being directly opposite in their nature, tendency, and actings, ye can neither commit sin with the full and deliberate consent of your heart, nor perform duties with perfect freedom, constancy, and fervour. 18. But if, under the direction and influence of the Spirit of God, according to the rule of his Word and the inclination of a blessed principle of grace, ye, in the habitual frame of your hearts and course of your lives, be led from the ways of sin into the paths of righteousness, it is manifest that ye cannot be under the law as a covenant of works, the Spirit being received only by means of the gospel; 19–21. Nor are these principles of inward sinfulness and grace more contrary than the tempers and practices which proceed from them. Those which proceed from the carnal tendency of nature are manifestly odious and wicked; such as whoredom in thought, word, or deed, whether between married or single persons, with all lewd, immodest, and wanton inclinations and behaviour; all idolatrous worshipping of false gods, or by images; all enchantments, divinations, magic, and pretended or real intimacy with evil spirits; all ill-will towards God or men; litigious contentions, bitter zeal and rancour; a swelling and revengeful temper; scoldings, wranglings, and provocations to evil; a riotous and turbulent behaviour; fundamental errors obstinately persisted in; uneasy envyings at the gifts, graces, honours, or prosperity of others; malicious and wilful attempts to take away men's lives without just cause; excessive drinking of liquors; gluttonous feasting, ranting, and raving; with many others of the like nature, which, as I formerly assured you, will, if persisted in, effectually exclude you from all fellowship with God here or hereafter. 22, 23. But in opposition to these detestable and damning works of the flesh, the effects produced by the blessed principle of divine life under the supernatural influence of the Holy Ghost, pleasing to God, and profitable to ourselves, are—universal love to God, to Christ, his words, ordinances, and people, and to our fellow-creatures; rejoicing in God through Christ, and in the happiness of our neighbours; peace of conscience, flowing from peace with God through Jesus' blood, and issuing in a peaceful temper towards our fellow Christians and creatures; a patient bearing of affronts, injuries, and offences; an affable and courteous disposition and carriage towards all with whom we have to do; a benevolent temper and beneficent practice; fidelity to every trust committed to or engagement made by us, flowing from faith in Christ, and in God through him; a meek, calm, and quiet frame of spirit; a regular moderation of our passions and appetites in meats, drinks, pleasures, or the like. Against such virtues, and the persons endowed with them, there is no law to condemn them. 24. And all they who truly belong to Christ through a living faith in him, united with, interested in, and devoted to him, are obliged earnestly to endeavour, and have been actually enabled by his Spirit, in virtue of his crucifixion, and in conformity to him therein, gradually to subdue the power and strength of indwelling sinfulness that it may not reign in their mortal body, and to break the force of their base and defiling sinfulness whether of the flesh or mind. 25. And if we are indeed quickened and made alive to God by the power of the Holy Ghost, let it be our daily and earnest study,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

22 But [b]the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,[2]

23 Meekness, temperance:[3] against[c] such there is no law.

24 And[d] they that are Christ's have crucified the flesh with the affections[4] and lusts.

25 If[e] we live in the Spirit, let us also walk in the Spirit.

26 Let[g] us not be desirous of vain-glory, provoking one another, envying one another.

CHAPTER VI.

1 *He moveth them to deal mildly with a brother that hath slipped, 2 and to bear one another's burden: 6 to be liberal to their teachers, 9 and not weary of well-doing.* 12 *He showeth what they intend that preach circumcision.* 14 *He glorieth in nothing, save in the cross of Christ.*

BRETHREN, if[1] a man be [a]overtaken in a fault, ye which are spiritual restore[2] such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

2 Bear[b] ye one another's burdens,[3] and so fulfil[c] the law of Christ.[4]

3 For[d] if a man think himself to be something, when he is nothing, he deceiveth himself.

4 But [e]let every man prove his own work, and then shall he [g]have rejoicing in himself alone, and not in another.

5 For [h]every man shall bear his own [5]burden.

6 Let[i] him that is taught in the word communicate unto him that teacheth in all good things.

7 Be[j] not deceived; God is not mocked: [k]for whatsoever a man soweth, that shall he also reap.

8 For [l]he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.

9 And [m]let us not be weary in well-doing: for in due season we shall reap, if we faint not.

10 As[o] we have therefore opportunity, let us do good unto all *men*, [p]especially unto them who are of the household of faith.

11 Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to make a [q]fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

13 For [r]neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

A.M. cir. 4062
A.D. cir. 58.

b Jn. 15. 5. Ep. 5. 9. Eze. 36. 26, 27. 2 Pe. 1. 5-8. Col. 3. 10-16. Ro. xii. -xiv. ; 15. 14. 1 Th. v.

2 *Faith.* Rather, 'faithfulness,' as necessary in man as a steward distributing the bounties of 'goodness.'—*C.*

3 *Temperance* in the use of every earthly possession and enjoyment.—*C.*

c 1 Ti. 1. 9. Ro. 13. 3. ch. 3. 9.

d ver. 16, 18. Ro. 6. 6; 8. 13. ch. 2. 20. Ep. 4. 22. Col. 3. 5, 9. Ro. 13. 14. 1 Pe. 2. 11. ch. 6. 14.

4 Or, *passions.*

e Ro. 8. 5, 6, 14. ver. 16, 18, 22, 23. Ep. 5. 9. 2 Co. 1. 12. Tit. 2. 11-14. Phi. 3. 3.

g Phi. 2. 3. 1 Jn. 1. 4. 10. Ro. 12. 10. 2 Co. 12. 20. Ep. 5. 21. Ja. 3. 14-16. 1 Pe. 5. 5. ver. 15.

CHAP. VI.

1 Or, *although.*

a 2 Sa. 12. 2-15. Ro. 14. 1; 10. 1; 12. 10; 15. 1, 2. 1 Co. 2. 15; 3. 1; 4. 21; 9. 22; 10. 12. 2 Th. 3. 15. 1 Th. 5. 14. He. 12. 15. Ja. 5. 19, 20. 1 Jn. 5. 16. 2 Ti. 2. 25, 26. Mat. 7. 1-5. Ja. 3. 1, 2.

2 *Restore.* An allusion to the reduction of a dislocated joint.—*C.*

b Ex. 23. 5. Ro. 15. 1. ch. 5. 13, 14. 1 Th. 5. 14. 1 Jn. 4. 9.

3 *Burdens* of toil, trouble, or persecution.—*C.*

c Mat. 11. 29. Jn. 13. 14, 34; 15. 12. 1 Jn. 4. 21. 1 Co. 9. 21. Ja. 2. 8.

4 *The law of Christ*, which is the law of love, Jn. 13. 34, 35.—*C.*

d Pr. 25. 14; 26. 12, 16. Lu. 18. 11. 1 Co. 8. 2. ch. 2. 6. 1 Co. 3. 18.

A.M. cir. 4062.
A.D. cir. 58.

e La. 3. 40. Zep. 2. 1. 1 Co. 11. 28. 2 Co. 13. 5.

g Pr. 14. 14. Ac. 23. 1; 24. 16. 2 Co. 1. 12. Phi. 3. 3. 1 Co. 4. 3, 4.

h Eze. 18. 4. Ps. 96. 13 Is. 3. 10, 11. Je. 17. 10; 32. 19. Mat. 16. 27. Ro. 2. 6; 14. 12. 1 Co. 3. 8. 2 Co. 5. 10. Re. 2. 23; 20. 12, 13; 22. 12.

5 The Greek word translated '*burden*' here is not the same which is translated '*burden*' in ver. 2. The latter signifies 'weakness or suffering,' to which the Christian is liable in this world, and which may be greatly alleviated by the sympathy and help of brethren. The former signifies 'the load of sin and guilt' which a man entails upon himself by his wicked ways, and the result of which he must himself bear.—*P.*

i Mat. 10. 10. Ro. 15. 27. 1 Co. 9. 7-14. 1 Ti. 3. 2; 5. 17, 18.

j Job 13. 9. Mat. 24. 4, 24. Lu. 21. 8. 1 Co. 6. 9; 15. 33; 3. 18. Ep. 5. 6. 2 Th. 2. 3. 1 Jn. 3. 7. Je. 37. 9. Ja. 1. 16.

k Lu. 16. 25. Ro. 2. 6-10. 2 Co. 9. 6. Is. 3. 10, 11. ver. 8.

l Job 4. 8. Pr. 11. 18; 22. 8. Ho. 8. 7; 10. 12. Am. 6. 4, 6. Ro. 8. 13; 6. 23; 2. 6-10. Ja. 3. 18.

m 1 Co. 15. 58; 3. 8. Mat. 24. 13. Ro. 12. 12. 2 Co. 4. 16. 2 Th. 3. 13. He. 3. 6, 14; 10. 35, 36, 39. Re. 2. 7, 10, 11, 17, 26; 3. 5, 12, 21; 16. 15; 22. 14.

o Ec. 9. 10. Mat. 5. 43. Jn. 9. 4; 12. 35. Ro. 12. 11. 1 Ti. 5. 8; 6. 18. Tit. 3. 8, 14. He. 13. 16. Phi. 4. 8. Ep. 2. 10.

p 1 Jn. 3. 14. Ep. 2. 19. He. 6. 10; 3. 1, 6, 14.

q 2 Co. 11. 13. ch. 5. 11; 2. 3, 14. Phi. 1. 15-18; 2. 4.

r Mat. 23. 3, 15, 23. Ro. 2. 17-24; 3. 9-18, with Ac. 20. 30. 2 Pe. 2. 19.

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under his direction and influence, to act up to our Christian character, obligations, and advantages, by departing from all iniquity and walking in all holy conversation and godliness. 26. And as we are indebted to him for all the good that is in us, let none of us overrate our own endowments or performances, or aim at making a vainglorious show of them. Let us never, by our pride, passion, or self-seeking, provoke one another to angry resentments, nor stir up envious passions in or against each other.

Ver. 5. *Through the Spirit.* Middleton and Bloomfield render πνεύματι, 'spiritually,' though the earlier expositors understood it of the Holy Spirit. The want of the article prefixed is the ground for the proposed rendering; and reference is made to ch. 3. 3; 5. 16, 18, 25. A careful examination and comparison of all the passages where πνεῦμα occurs without the article or an epithet, seem to confirm this interpretation.—*The hope of righteousness by faith.* Not 'the hope' of hereafter obtaining 'righteousness by faith'—for that the believer already possesses, Ro. 3. 22—but the 'hope of glory,' which those who are 'justified by faith' in full assurance wait for. Ro. 5. 1, 2; He. 6. 11. *C.*

Ver. 19. The grouping of those vices is fourfold: (1) Sins of lust (ver. 19, *four.* (2) Sins of impiety and superstition (ver. 20), *two*—to wit, idolatry and witchcraft. (3) Sins of temper (ver. 20, 21), *nine.* 4) Sins of appetite and indulgence (ver. 21), *two*;—'drunkenness and revellings' being placed last, as if in them the apostle would practically lay bare the root of all the preceding evils. Paley relates an apologue in which Satan is represented as proposing his gifts to one if he would commit murder, incest, or get drunk. He preferred getting drunk; and then committed the horrible crimes from which in sobriety he had recoiled. *C.*

REFLECTIONS.—Blessed are the liberties which saints, especially under the gospel, have in and through Christ! and in the most delightful manner they, by faith, live in love, and hope for glory. But it is dangerous to contemn, reject, or forsake these liberties; and infinitely dangerous to turn aside from the true doctrine of justification by free grace through the blessed righteousness of Christ, received by faith, after we have professed and seemingly believed it. It is to lose all benefit by Christ, and to bind ourselves to the impossible condition of keeping the whole law. No persecution, no seduction, ought ever to draw us into this ruinous snare. And seducers to such wickedness should be esteemed as plagues of the church, and quickly cut off from her fellowship.—True Christians should carefully avoid everything tending to strife and contention, which are so sinful and ruinous. And though believers be perfectly freed from the moral law as a covenant, they continue still, and to eternity, under it as a binding rule of conversation. Yea, if we be Christ's, we must evidence it by our earnest mortification of inward lusts; and by avoiding and practically testifying against outward abominations. But in order to maintain the implanted principles of grace, or bring forth the fruits thereof in a holy life, we must live under the almighty and gracious influence of the Holy Ghost.

CHAPTER VI. Ver. 1. According to the rule of Christian love already mentioned, if any one among you, through ignorance, unwatchfulness, human frailty, plausible temptations, or enticing examples, fall into an erroneous notion or immoral act, I beseech those of you who are more advanced and confirmed in knowledge and grace, to do your utmost in a meek, patient, and tender manner, for convincing and reclaiming him by repentance, and reducing him to his proper place in the mystical body of Christ:—and to induce you hereto, ponder seriously your own weakness and sinfulness, and the danger of meeting with and falling before temptations yourselves; and be not therefore too severe upon others. 2. Instead of imposing heavy yokes on the one hand, or refusing any offices of kindness on the other, sympathize with, pray for, and assist one another; and, by lightening and relieving one another under your burdens, grievances, trials, and exercises, practise Christ's great commandment of loving your neighbours as yourselves. 3. For if any of you have high thoughts of your own abilities to resist temptations and to do great things in religion, and so despise and insult others, ye dreadfully deceive your own souls. 4. But to prevent your being forward to judge and censure others and deceive yourselves, let every one of you narrowly search and try his own principles, motives, ends, temper, and behaviour; and if they be thus found correspondent to the truth of the gospel, and your profession of it, ye will have great matter of humble joy in what God has wrought in you, and enabled you to do, and on account of the testimony which the Holy Ghost and your own consciences bear to your sincerity, and God's acceptance of you through Christ; and you need not then regard the applause of others, your number of proselytes, or that your character is more exalted than that of others. 5. For at the judgment-seat of Christ every man will be adjudged to eternal happiness or misery, not according to what he thinks of himself, or what he is in comparison of others,—but according to what he really is in heart and life before God.—6. And as a standing ministry is necessary for your instruction and establishment in the truths and paths of the gospel, let every church-member who receives these spiritual instructions, cheerfully and liberally contribute of his worldly substance for the comfortable maintenance of his instructor, who spends his time and strength in preaching the gospel to him, and thus brings him blessings far better than anything temporal. 7. Never let a covetous temper or plausible suggestion seduce you from the faithful performance of this duty. God, who searches your hearts, and has a right to your obedience, will not suffer himself to be imposed on, or any of his commandments contemned. But (to allude to the crops of husbandmen and gardeners) your reward at his hand shall be according to the nature, quality, and extent of your work. 8. He who uses his temporal enjoyments, or spends his time and strength with selfish and corrupt views, shall have for his reward perishing things here and eternal destruction hereafter; but he who, through the power of God's grace on and in his heart, employs his substance and talents for promoting spiritual purposes, in subserviency to the work and design of the Holy Ghost, shall reap glorious fruits of holiness in this world, and eternal life as the free gift of God through Christ in the next. 9. Animated by these comfortable views, let us never grow remiss and negligent, far less cease from doing good to others by every mean in our power; for if not in this life, we shall in the next be rewarded with plentiful blessings, if we do not, through unbelief and discouragement, covetousness, impatience, or the like, desist from our duty as an irksome task. 10. While therefore God gives us abilities and proper opportunities, let us exercise ourselves in works of beneficence towards the necessitous, and all our fellow-creatures, especially to such as, in the judgment of charity, have cordially embraced the gospel of Christ and become his children and servants. 11. I hope ye will seriously ponder those things which I have written to you in this affectionate letter, and that not by an amanuensis, as ordinarily, but with my own hand. 12. And, believe me, your new preachers who attempt to recommend themselves by external flourishes of profession or zealous observation of carnal ceremonies, are not actuated in urging you to be circumcised by any true love to you, or concern for your salvation, but merely desire that they may escape that persecution and outrage from the unbelieving Jews to which the preaching of a full justification through Christ's imparted righteousness would expose them. 13. For, notwithstanding their being circumcised themselves, and

14 But God forbid that [s]I should glory, save in the cross of our Lord Jesus Christ, by whom[6] the world [t]is crucified unto me, and I unto the world.

15 For[u] in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And [v]as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.

17 From henceforth [w]let no man trouble me; for I bear in my body the marks of the Lord Jesus.

18 Brethren, [y]the grace of our Lord Jesus Christ *be* with your spirit. Amen.

¶ Unto the Galatians, written from Rome.[7]

A.M. cir. 4062. A.D. cir. 58.

[s] Is. 45.24,25. Phi. 1. 20; 3. 3,7–11. 1 Co. 1. 23; 2. 2. Ro. 1. 16, or Col. 1. 24. 2 Co. 12. 9, 10; 11. 23–27.

[6] Or, *which.*

[t] Ro. 6. 4, 6; 7. 4. ch. 1. 4; 2. 20. 1 Jn. 5. 5. Ro. 8. 37.

[u] 1 Co. 7. 19. ch. 5. 6; 3. 26, 28. Col. 3. 1. 2 Co. 5. 16, 17. Mat. 12. 50. Jn. 15. 14. Ep. 2. 10. Jn. 3. 3, 5, 6.

[v] Phi. 3. 16, 3. Ps. 125. 5 Ro. 2. 28, 29; 4. 12; 9. 6–8, 24; 10. 12; 3. 29, 30. 1 Pe. 2. 5, 9. He. 3. 1. Is. 45. 25. ch. 3. 7.

A.M. cir. 4062. A.D. cir. 58.

[w] ch. 5. 11, with 2 Co. 1. 5, 8; 4. 10, 11; 11. 23–27. Col. 1. 24. 2 Ti. 3. 11, 12. 1 Co. 4. 9–13.

[y] See Ro. 16. 20, 24. 2 Co. 13. 14. 2 Ti. 4. 22. Phile. 25.

[7] These words do not belong to the epistle, and are of no authority.

under an obligation thereby established to keep the whole law, they are not really careful to keep that law at all, but they would have you circumcised that they might boast of you as their proselytes, and thereby recommend themselves to the favour of the unbelieving Jews. 14. But God forbid that I should ever be ambitious of human applause, or boast of, or rely on, anything as the ground of my acceptance with God, except it be the atoning sacrifice of our crucified Lord and Saviour Jesus Christ, by faith in, and virtue derived from, which and whom, I am in conformity to him, dead to all the allurements, interests, and honours of this world, and to all its terrors, persecutions, and reproaches, so as to be little moved by the one or the other; and on account of my preaching of which, as the alone ground of justification and eternal life, the men of this world contemn me, and would gladly crucify me. 15. For, with regard to union with Christ, and justification to life through faith in him, circumcision, and all such external distinctions, are now under the gospel entirely useless. The only thing that can effectually prove our interest in him is the universal and almighty renovation of our heart and life, after the image of God, in knowledge, righteousness, and true holiness.—16. And to all those professed Christians, Jews or Gentiles, who, according to the directions I have given, rely on the righteousness of Christ alone for justification, and improve it in a steadfast maintenance of gospel liberties, and study of gospel holiness—and to all those spiritual Israelites who have accepted Christ by faith—I earnestly wish and declare peace with God, their consciences, and one another, and all other mercies and blessings of the new kingdom. 17. Let no one give me any further trouble with injurious reproaches and angry quarrels about circumcision and other observances of the law: the persecutions which I have already endured, and of which I retain the marks in my body, are sufficient proofs of my being Christ's devoted servant, and faithful preacher of justification through his blood. 18. Finally, brethren, my hearty prayer to our Lord and Saviour Jesus Christ is, that his free love and favour, with all its blessed manifestations, fruits, and effects, may plentifully abound towards you, and sensibly rest on your souls, to lead you in the way of faith, comfort, and holiness, till ye arrive at the complete possession of eternal life.

Ver. 4. *Rejoicing in himself*—on account of what grace has wrought.—*Not in another*, upon whose opinion or applause grace has rendered him independent. *C.*

Ver. 5. *His own burden.* Being judged according to his work. *C.*

Ver. 10. *Let us do good unto all men.* Even Julian the Apostate, while reviling the Christians, was compelled to leave his testimony to that unrestricted spirit of charity by which they were actuated both towards friends and strangers (As cited by Wetstein.) *C.*

Ver. 11. The apostle was accustomed to dictate his letters to an amanuensis—this he wrote with his own hand. Why he notices the circumstance it is not easy to conjecture, perhaps impossible to discover. Some suppose it is noted as an evidence of special affection; but what peculiar evidence it could furnish is not very apparent. Is it not rather intended to intimate that he felt so great anxiety for their Christian character that he hoped to wean them from their errors without any one being made acquainted with his rebukes either to individuals or the churches? *C.*——This verse must be literally rendered as follows: 'Ye see in how large characters (or letters) I have written to you with my own hand.' Two things are here indicated: (1) That the epistle was written in letters of an unusually large size, probably on account of the defective sight of the apostle. (2) That it was unusual for the apostle to write himself, as he generally employed an amanuensis. Whether he wrote with his own hand as a special mark of favour, or because of the absence of his amanuensis, cannot now be ascertained. *P.*

Ver. 17. *The marks of the Lord Jesus.* The scourgings, wounds, and stoning he had endured, after the example and for the love of Jesus, Ac. 20. 23; 2 Co. 4. 10; 11. 23, 24. *C.*

REFLECTIONS.—With meekness, humility, and compassionate sympathy, ought Christians of superior attainments to recover their offending brethren. A sense of their own sinfulness, weakness, and readiness to slip, should induce them to it. And a regard to their deliverance from the law as a covenant, and the law of ceremonies, and their being still under Christ's law of liberty and love, should constantly animate them to it.—It is dreadful to deceive our souls through self-conceit and hypocritical mocking of that God who neither will nor can be imposed upon. But it is delightful to have our consciences attesting us as approved of God in Christ; and to be enabled to improve our worldly substance in acts of piety and charity. It is highly necessary to be active and exact in our conduct, when our eternal happiness or misery is so closely connected with it; and very unprofitable to make fair shows of religion while we remain ignorant of its power; or while, to shun persecution, we are afraid or ashamed to own a crucified Christ, and the doctrine of salvation through faith only. It is Christ crucified in whom we must boast, and from whom we must derive all grace to wean us from worldly things. And no profession, denomination, or external privilege will avail to our salvation unless our hearts be renewed and planted with a living principle of grace. Nor must we expect spiritual or eternal happiness unless we walk according to the gospel in our dealings with God and men, and are ready to suffer for the doctrines of Christ which we profess.

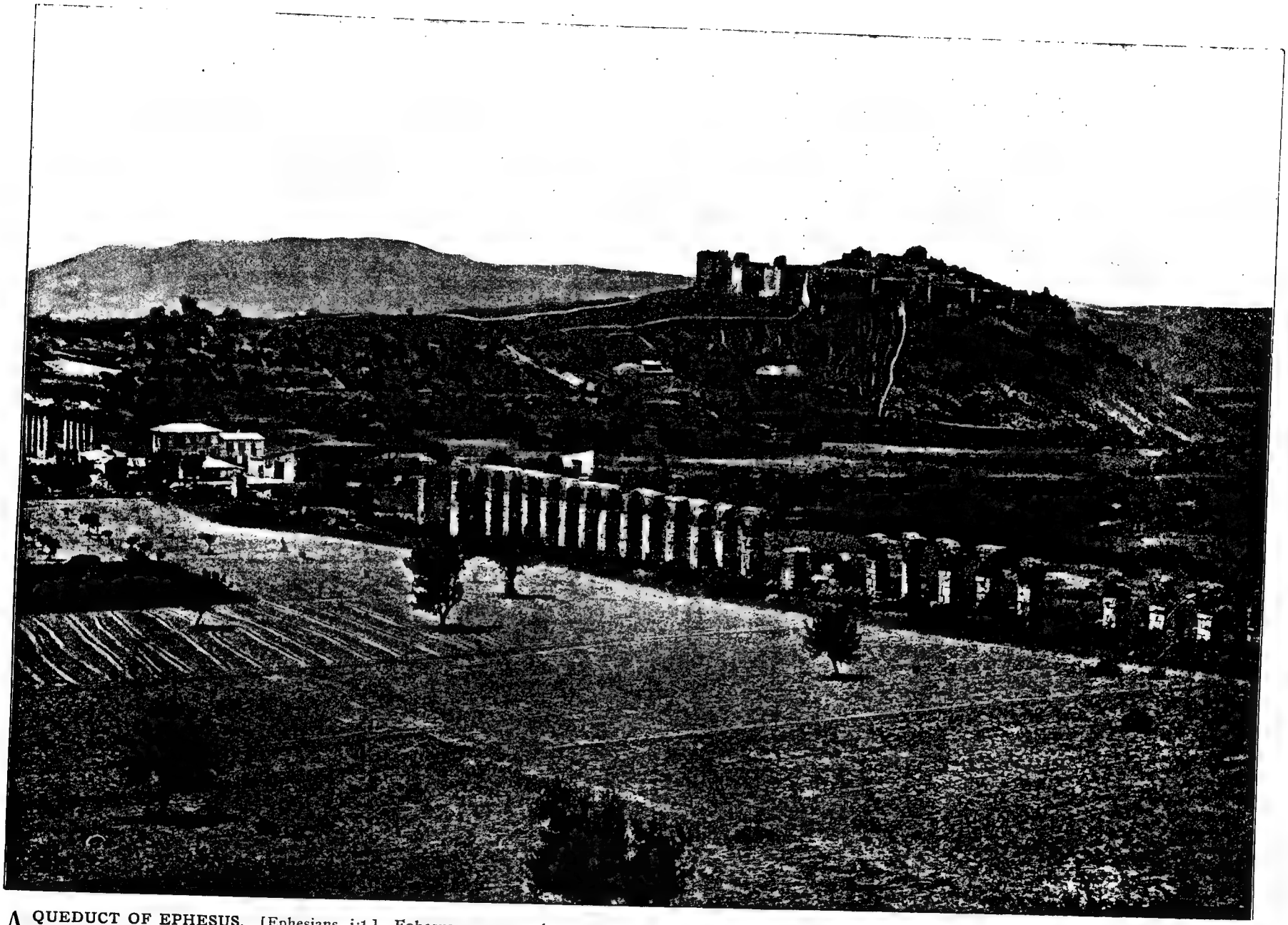
CONCLUDING REMARKS ON THE EPISTLE TO THE GALATIANS.

No one can attentively read and consider the Epistle to the Galatians without discovering the early germs of Popery budding, nay springing, into vigorous and almost irrepressible growth, even under the eye of apostolic inspection, and, as it were, in defiance of the apostolic pruning-knife. Popery does not consist in the rejection of the great fundamental doctrines of Christianity. On the contrary, it retains most of them, but at the same time so overlays them, as to render them nearly or altogether invisible; so loads them with ceremonial ornament, as to disfigure or destroy their beauty; and so combines them with extraneous and traditionary inventions, as literally to render them of 'none effect.'—The two great errors which the apostle labours to correct among the Galatians were the adoption of Jewish rites as essential to salvation, and the combining of human merit with the grace of the Lord Jesus Christ. In both these propensities they have been followed by Popery. One high-priest—one pope—one family succession—one traditionary succession—holy vestments—altars—lamps—candles—washings—sprinklings—attitudes. These bear such resemblance to each other, that it is sometimes difficult to distinguish between them. But injurious to spiritual feeling and vital godliness as these 'beggarly elements' undoubtedly are, their evil is far outrun by the doctrine of justification by works alone, or by human merit conjoined with the works of Christ, and of other mediators, which invariably accompanies them. Both indeed profess alike to have 'begun in the Spirit,' but both alike labour, and expect to be 'made perfect by the flesh,' ch. 3. 3. Truly has Solomon declared that 'there is no new thing under the sun.' Even ritualism, with all its fertile ingenuity, has been unable to become an inventor; and, when casting off 'the simplicity of the gospel,' has been compelled to deck herself in the ancient but condemned garments of the judaizing, 'the foolish Galatians.' Wherefore 'let him that thinketh he standeth take heed lest he fall.' Justification by faith, and by faith alone, is the article by which the church must stand in truth; but the 'faith that is not alone,' but 'worketh by love,' is the principle by which she must stand in holiness. *C.*

THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS.

Ephesus was the chief city of Proconsular Asia, famed for human wisdom and knowledge, but more for idolatry, lasciviousness, and magical arts. Here Paul planted a Christian church, to the elders of which he afterwards gave a solemn charge to attend to their work, Ac. xix. xx. To caution them against those seducers who very early crept in among them, and to confirm them in the doctrines which he had preached to them, he, while a prisoner at Rome, wrote them this excellent letter. In the first three chapters of which he represents to them, in the most enraptured and affecting manner, the riches of God's grace, in their conversion, regeneration, calling, fellowship with God and with his church. In the last three he exhorts them to improve their mercies, in the conscientious performance of all necessary duties, personal and relative, religious and civil, answerably to their Christian character, privileges, assistances, and obligations.

[Ephesus was a city of Ionia, and, under the Roman government, the capital of a large district of Western Asia. It was famous for its temple of Diana, which was reckoned one of the wonders of the world, Ac. 19. 27. It is said to have been more ancient than the time of David, and to have been peopled by a Greek colony.



AQUEDUCT OF EPHESUS. [Ephesians, i:1.]—Ephesus was once the greatest city in all Asia Minor, and the principal emporium of trade in the East. It was known as one of the eyes of Asia, Smyrna being the other. The inhabitants of Ephesus were mainly Greeks. Hence the city occupied no mean place in literature and art. Apelles was a native of Ephesus. Three great buildings of interest were the temple of Diana; the theater, which was the scene of the riot of Demetrius, and the stadium, or circus, the arena of the sea fights. In the above view we have a representation of the aqueduct and the acropolis that stood above the city. None of the ancient cities have more completely been obliterated. The theater referred to in Acts, 19-29, was capable of holding twenty-five or thirty thousand people, and was the largest ever built by the Greeks.

In the time of Paul Ephesus still retained much of its ancient architectural and commercial grandeur; but the inhabitants were, like those of Athens, wholly given to idolatry. History describes them as licentious in morals and addicted to sorcery; whence 'Ephesian letters' came to be a name for all those superstitious charms and spells by which those ignorant and foolish people who know not God have, in all ages, been affrighted and deceived. In such a city the preaching of the gospel seemed all but hopeless; for idolatry and self-interest combined to instigate the heathen zealots to every riotous opposition, Ac. 19. 24; yet, through the labours of Paul, Apollos, and others, the gospel triumphed; and the Lord established a church which continued until his early-threatened and long-suspended judgment at last overtook the city, and has left it a splendid ruin without church or inhabitant. It was situated about twenty-three miles north of Miletus, to which place Paul called the elders to deliver them his parting charge, about A.D. 58.

This epistle was written about A.D. 62, and, as appears from various allusions, when Paul was a prisoner at Rome. It has been pronounced the richest and noblest of the epistles. And certainly in variety and depth of doctrine, sublimity and fervour of expression, and the intense earnestness of apostolic exhortation, it stands eminently conspicuous. The reason for its peculiar character seems to be that assigned by Scott, namely, 'that the apostle's heart was much enlarged in writing to those whom he had no occasion to rebuke, and with whom he was not under the necessity of joining in controversy; so that entire confidence took place of the caution, reserve, or sharpness which were requisite in the three preceding epistles.' It appears to have been written to confirm the Ephesian and other Asiatic churches in the true doctrine and practice of the gospel. And as every epistle seems to have had some peculiar object, and is consequently distinguished by some peculiar feature, so this epistle is distinguished by its special illustration and enforcement of the blessed doctrine of the headship of Christ over all things to the church, and the union of believers with him in one mystical body.

As to the particular church to which this epistle was originally addressed, expositors are not agreed. Some think it was addressed to the Laodiceans, Col. 4. 16 while others suppose it to have been a circular letter generally addressed to all the churches of Asia. For this opinion, however, there is not a shadow of externa proof—the whole current of evidence uniting in inscribing it specially to the Ephesians—though, no doubt, it was intended for the use of the other surrounding churches. And if the apostle directed the Ephesians to send a copy to the Laodiceans, which should afterwards be transmitted to the Laodiceans—and no supposition can be more natural—all idea of the loss of any apostolical epistle is at once removed. *C.*]

CHAPTER I.

1 *After the salutation,* 3 *and thanksgiving for the Ephesians,* 4 *he treateth of our election,* 6 *and adoption by grace,* 11 *which is the true and proper fountain of man's salvation.* 13 *And because the height of this mystery cannot easily be attained unto,* 16 *he prayeth that they may come* 18 *to the full knowledge and* 20 *possession thereof in Christ.*

A.M. cir. 4068. A.D. cir. 64.

PAUL,[a] an apostle of Jesus Christ by the will of God, to [b]the saints which are at Ephesus,[c] and to the faithful in Christ Jesus:

2 Grace[d] *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

A.M. cir. 4068. A.D. cir. 64.

3 Blessed[e] *be* the God and Father of our Lord Jesus Christ, who [g]hath blessed us with all spiritual blessings in heavenly *places*[1] in Christ:

4 According as he [h]hath chosen us in him before the foundation of the world,[2] that we should be holy and without blame before him in love:

5 Having[i] predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

6 To[j] the praise of the glory of his grace,

CHAP. I.

a Ac.13. 9, with 9.3. 15. Ro.1.1,5. 1 Co. 1. 1; 15. 8–10. Ga. 1. 15, 16. Col.1.1. Ti.1.1.2Ti.1. 1.

b Ro.1.7. 2Co.1.1. 2 Co. 1. 2; 4. 17. Phi.1.1. Col. 1.2. ch.2.10. 1 Th. 1.1.2 Ti.3.12;2.1.

c Ac.xix.xx.

d See Ro.1.7. Ga. 1. 3. 1 Th. 1. 1. 2 Th. 1. 2. Tit. 1. 4. 1 Pe.1.2.2Pe. 1.2.

e 2Co.1.3. 1 Pe. 1. 3. ver.17. Mat. 27.46. Jn. 20.17. He.1.9. Ps.45.7. Is.49.4.5.

f Ge.12.3;22.18.Ro. 8.30,32. ver.4–11; ch.2. 4–10. Ps. 72. 17, with Lc.26.4.De.2.7,7.13;8. 7;28.2.

1 Or, things, He. 9. 23.

h Ro.8.29,30.1 Pe.1. 2;2.9.2 Ti.1.9;2.10,19.2 Th. 2. 13. Ja. 2.5, ch. 3. 11;5.27. Lu.1.75. Col.1. 22. Tit.2.12,14. Mat.20. 16;22.14. Jn.15.16.

2 'From all eternity.'—*Bloomfield.*

i Ro. 8. 29, 30, 15–17. Mat. 11. 25, 26. Lu. 12. 32. Jn.1.12. 1 Co.3.21. 2 Co.6.18;7.1. Ga.4.5,6. 1 Jn.3.1. Ps.4.3;135 4. Is. 43.21. 1 Pe. 2.9. De. 32. 9. Jn. 17.9. Ac.9.15. Ro. 11.4.ver.6,12–14. Ro.9. 11. Je.1.5;3.19;32.41.

j ver.12,14;ch.2.7;3. 21. 1 Pe.2.9;4.11. Is.43. 21. Ro. 9. 23. Lu. 2.14. Ps.115.1;107.1,2,8.

CHAPTER I. Ver. 1, 2. Being, according to the blessed will and kind favour of God, immediately authorized and qualified by Jesus Christ to publish his glorious gospel, I earnestly wish and announce to you —members of the church at Ephesus, who are by profession, and I hope many of you really, sanctified by the Holy Ghost, and to all the believers everywhere who, through union to and fellowship with Christ, have obtained mercy, to be faithful to their light and obligations in adhering to the truth as it is in him—all the riches of divine grace, in all its happy fruits, manifestations, and effects, from the living God and Father in Christ, as the fountain and moving cause, and from Jesus Christ as the actual storehouse, and dispenser of them. 3. May all possible glory, thanksgiving, and praise be cheerfully ascribed to that ever-blessed God whose ancient endearing character was the God of Abraham, Isaac, and Jacob; but who now manifests himself as the God and Father of our Lord Jesus Christ, his only begotten Son and mediatorial Servant,—that in and through him, as our spiritual Head and anointed Saviour, in the immense riches of his love and grace, he has freely and bountifully bestowed upon us all manner of spiritual and eternal blessings; 4. According to and in the execution of his gracious and unchangeable love, in which we were from all eternity freely and truly accepted in him as our Head and Representative, not because of our natural goodness, but that, through the application of his blood to our conscience, and the Holy Ghost renewing our heart, we might by faith in him be enabled, as in his sight, and acceptably to him, to walk in love to God and to one another, in obedience to his law, and as the fruit of his having first loved us: 5. In which eternal purpose we were to be separated from the rest of mankind, and through faith be his spiritual children, and joint-heirs with Christ, of himself, and all his inestimable fulness and privileges,—that through the merits, and being united to the person, of Christ, and according to his full favour and blessed will, we might be brought into the most intimate union to and fellowship with him, as his peculiar people, saved for and consecrated to his honour and service; 6, 7. All which is done by him that there may be abundant and everlasting praises in the church on earth and in heaven, to the honour and glory of his free grace and mercy, which is so illustriously and endearingly displayed in the whole of our salvation, particularly in rendering us acceptable to himself, in and through the person and mediation of his dearly-beloved and only-begotten Son Jesus Christ —in whom we who accept Christ as Redeemer have a complete and glorious deliverance from all evil, and recovery to all possible happiness, in time and eternity, through the inestimable power of his atonement so fully meeting divine justice, and his righteousness so magnifying to the holy law; having all our sins, however many and aggravated, freely, fully, and lovingly forgiven us, not on account of any worthiness in us or our works, but through a living faith in the excellency, liberality, and unbounded overflowings of JEHOVAH's full mercy and favour. 8. In the breaking forth and plentiful effusions of which grace he has abundantly manifested to us the highest wisdom and love, both in contriving and executing his eternal work of redemption, to the united and highest honour of all his compassion, and in giving us the spirit of wisdom and knowledge, making us wise unto salvation, and to know and practise our duty with understanding, prudence, and discretion: 9. All which wisdom and prudence God hath discovered or conveyed to us by means of the gospel, in which, when attended by the almighty illumination of his Spirit, he opens before us his gracious work of redemption, which is so much hid from creatures, and so marvellous and incomprehensible in itself; and which, influenced by nothing but his own loving grace, he formed and fixed in his own breast, and by his affection,—10. That in the last and most glorious period of his gracious transactions on earth, fixed in his eternal love, and marked in his ancient promises, and when the exceeding sinfulness of mankind had given his free grace the largest opportunity for magnifying its own deep affection, he might, in and by means of Christ incarnate obeying, suffering, dying, interceding, and preached to the nations, gloriously reconcile Jews and Gentiles into one mystical body, bringing them into a new state of peace and friendship with himself and with one another, and even angels and men into one delightful society and new state of peace and friendship; and, in fine, connect all things in and under Christ, as Head over them to his church: 11. In whom also, for the accomplishment of this great design, we believing Jews have, through our faith, received a title to and some anticipation of that inheritance of eternal life to which we were, as his children, willed in the free and unchangeable love of God, who, by the power of the Holy Spirit, seeks to bring all men under the direction of his infinite wisdom and the plan of his everlasting love,—12. That we, the natural seed of Abraham, to whom the gospel was first preached, and who were first led to believe, and depend on, and hope in Christ for all salvation, might, as distinguished monuments of his grace, for ever serve him for his mercy in making, and for his truth, power, wisdom, and love in fulfilling his promises: 13. In whom also ye Gentiles, after ye had heard the infallibly certain and infinitely important truths of the gospel, by which that eternal salvation is offered graciously to sinful men, believed; and, in consequence thereof, were, by virtue of your union with him, further sanctified and conformed to his image, and comfortably certified of your personal interest in him as your eternal inheritance by the Holy Ghost, whom he so emphatically promised, and who, with infinite light and power, offers all the promises to our souls: 14. Which Holy Spirit, as given to us, and who awakens our faith, is a security, pledge, and earnest of our heavenly glory, and a joyful foretaste of it, till we, and all who accept Christ, and for whom he secured it, arrive at the full enjoyment of it,—that, as monuments of his amazing grace, we may for ever praise him in the highest manner for the manifestation of it upon us.—15, 16. In reflection upon this grace of God in choosing, redeeming, calling, and sanctifying you Gentiles as well as us Jews, and having received an account of your remarkable trust and hope in the Lord Jesus Christ, and love to all them that bear his image, I have been thereby encouraged in my frequent prayers to bless and thank him for his favours bestowed on you, and to supplicate that he would still grant you more abundant mercies; 17. Particularly that he—who is the loving God of our Lord Jesus Christ, whose love sent him to his mediatorial work, sustained and blest him in it, and who, being infinitely gracious in himself, is the fountain, author, and bestower of all the grace c municated to angels, men, or any other creature, and is the eternal Object of all admiration and worship—would, by his Spirit, give you still more bright, sweet, and assuring manifestations of Christ, in his person,

wherein he hath [k]made us accepted in [l]the beloved:

7 In[m] whom we have redemption through his blood, the [o]forgiveness of sins, according to the riches[p] of his grace;

8 Wherein[q] he hath abounded toward us in all wisdom and prudence;

9 Having[r] made known unto us the mystery of his will, [s]according to his good pleasure which he hath purposed in himself:

10 That [t]in the dispensation of the fulness of times, he might [u]gather together in one all things in Christ, both which are in heaven,[3] and which are on earth; *even* in him:

11 In[v] whom also we have obtained an inheritance, being predestinated according to the purpose of him who [w]worketh all things after the counsel of his own will;

12 That[y] we should be to the praise of his glory, who [z]first trusted in Christ.

13 In[a] whom ye also *trusted*, after that ye heard the word of truth, [b]the gospel of your salvation: in whom also, after that ye believed, ye[c] were sealed with that Holy Spirit of promise,

14 Which is the [d]earnest of our inheritance until the [e]redemption of the purchased possession, unto the praise of his glory.

15 Wherefore [g]I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 Cease not to give thanks for you, making mention of you in my prayers;

A.M. cir. 4068.
A.D. cir. 64.

k 1 Pe.2.5. Is. 45. 24, 25. Je.23.6. Ro.3.24; 5. 15–19 2 Co.5.21.

l Mat.3.17; 17.5. Pr. 8.30,31. Is.42.1; 49.1–3. Zec.13.7. Col.1.13. Jn. 3.35;10.17.

m Mat. 20. 28; 26.28. Ac. 20. 28. Ro.3.24–20. 2 Co.5.21. Col.1.14. He. 9.12,14,15.1 Pe.1.18,19; 2.24;3.18. 1 Jn.2.2. Re. 5 9.

o Lu.1.77. Ac.10.43. Col.2.13.

p ch. 2 7; 3.8,16. Phi. 4.19. Ro.9.23. Tit.2.14. 1 Pe.1.18,19.

q 1 Co.1.5;12.8. 1 Ti. 1.14,16. 1 Pe.1.3,orver. 17. Col.1.9,10. 2 Ti 3.15. Ro.12.2. Phi.1.9,10.

r Ro.16.25. Col.1.26. ch.3.9,11;2.17. Mat.13. 11.ver.17.

s ver. 5, 11. Is 46.10. Mat.11.26,27. 2 Ti.1.9, 10. 2.19. Tit.1.2. Ro.8. 28–30.9.11–23.ch.3.11.

t Ge.49.10. Da.9.24. Mal.3.1. Ga.4.4. He.1. 2;9.10, 6.1 Pe.1.20.

u Col.1.20;2.10. He. 12.22–24.1 Ti.1.15.ver. 22. 1 Co. 3. 22; 11.3; 15. 24. Phi.2.9–11. ch.3.15; 2.15.

[3] Gr. *the heavens.*

v Ac. 20. 32; 26. 18. Col.1.12;3.21. Ro.8.17; 9. 30. Ga. 3. 2,9,29; 4.7. Tit.3.7. 1 Pe.1.4;3.9.

w Is.46.10. Ps. 33.11; 135. 6; 104. 24. Mat.10. 29. Ac.15.18. Phi.2.13. Is.14.24,27

y ver.6,14; ch.2.7; 3. 21. Ro. 9. 23. Lu. 2.14. Is.43.21. Phi.1.11. 1 Pe. 4.11. Jn.15.16,8. Mat.5. 16.

z Ac.3.26;13.46;2.41. Ro.1.16;11.16. 2 Th. 2. 13. Ja.1.18.

a Ro.10.17; 1 16, 17. Col.1.6,23. 1 Th.1.13. 1 Ti.1.15. Re.19.9. Jn.1. 17. Ga.2.5,14; 3.1; 4.16; 5.7. ch.4.21. 2 Co.6.7

b Mar. 16.15,16. Ro. 1. 16,17. Is. 55.3. Tit.2. 11. He.2.3. Jn.3.14–17.

c Ro.8.15,16. 2 Co.1. 6,22; 5.5. ch.4.30. Ga.4. 6. Lu. 24. 49. Jn.14.26; 16.13.

d ver.13. 2 Co.1.22; 5. 5. Ga. 4.6. Ro. 8.15–17, 23.

e ch. 4. 30. Ro. 8.23. Lu. 21. 28. Ac. 20. 28. Re.5.9. with Ex. 19. 5. De.7.6;14.2;26.18.1 Pe. 2.9. ver.6, 12.

g Ro.1.8,9. Phi. 1. 3, 4. Col.1 3,4.1 Th.1.2–5; 3. 5–8. 2 Th.1.3. Phile. 4,5.

A.M. cir 4068.
A.D. cir. 64.

h See ver. 3. Jn. 20. 17. 1 Pe.1.3. Ac.7.2. Ps. 19.1.

i Col.1. 9, 10. 2 Pe.1. 2. 1 Co.12.8;14.6,26.

[4] Or. *for the acknowledgment.*

j Is. 42. 7. Ps.119.18. Lu.24.45. Ac.26.18. ch. 5.8. 1 Jn.2.20,27; 5.20. 2 Co.4.0.

k ch.4.4. Ga.5.5. Ro. 8.24,25. 1 Jn.3.2,3. Col. 1.5.

l ver 7;ch.2.7;3.8,16. Mat.13 44. Phi.4.19. 1 Pe.1.4.

m Col.2.12. Ps.110.2, 3. Is.53.1. ch.3.7. Phi.3. 21. 1 Pe.1.5.

[5] Gr *of the might of his power.*

o Ps.16.10,11; 89. 21, 27; 110.1. Ac.2.24,33; 3. 15,26. Mar.14.62;16.19. He.2.9; 1.3; 10.12.1 Pe. 3.22.

p Phi.2.9–11. Col.2. 10; 1.15,16,18; 2.15. ch. 4. 10; 3. 10. 1 Pe. 3. 22. He.1.4.ver.22.

q He.2.5,8. 2 Pe.3.7

r Ps. 8.6–8. Mat. 28. 18. 1 Co.15.27. Phi.2.11. He.2.8.

s ch.3.15; 4.15,16; 5. 23. Col. 1. 18. Jn. 17. 2. Phi.3.21.

t Ro.12.5. 1 Co.12.6, 12, 27. ch.2.16; 3.15; 4. 12,16; 5.23,30. Col.1.18, 24.

[6] *The fulness.* The completeness of his mystical body, consisting of many several members.—*C.*

u Jn. 1. 14, 16. ch. 4. 10. Ps.62.18. 1 Co.12.6; 15.28. ch.5.18;3.19. Phi. 1.11. Col.1.19; 2.10; 3. 11.

[7] *That filleth all in all.* Rather, 'with all'—that is, with all spiritual gifts and graces, Jn.1.14,16.—*C.*

CHAP. II.

a ver. 5, 6. Jn. 5. 24. Col.2.13. Ro.8.2,7,8. 2 Co.5.14. 1 Ti.5.6. Re.3. 1,16,17.

b Ac. 19. 35. 1 Co 6. 11. ch.4.22 Col.3.7; 1. 21 Tit.3.3. 1 Pe.4.3. 2 Ti.2.26.

c ch.6.12. Jn.8.44; 12. 31; 14.30; 16.11. Re.12. 9.2 Co.4.4.

d ch. 5. 6. Col. 3. 6. 1 Jn.5.19.

17 That [h]the God of our Lord Jesus Christ, the Father of glory, may give unto you [i]the spirit of wisdom and revelation in the knowledge[4] of him:

18 The[j] eyes of your understanding being enlightened; that ye may know what is [k]the hope of his calling, and what [l]the riches of the glory of his inheritance in the saints,

19 And what *is* [m]the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,[5]

20 Which[o] he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,

21 Far[p] above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in [q]that which is to come;

22 And [r]hath put all *things* under his feet, and gave him *to be* [s]the head over all *things* to the church,

23 Which is [t]his body, the fulness[6] of him that [u]filleth all in all.[7]

CHAPTER II.

1 *By comparing what we were by* 3 *nature, with what we are* 5 *by grace,* 10 *he declareth that we are made for good works; and* 13 *being brought near by Christ, should not live as* 11 *Gentiles, and* 12 *foreigners in time past, but as* 19 *citizens with the saints, and the family of God.*

AND you[a] *hath he quickened,* who were dead in trespasses and sins;

2 Wherein[b] in time past ye walked according to the course of this world, according to the [c]prince of the power of the air, the spirit that now worketh in the [d]children of disobedience:

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offices, righteousness, and love, and lead you into a still more clear and experimental acquaintance with the exercise of faith, love, and other graces; 18. That through his enlightening influence, by the Word of God and daily experience, your minds may perceive, with the utmost certainty and light, what a sincere and genuine hope that is to which God has prepared for you by the gospel, what excellent objects it hath in view, and what solid and never-failing grounds ye have for it; and that by the realizing views of faith, by spiritual meditation, and by gracious foretastes, ye may know, in an animating and extensive manner, what is the true nature and transcendent excellency of the invaluable treasures of blessedness which God, because of love, bestows on and places in those who accept Christ for his inheritance and blessed kingdom: 19, 20. And that ye may further understand and experience what is the superabundant and all-conquering greatness of his power which he exercises towards us who believe, Jews or Gentiles, in quickening our dead souls, working love in us, subduing our inward corruptions, supporting and preserving us through all dangers, comforting us against all griefs, and raising us up to complete and eternal blessedness, and that in a manner like to the almighty exertion of it in the resurrection and high exaltation of Jesus Christ,—21–23. In which the Father hath advanced him, as God-man Mediator, to the highest dignity and authority, inexpressibly beyond the reach of angels and men, and invested him with uncontrollable dominion over all angels, good or bad, and all rulers in either church or state, and has placed all his enemies in a state of subjection to him, that he may administer the universe through the Lord Jesus Christ; and has given him an absolute and universal dominion, in the kingdom of providence and grace, over all persons and things, that he may manage, overrule, restrain, and order all events for the spiritual and eternal benefit of the catholic church, to which he is the Head of direction and government, life and influence, tender care and protection; and which is his mystical body, receiving all life, activity, growth, and strength from him; and in his relative *fulness*, comprehending all the members exercise faith in him for the perfecting of his family and glory—who, by means of his Word, offices, and ordinances, attended with his presence, are filled by him with all gifts, graces, and fruits of righteousness.

Ver. 1. The words 'at Ephesus' are omitted in the Sinaitic and Vatican manuscripts, two of the oldest and best of our ancient authorities for the text of the New Testament. The genuineness of the words may therefore be questioned. They were perhaps added at an early period from authentic tradition. *P.*

Ver. 3. *In heavenly places.* Rather, 'in the heavenly things that are in Christ;' to wit, growth in holiness (ver. 4), the adoption of children (ver. 5), &c. *C.*

Ver. 6. This verse ought rather to be translated: 'To the praise of the glory of his (God's) grace, which he graciously imparted to us in the Beloved' (in Christ). *P.*

Ver. 7. The apostle says 'we have redemption'—have it now, through faith in the Redeemer.—*Note,* The present possession of such a blessing as redemption, even the forgiveness of sins, should be the constant aim, as it is the undoubted privilege, of every one that believes in the name of Jesus, Jn. 1. 12; 1 Jn. 2. 12. *C.*

Ver. 10. *The dispensation of the fulness of times.* The Christian dispensation, or plan of divine government of his church, which commenced at the fulness of the prophetic times.—*All things in Christ.* Not all things whether good or evil, but that he might gather or unite under one head all things that are in Christ by God's purpose on the one hand, and their own faith upon the other—angels in heaven, and Jews and Gentiles, without distinction, upon earth. *C.*

Ver. 11. *Worketh all things.* Producing the good and overruling the evil. *C.*

Ver. 12. Paul here draws a distinction between the Jews and Gentiles. The former, under the old dispensation, had trusted for salvation in *the Messiah* (the Christ promised in the Old Testament; the latter believed in that Christ (ver. 13) as an historical personage af er his incarnation and glorification. Ver. 12 ought therefore to be rendered as follows:—'That we (Jews) should be to the praise of his (God's) glory—we, namely, who have before (before the incarnation) trusted in the (the Greek word has the article, and hence means the promised Messiah) Christ.' Then Paul turns to the Gentiles, and continues—'In whom are ye also,' &c. (ye Gentiles who have believed, &c.) *P.*

Ver. 13. *Sealed.* Marked out as God's people, both by the miraculous and ordinary gifts of the promised Spirit, according as it has pleased God to distribute to every man severally as is best, 1 Co. 12. 4-11. *C.*

Ver. 15. *Love unto all the saints.* Let it be well noted that diffusive brotherly love is the great practical and apostolic test of genuine Christianity. *C.*

Ver. 16. Let Christians mark both the universality and speciality of the apostle's prayers, and learn to cast aside the insulated selfishness of mere personal petition, and bear every church, and, as far as may be, every believer known to them, on their hearts before the throne of grace. *C.*

REFLECTIONS.—Abundant is the grace we receive from Christ. It is only in a state of union to him that we are rendered holy or faithful. And it is only in him that we are blessed with either spiritual or eternal blessings. Delightful is the influence and sweet the character of a gracious God. Marvellous is the compassion, the freedom, the antiquity, the rich abundance and powerful efficacy of his redeeming grace. To it we owe our love, our hope, our justification, our spiritual knowledge, our eternal happiness, and our present assurance of and security for it. Influenced by it, how delightfully Father, Son, and Holy Ghost co-operate in our eternal redemption! Actuated by the faith of it, cordially ought we to pour forth our praises and thanksgivings, and to admire his kindness in bringing us Gentiles into the fellowship of the gospel. And earnestly should we pray for further influences of the Holy Spirit to enlighten our minds and quicken our souls. But, above all, let us admire the power, the grace, the wisdom, which have so exalted our Redeemer for the welfare of his body the church. And since God hath set him so high at his right hand, let him be for ever exalted in our hearts.

CHAPTER II. Ver. 1. And as God, by the exceeding greatness of his power, raised up Christ as a public person from the dead, he has also bestowed upon you a life of justification, freeing you from your guilt and condemnation, and quickened you to a life of holiness, by the renewal of your nature, who, as Gentile sinners, were under the dominion of both legal and spiritual death, and, as it were, condemned and killed by a multitude of sins original and actual. 2. In which,

3 Among whom also [e]we all had our conversation in times past in the lusts of our flesh, fulfilling the desires[1] of the flesh and of the mind; and were by nature the children of wrath, even as others.

4 But God, who is [g]rich in mercy, for his great love wherewith he loved us,[2]

5 Even[h] when we were dead in sins, [i]hath quickened us together with Christ, (by grace ye are saved;)

6 And [j]hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus;

7 That in the ages to come [k]he might show the exceeding riches of his grace, in *his* kindness toward us through Christ Jesus.

A.M. cir. 4068. A.D. cir. 64.

[e] Tit. 3. 3. 1 Pe. 4. 3. Ga. 2. 15. ch. 4. 17–19. Ps. 51. 5. Ro. 5. 12–14; 8. 7, 8; 3. 9–20; 1. 28–32. Mar. 7. 21, 22.

1 Gr. *the wills.*

[g] ver. 7; ch. 1. 7; 3. 8, 16. Ro. 10. 12. Lu. 1. 78. 2 Co. 1. 3. Ja. 5. 11. 1 Pe. 1. 3. Ps. 51. 1; 69. 13; 86. 15; cxxxvi. Mi. 7. 18, 19. Ex. 34. 6, 7.

[h] Ro. 5. 6, 8, 10, 20, 21; 6. 4, 5, 8; 8. 11. Col. 2. 12, 13; 3. 1, 3. 1 Co. 1. 30.

[i] Ac. 15. 11. Ro. 3. 24; 5. 20, 21; 6. 23. Tit. 3. 5, 7. 2 Ti. 1. 9. Ga. 1. 15. 1 Pe. 1. 2–4, 13.

[j] 1 Co. 15. 20. Ro. 6. 4, 5. Col. 2. 18. Mat. 8. 11; 26. 29. Lu. 22. 29, 30. Re. 3. 21. Jn. 12. 26; 14. 3; 17. 24, 21–24.

[k] 1 Ti. 1. 16. ch. 3. 8. Tit. 3. 4. See ver. 4, 5.

2 This verse is intimately connected with ver. 1. The connexion was interrupted by the mention of 'trespasses and sins' at the close of ver. 1, which led Paul into a short digression; and was a second time interrupted by ver. 3, where the apostle includes all under the same condemnation. The subject of ver. 1 is resumed in ver. 4; and God is set forth as the imparter of spiritual life through Christ.—*P.*

l See ver. 5.

[m] Ro. 3. 24; 4. 16; 5. 1. Ga. 2. 16, 20. Mat. 20. 17. Ac. 16. 31. Jn. 3. 14–18, 36; 6. 40, 44, 45, 65. Ac. 15. 9, 14; 6. 14. Ro. 10. 14, 15, 17. ch. 1. 19. Phi. 1. 29.

[o] Ro. 3. 20, 27; 4. 2; 11. 6; 9. 11, 16. 1 Co. 1. 29–31. 2 Ti. 1. 9. Tit. 3. 5.

[p] De. 30. 6. Ps. 100. 3. Is. 29. 23; 43. 1, 21; 44. 21. Jn. 3. 3, 5. 1 Co. 3. 9. 2 Co. 5. 17. Ga. 6. 15. ch. 1. 4; 4. 24. Col. 3. 10. Tit. 2. 14. Ja. 1. 18.

3 Or, *prepared.*

[q] ch. 5. 8. 1 Co. 6. 11; 12. 2. Col. 1. 21; 3. 7. Tit. 3. 3.

8 For [r]by grace are ye saved [m]through faith; and that not of yourselves; *it is* the gift of God:

9 Not[o] of works, lest any man should boast.

10 For we are [p]his workmanship, created in Christ Jesus unto good works, which God hath before ordained[3] that we should walk in them.

11 Wherefore [q]remember, that ye *being* in time past Gentiles in the flesh, who are called [r]Uncircumcision by that which is called the Circumcision in the flesh made by hands;

12 That at that time [s]ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

[r] Ro. 2. 27–29; 3. 29, 30. Col. 2. 11, 13. Tit. 1. 10. [s] Jn. 15. 5; 10. 16. Eze. 13. 9. Ga. 4. 8. ch. 4. 18. Col. 1. 21. 1 Th. 4. 5, with Jn. 14. 6. Ac. 4. 12; 3. 25; 26. 18. Ro. 9. 4, 5, 8. ch. 1. 18. 1 Th. 4 13.

while ye continued unregenerate heathens, ye with great eagerness constantly, freely, and progressively moved and acted according to the corrupt fashions and customs of this present evil world—according to the will, desire, instigation, and government of the devil and his angels, who wander about in and even agitate the air, and who, however proud, light, and vain, are worshipped and obeyed by the most of mankind, and continually work in the hearts of them who rebel against the laws and gospel of Christ; 3. Among whom all of us, Jews or Gentiles, being equally depraved in our spirit and temper, while we remained unregenerate, lived and acted, led away with divers lusts and pleasures, sometimes seeking to satisfy one, and sometimes another; and under the dominion and influence of our inward corruptions, gratifying, acting over, and indulging the irregular appetites of our body, in all its members; and of our soul, in all its powers, faculties, wishes, and contrivances; and were naturally chargeable and infected from our very conception with awful sin, and on that account condemned and exposed to the everlasting displeasure of God as much as any of those who are eternally lost. 4–6. But while we were in these loathsome, deplorable, condemned, helpless, and hopeless circumstances, it pleased God—whose riches of mercy and grace are altogether excellent, abundant, universal, and overflowing, and who is ready to pity, help, save, and enrich sinful and miserable creatures, according to that wonderful love which from eternity he fixed upon us, and upon all who through faith accept spiritual blessings in Christ—to recover us into a state of favour with himself, and grant unto us a principle of spiritual life, in conformity to and by virtue of our union and fellowship with Christ; and to give us a title to and foretastes of eternal salvation; and without making any distinction of nations or conditions, to raise us up in Christ as our Head and Representative, and make us to sit in the heavenly mansions in him as our forerunner already entered for us into the full possession thereof, and hereby assuring us that, in due time, we, in our persons, shall sit there with him and all his saints,—7. That in all the future ages and generations of this world he might set forth an illustrious and encouraging pattern, pledge, and earnest of the transcendent excellency and superabundant fulness of his full favour as it hath been exemplified in acts of special goodness and endearing kindness toward us, Jews and Gentiles, through the person and mediation of Christ; and that, in the heavenly state, he might for ever demonstrate and display the supereminent glory of his free grace, in all the unsearchable riches thereof, to the everlasting astonishment, joy, and praise of angels and saints. 8. For, as hath been before hinted, the whole of that salvation which ye are possessed of and entitled to, in the tenderness, love, offer, and application of it, and in all its parts and degrees, proceeds truly from the good will and love of God, and is conveyed through faith; not indeed by any virtue of faith itself, but as God's appointed means, whereby ye receive and rest upon Christ alone for it; and this faith itself, as well as the salvation thereby received, is not the product of any natural principle, good disposition, kindness, or improvement of the gospel that ye were capable of, but is wholly the free gift of God secured by Christ, and graciously offered you through faith in his sacrifice. 9. Neither the salvation itself, nor the faith whereby it is received, is in the least owing to any good works done by us, as the meritorious, moving, or efficient cause of it; but in recovering us, when so inexpressibly guilty, polluted, rebellious, infamous, and wretched, God has so demonstrated his mercy and grace as leaves no appearance of room or occasion for any man, in a vainglorious manner, to pretend he had done aught to render himself fit for or worthy of it. 10. For all the good works or qualities which appear in us, Jews or Gentiles, are nothing else than the effects of God's grace towards us, who, with respect to our spiritual state and renewed nature, are the curious workmanship of God, formed in and by virtue of our union with Christ, for bringing forth the fruits of holiness, for which, not our inclinations or power, but the gracious purpose and glorious grace of God do prepare us.—11. Wherefore, that ye Gentile converts may be deeply and humbly affected with that amazing grace which has been extended to you, I beseech you seriously to reflect on your former deplorable condition, when ye lived in ignorance, idolatry, and all other defilements of the human nature; and being destitute of all the ordinances of God, were contemned and detested by his professed people: 12. That then ye had no knowledge of or faith in the only Saviour of sinners, nor any vital union to or communion with him; nor any claim to the blessings of the gospel secured, revealed, or dispensed by him: ye had no possession of or right to the privileges of his visible Jewish church, and no spiritual relation to or fellowship with his people; ye had no share in the dispensation of the promise of grace, and its unnumbered exceeding great and precious hopes; and so could have no solid, rational, and well-grounded hope of deliverance from misery or enjoyment of eternal life; but were living, like atheists, without the knowledge, faith, fear, worship, and profession of the only true God, and destitute of all spiritual communion with or communications from him. 13. But notwithstanding all your unworthiness, wickedness, and wretchedness, through the astonishing mercy and grace of God ye are now, by the gospel dispensation, brought into a special relation and union to Jesus Christ, the only Saviour of lost sinners, and thereby translated from your former state of distance, enmity, and hopelessness into a spiritual state of friendship and fellowship with God and his church, through the merit and application of Jesus' atoning blood. 14. For he, in his person and mediation, is the only peacemaker, and the centre of union between God and us, and between one another, whether we are believing Jews or Gentiles; who hath reconciled us to God and to each other, and hath united us in one church, and cemented us together in heart and affection as children of one family; the ceremonial law, that wall of partition which separated between Jews and Gentiles, being abolished through his incarnation and death, and the New-Testament worship, which gives equal access to both, appointed in its stead. 15, 16. And having in his crucifixion fulfilled their typical signification, he disannulled the obligation of these ceremonial institutions, which represented God still unpropitious, and proved the occasion of much hatred and enmity between Jews and Gentiles,—that out of both he might make one church, formed of new creatures, after the image of God, and framed together for gospel worship and new obedience, and by a new constitution under him made equally partakers of grace and glory—that thus he might bring about an entire harmony and friendship between believers of all nations, as one spiritual body united to him by faith and love; and that, through his atoning sacrifice of himself upon the cross, he might remove their guilt, and bring them into a joint state of peace and favour with God. 17. And in order thus to reconcile them to God and to each other in one gospel church, by the ministry of his servants and the powerful operation of his Spirit, he published the glad tidings of peace and salvation to you Gentiles, who were far removed from the knowledge, profession, faith, and favour of God; and also to the Jews, who had long been his peculiar people, and had enjoyed the symbols of his presence, and the oracles and ordinances of his grace. 18. For such is the efficacy of his incarnation, obedience, and sufferings exhibited in the gospel, that by means thereof we who believe, whether Jews or Gentiles, through the direction and assistance of his Spirit, have an equally free and familiar access into the favour, presence, and fellowship of God, our common Father in and with Christ. 19. Now, therefore, ye Gentile believers, being reconciled and brought near to God, are no more aliens from his church, covenants, promises, or privileges, but, like freemen and fellow-citizens of the heavenly Jerusalem, are entitled to and joint partakers with the believing Jews of all the blessings which pertain to the believers; and are, through repentance and faith, of the family and children of God, heirs of God, and joint-heirs with Christ. 20. And graciously and for ever to establish your union with Christ, and with God in him as your Father and Creator, by means of the doctrines of the apostles and prophets, which exhibit and offer him to you, ye are by faith built upon Christ as your immovable and life-giving Foundation, and connected, beautified, and strengthened by him as your chief Corner-stone. 21. In union with whom, and by virtue derived from him, the universal church, Jews or Gentiles, and every true member of it, placed in proper order for the use of the whole, doth, by a continual addition of new converts, or the further gracious growth of each, as animated and influenced by their living and life-giving Foundation, become a spiritual temple, formed by, dedicated to, and inhabited by the Lord Christ and his Father; and in which he manifests his gracious presence, displays his glory, and is worshipped and glorified: 22. In whom, being vitally united to his person, and formed into a church state by his authority and influence, ye are built up together as a particular church—a living temple—which God had consecrated for himself, who, by the special presence, light, and grace of his Spirit, dwells among you, and in the heart of every true believer.

Ver. 1. The words 'hath he quickened' are supplied from ver. 5. It is not improbable, however, that the ellipsis should be supplied from the preceding chapter thus: 'And you *hath he filled*'—that is, with life—'who were dead in trespasses and sins.' *C.*

Ver. 2. *Course*—αἰῶνα—its evil principles and practices, which run on as a stream through the whole period of its being. See ver. 7. *C.*

Ver. 3. *Nature* can never be translated 'custom' or 'habit,' unless such custom or habit as arises from original or innate propensity. *C.*

Ver. 5. *The quickening* referred to here is not the resurrection of the body alone, though that will follow, but a spiritual quickening—the imparting to us of a new and divine life, which operates upon us here, making us love and follow God. This also is a result of Christ's resurrection. Alford has well remarked on this topic: 'The resurrection of Christ was not a mere bodily act—an earnest of our bodily resurrection—but was a spiritual act—the raising of his humanity (which is ours), consisting of body and soul, from infirmity to glory, from the curse to the final triumph. In that he died, he died unto sin once: but in that he liveth, he liveth unto God. And so, *we who believe,*

13 But[t] now, in Christ Jesus,[4] ye who sometimes were far off are made nigh by the blood of Christ.

14 For he is [u]our peace, who hath made both one, and hath broken down the [v]middle wall of partition *between us;*

15 Having[w] abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one[y] new man, *so* making peace;

16 And that he might [z]reconcile both unto God in one body by the cross, having slain the enmity thereby;[5]

17 And came and [a]preached peace to you which were afar off, and to them [b]that were nigh.

18 For [c]through him we both have access by one Spirit unto the Father.

19 Now therefore ye are no more strangers and foreigners, but [d]fellow-citizens with the saints, and of the household of God;

20 And are [e]built upon the foundation of the apostles and prophets,[6] Jesus Christ himself being the chief corner-*stone;*

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[t] Ge. 49.10. Is.11.10; 42.6; 49.12; 55.7. Ac.2. 39. 1 Co.6.11. Re. 5.9. 1 Pe.3.18. Col.1.21. He. 9.12. ver.14-22.

[4] See note [s] below.

[u] Is. 9.6,7. Mi. 5.5. Ac. 10.36. Ro. 5.1, 10. Col.1.20. Jn.10.16; 16. 33. Eze.37.22,26. Ro.3. 29,30; 9.24; 10.12. Ga.3. 28.

[v] Ep.3.8. Ac.10.28.

[w] Col. 2.14; 1.20, 22. Ro.6.6; 8.3,4. Ga.4.4,5; 3.13. Ro.10.4. He.vii.-x.

[y] ver.16-21; ch. 3.6; 4.13. Ga.6.15. Ro. 7.6. 2 Co.5.17. ch. 4.23, 24. Col.3.10.

[z] Col. 1.20-22; 2.14. Ro.8.3,6.

[5] Or, *in himself.*

[a] Is.57.19. Zec.9.10. Ac.10.36; 2.39. ver.12. Ps.73.27.

[b] Ps.148.14; 135.4; 76. 1,2; 147.2,19,20.

[c] Jn.10.7,9; 14.6. 1 Pe. 3.18. Ro. 5.2. 1 Co.12. 13. ch. 1.13; 3.12; 4.4. He.4.16; 10.19,20; 7.19. ver.12; ch.4.18,19.

[d] ch.3.6,15. Ga.3.26, 28; 4.26,31. He.3.1,6; 12. 22,23. Ga.6.10. Phi.3.3, 20.

[e] Mat.16.18. 1 Pe. 2. 4-6. Re.21.14. 1 Co.3.9-11; 12.28. ch.3.5; 4.11-13. Ps.118.22. Is.28.16.

[6] Upon the foundation laid by apostles and prophets; *i.e.* upon Christ, of whom Paul said, 'Other foundation can no man lay.'—*P.*

[s] *In Christ Jesus* is the emphatic—the key word of the whole passage. Without Christ—separated from him, they had no hope; *in him*—united to him by a living faith, they had new life, and were already heirs of eternal glory.—*P.*

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[g] ch.4.13,15,16. Col. 2.2,19. Ps.122.3. 1 Co.3. 17; 12.12,25-27; 14.33; 17; 9.19. 2 Co.6.16. Ps. 93.5. Eze.43.11,12.

[h] See ver. 20, 21. 1 Pe.2.4,5,9. ch.3.17. Jn. 4.23; 14.17,23; 17.21-23.

CHAP. III.

[a] Ac.28.16,17; 21.23; 26.23, 29. Phile. 9. Ga. 5.11. ch.4.1; 6.20. Col. 1.24; 4.3,18. 2 Ti.1.8; 2. 10. Phi.1.13.

[b] 1 Co 4.1; 13.10. ch.4. 7. Ac.9.15; 13.2,46; 22. 4; 26.17,18. Ro.1.5; 11. 13; 12.3; 15.15,16. Ga.1. 15,16; 2.9. ver.8. Col.1. 25,26. 1 Ti.1.11; 2.7. 2 Ti.1.11.

[c] Ac.26.16,17. Ga.1. 12, 16; 2.2. Ro. 16. 27. Col.1.26. ver.6.

[d] ch.1.9, 10; 2.13, 19, 20.

[1] Or, *a little before.*

[e] Lu.2.10,11. 1 Co.4. 2; 2.2,6,7; 14.2. Ro.11. 11,12,25; 15.16,19. 1 Ti. 3.16. ver.5,6; ch.1.9.

[f] Mat. 13.17. Jn. 16. 13. Ac.10.28; 15.32; 21. 10. Ro.16.25,26. Col.1. 25,26. 1 Co.2.12; 12.10, 28. ch. 2.20; 4.11-13. 2 Ti.1.9,10. Tit.1.1-3. 1 Pe.1.10-12.

[h] Ro.8.15-17; 5.8-12. 1 Co.12.27. Ga. 3.9,14, 28,29. ch.1.3; 2.13-22.

21 In[g] whom all the building, fitly framed together, groweth unto an holy temple in the Lord:

22 In[h] whom ye also are builded together for an habitation of God through the Spirit.

CHAPTER III.

5 The hidden mystery, 6 that the Gentiles should be saved, 3 was made known to Paul by revelation: 8 *and to him was that grace given,* 9 *that he should preach it.* 13 *He desireth them not to faint for his tribulation,* 14 *and prayeth* 19 *that they may perceive the great love of Christ toward them.*

FOR this cause I Paul, the [a]prisoner of Jesus Christ for you Gentiles,

2 If ye have heard of the [b]dispensation of the grace of God, which is given me to you-ward:

3 How that [c]by revelation he made known unto me the mystery; [d](as I wrote afore[1] in few words,

4 Whereby, when ye read, ye may understand my knowledge in the [e]mystery of Christ;)

5 Which[g] in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

6 That[h] the Gentiles should be fellow-heirs,

---

knit to him, have died unto sin and live unto God.' The resurrection of Christ secures a *present spiritual*, as well as a future bodily or material resurrection. *P.*

Ver. 8. *It is the gift of God.* What is the gift?—salvation or faith? That salvation is the gift, is argued from τοῦτο being neuter, and so not agreeing with πίστις, feminine: but the construction in ch. 6. 18; Phi. 1. 28; Ga. 3. 17; 4. 19 will show how little value is to be attached to this circumstance. That faith is the gift will appear, not from mere verbal criticism, but from the plain facts declared Mat. 13. 11; Jn. 3. 27; 6. 65; from comp. 1 Jn. 3. 24 with Ga. 5. 22: and if more evidence be wanting, Paul expressly declares, Phi. 1. 29. 'Unto you it is given (*as* also to all) to believe.' *C.*

Ver. 10. *Which God hath,* &c. Rather, 'for the performance of which God has before prepared us:' that is, by the previous gift of his Spirit working faith in our hearts. *C.*

Ver. 16. 'And that he might reconcile both (Jew and Gentile, who were before separated) in one body (uniting them as different members of one body, namely, the church, which is the body of Christ) to God, by means of the cross (his death on the cross atoning for sin, and thus taking away that guilt which separated man from God), having slain the enmity (between man and his God in the first place, but which is developed into enmity between man and man, between Jew and Gentile) on it' (on the cross). *P.*

REFLECTIONS.—Alas! what a state of sin, slavery, wretchedness, and wrath are all men in by nature, Satan and their lusts hurrying them on to their own destruction! Transcendent and amazing grace must be necessary to quicken, to save, and to exalt for ever, such victims of misery, guilt, and pollution; and pure and free is the manifestation of it. No works of ours can possibly save us from our sins. How wonderful is that Christ for whom, in whom, and with whom all these rich mercies are received. Blessed be his name that Gentile idolaters are, through faith in his glorious person, righteousness, and mediation, brought into his gospel church!—While the building goes up sing, ye nations—sing, all the powers of my soul—GRACE, GRACE, UNTO IT!

CHAPTER III. Ver. 1. For my boldly maintaining that you believing Gentiles have an equal access to the church and presence of God, and are equally related to him, as the Jews, I am, at this very time, through the malice and indefatigable opposition of my carnal countrymen, a prisoner at Rome, of which I boast and glory, as I know it will turn out to your spiritual advantage. 2. For ye must needs have heard how Jesus Christ, in his infinite condescension and grace, appointed me as a steward in his family, and herald in his kingdom, to preach the gospel chiefly to you and other Gentiles, that ye might believe and be saved; 3, 4. And how, by repeated visions and revelations, and by the immediate inspiration of his Spirit, he made known to me the great mystery of the salvation of sinful men, through his own incarnation, obedience, death, resurrection, and ascension, and of the gracious calling of the Gentiles into his gospel church; as, according to the measure of my knowledge of it, I have already hinted unto you:—5. Which mystery was not at all made known to the Gentiles in former ages, nor so distinctly, fully, and clearly to the Jews, as it is now revealed to the holy apostles and other inspired teachers of the Christian church, in consequence of the resurrection and ascension of Jesus Christ;—6. Particularly that branch of it,—that without any regard to circumcision or any other Jewish ceremonies, the idolatrous Gentiles should, equally and in the strictest connection with the Jews, be called and admitted into the same gospel church, partaking of all the privileges thereof, and be made members of the same mystical body of Christ,—to derive all enlightening, quickening, sanctifying, and comforting influence from him, and hold all their right and claim to all the promised blessings of the new kingdom under him, and partake of the promised Spirit in all his influences, gifts, graces, and glories shed on them abundantly through Christ: 7. Of which glorious gospel, being miraculously converted, and receiving a divinely free gift of the apostleship, I was, by the immediate appointment of Jesus Christ and his Father, made a preacher—to publish it in all its light, fulness, and glory; and had my commission ratified by many miraculous operations, and by an amazing success in the conversion and salvation of sinners. 8. Unto me, who was once a furious persecutor, blasphemer, and injurious person, and who in myself am still so transcendently worthless and hell-deserving, is this condescending, astonishing, and unparalleled favour shown—that I, above all the apostles, should be pitched upon to publish far and wide among the idolatrous Gentiles the glad tidings of salvation; and to be instrumental, in the hand of the Spirit, in making known and conveying to multitudes those exceeding riches of mercy and merit, of grace and glory, which are treasured up in Christ, and offered in the gospel through faith in him to the worst of sinners,—and which can never be fathomed, exhausted, numbered, or traced out in all their endless variety, excellency, and fulness. 9. And to make both Jews and Gentiles clearly perceive what a happy fellowship believers of all nations, as one church, under Christ their Head, now have in the exceeding great and glorious blessings of the gospel;—a mystery, in which unfathomable depths of divine compassion, wisdom, and grace are implied,—and which lay long concealed in the love and mind of God himself, who, in and with his Son Jesus Christ, created all things in heaven and earth; 10. And that even all the dignified and mighty ranks and orders of holy angels, who minister to the redeemed heirs of salvation, might, with ravishing pleasure, joy, and praise, behold and contemplate the infinite wisdom of God in the unnumbered displays of its glory in the doctrines, ministrations, blessings, and privileges of the New Testament church;—11. All which is now transacted in exact agreement with God's eternal love, which he had cherished in regard to his church, as considered in Christ their Head, Lord, and Saviour; 12. In and through whom, as the only Mediator between God and men, we have great liberty and enlargement of spirit in our dealings with God as our reconciled Father and Friend; and through faith receiving and resting on him alone for salvation, have a humble assurance of his favour towards us, his gracious acceptance of our persons and services, and his audience of our prayers for all real and necessary blessings. 13. In the contemplation of these things I entreat you never to be disheartened, affrightened, or made negligent or spiritless in your Christian course by the sufferings which I have to endure for my adherence to, and preaching of, the gospel; but rather to the honour of your Christian profession be encouraged, strengthened, and animated therein, as they are indeed a great honour put on me for the confirmation of what I preached and ye believed. 14. And that ye may be directed to this and all other necessary duties, I recommend you by the most affectionate, earnest, and solemn prayer, to the favour and mercy of the eternal Father of our Lord Jesus Christ, and our Father and Friend in him. 15. Of and under whom, and of the Father through him, all true worshippers, whether angels or saints, are gathered into one family, and have received the most transcendent and glorious honours and privileges; 16. And I plead that he who has already done so much for you may, in a manner answerable to his own immense fulness of wisdom, faithfulness, power, goodness, mercy, and grace, and by his almighty Spirit powerfully working in your renewed hearts, more and more fortify you against the efforts of inward corruptions or temptations from Satan or the world; and invigorate and animate you with holy courage to exercise every grace, perform every good work, endure every trial, and, abounding in holiness and comfort, to hold on to the end through all opposition and danger. 17. And that Jesus Christ, together with and by his Spirit, may be constantly present in your minds not only by the habit, but by realizing and appropriating acts of faith; and have a sensible abode in your hearts by continual gracious impressions and manifestations of his love to you as persons united to him;—that ye, being deeply fixed and firmly established in an experimental and assuring perception and faith of his love to you, and in your exercise of grateful returns of love to him, 18. May, by means of his oracles and ordinances, attended with the enlightening and sanctifying influences of his Spirit, be enabled to apprehend, and be suitably affected with, the unbounded love of Christ; clearly perceiving, as far as is possible for saints in this world, its unmeasurable *extent*, as it reaches to Gentiles as well as Jews, to all ranks, sorts, and degrees of sinners, and to all forms and degrees of spiritual and heavenly blessings:—its

and of the same body, and partakers of his promise in Christ by the gospel;

7 Whereof[i] I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

8 Unto me, who am [j]less than the least of all saints, is this grace given, that [k]I should preach among the Gentiles the [l]unsearchable riches of Christ:

9 And to make all *men* see what *is* the fellowship of the mystery, [m]which from the beginning of the world hath been hid in God, who [o]created all things[2] by Jesus Christ:

10 To[p] the intent that now unto the principalities and powers in heavenly *places* might be known,[3] by the church, the [q]manifold wisdom of God,

11 According[r] to the eternal purpose which he purposed in Christ Jesus our Lord:

12 In[s] whom we have boldness and access with confidence by the faith of him.

13 Wherefore I desire that ye [t]faint not at my tribulations for you, which is your glory.

14 For this cause [u]I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the [v]whole family in heaven and earth is named,

16 That he would grant you, [w]according to the riches of his glory, [y]to be strengthened with might by his Spirit in the inner man;

17 That[z] Christ may dwell in your hearts by faith; that ye, being [a]rooted and grounded in love,

18 May be able to [b]comprehend with all saints what *is* the breadth, and length, and depth, and height;

19 And to [c]know the love of Christ, which passeth knowledge, that ye might be filled with [d]all the fulness of God.

20 Now unto him that is [e]able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him *be* [g]glory in the church by Christ Jesus, throughout all ages, world without end. Amen.

A.M. cir. 4068. A.D. cir. 64.

i Ac. 9. 15. 26 16–18. Ro. 1. 5; 11. 13; 15. 8, 19. 2 Co. 3. 6; 4. 1; 5. 18–20. Ga. 2. 8. Col. 1. 23, 25, 26. Is. 43. 13. ch. 1. 19; see ver. 2, 8.

j 1 Co. 15. 9, 10. 1 Ti. 1. 13, 15. 2 Co. 11. 5. Ge. 32. 10.

k ver. 2. Ac. 9. 15; 13. 2; 22. 21; 26. 16–18. Ro. 1. 5; 11. 13; 15. 8, 15, 19. 1 Co. 15. 9. Ga. 1. 16; 2. 8, 9. 1 Ti. 2. 7. 2 Ti. 1. 11.

l Ps. 31. 19. Is. 64. 4. 1 Co. 2. 9. ch. 1. 7; 2. 7; ver. 19. Col. 1. 27; 2. 9, 10; 3. 11. 1 Co. 1. 30. ch. 1. 3. Jn. 1. 14, 16. Phi. 4. 19.

m ch. 1. 9; 2. 13–22; see ver. 3–6. 1 Ti. 3. 16. Ro. 16. 25, 26. Col. 1. 25–27. 2 Ti. 1. 9, 10. 1 Pe. 1. 20. He. 1. 1, 2. Tit. 1. 2, 3.

o Ps. 33. 6. Jn. 1. 3. Col. 1. 16, 17. He. 1. 2.

[2] *Created all things*, both in the natural and spiritual world.—*C.*

p 1 Pe. 1. 12. Ro. 8. 38. ch. 1. 21. Col. 1. 16. 1 Pe. 3. 22. Ps. 103. 20.

[3] *Might be known.* Rather, 'might be more clearly, more extensively known.' —*C.*

q Ro. 11. 33. 1 Co. 2. 7; 1. 23, 24, 30. 1 Ti. 3. 16. Pr. viii.

r ch. 1. 4, 9, 11. 2 Ti. 1. 9. Ro. 8. 28–30; ix. xi. Is. 46. 10; 14. 24, 27.

s Jn. 10. 7, 9; 14. 6. Ro. 5. 2. ch. 2. 18. He. 10. 19–22; 4. 14, 16. Ac. 4. 12.

t Phi. 2. 14. 1 Th. 3. 3. Col. 1. 24. 2 Co. 1. 6. ver. 7. 2 Ti. 2. 10.

u 2 Co. 1. 3. 1 Th. 1. 3. Col. 1. 9–11. Phi. 1. 8–11. ch. 1. 16–19.

v See ch. 1. 10, 21. Col. 1. 16–20. Phi. 2. 9. Re. 5. 8–14.

w ch. 1. 7; 2. 7. Ro. 9. 23. Phi. 4. 19. Col. 1. 27. Jn. 1. 14, 16.

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y 2 Co. 4. 16. Zec. 10. 12. Is. 40. 29–31. Ps. 138. 3. ch. 6. 10. 1 Th. 5. 23. 2 Th. 3. 5. 2 Ti. 2. 1. Ro. 7. 22. Col. 2. 2; 1. 11.

z See ch. 2. 21, 22. Jn. 14. 23; 17. 23; 15. 4. Ga. 2. 20. Col. 1. 27. Ac. 20. 21; 16. 31.

a 1 Jn. 4. 19. Ro. 5. 5. Col. 2. 7; 1. 23. 1 Co. 13. 4–7. Ga. 5. 6. 1 Ti. 1. 5.

b Job 11. 7–9. ch. 1. 18, 23. 1 Ti. 3. 16. 1 Co. 1. 30. Col. 1. 19; 2. 9, 10. ver. 3. Col. 1. 6, 23. Mat. 28. 19, 20. 1 Ti. 2. 4. Ps. 103. 17; 80. 15. Jn. 14. 3. Re. 3. 21.

c Phi. 3. 8–12. 1 Jn. 4. 8, 16. Ga. 2. 20. ch. 5. 2. Jn. 17. 10, 11. Phi. 4. 7.

d Jn. 1. 14, 16. ch. 1. 23; 4. 10. Col. 1. 19; 2. 9, 10. 1 Co. 1. 30. Ro. 8. 32. 1 Co. 15. 28. Ps. 16. 5, 6; 43. 4.

e Ge. 17. 1; 18. 14. Je. 32. 17, 27. Mat. 18. 26. Ro. 16. 25. He. 13. 20, 21. Jude 24. Col. 1. 29. 1 Ki. 3. 13. 2 Sa. 7. 19.

g Ro. 11. 36; 16. 27. He. 13. 21. 1 Pe. 4. 11. 1 Ti. 1. 17.

CHAP. IV.

a See ch. 3. 1. 2 Co. 5. 20.

[1] Or, *in the Lord.*

b Ge. 17. 1; 5. 24; 6. 9. 1 Co. 7. 24. Phi. 1. 27; 4. 8. Col. 1. 10. 1 Th. 2. 12; 4. 1, 2, 12. Tit. 2. 11–14. 1 Pe. 1. 15. 2 Pe. 1. 3–11.

c Mat. 11. 29. Ac. 20. 19. 1 Co. 13. 4, 7. 2 Co. 6. 6. Ga. 5. 22. Phi. 2. 3. Col. 1. 11; 3. 12–14. 1 Th. 5. 14.

d 1 Co. 1. 10; 12. 13. 2 Co. 13. 11. Phi. 3. 3, 15. Col. 3. 14. Ro. 14. 17, 19.

[2] *The unity of the Spirit.* In faith, the unity of his testimony, 1 Jn. 5. 8: in practice, the unity of his sustaining graces. —*C.*

CHAPTER IV.

1 *He exhorteth to unity,* 7 *and declareth that God therefore giveth divers* 11 *gifts unto men, that his church might be* 13 *edified, and* 16 *grow up in Christ.* 18 *He calleth them from the impurity of the Gentiles,* 24 *to put on the new man,* 25 *to cast off lying, and* 29 *corrupt communication.*

I THEREFORE, the [a]prisoner of the [1]Lord, beseech you that ye [b]walk worthy of the vocation wherewith ye are called,

2 With[c] all lowliness and meekness, with long-suffering, forbearing one another in love;

3 Endeavouring[d] to keep the unity of the Spirit[2] in the bond of peace.

inconceivable *length*, in reaching from everlasting to everlasting;—its unfathomable *depth*, as it brought the most high God of glory to the lowest state of service, sufferings, and death, and makes him stoop to redeem us from our lowest depths of sinfulness and misery;—and its astonishing *height*, in his exalted intercession for us, and advancing us to the highest glory of which our nature is capable;—19. And may, by faith and spiritual experience, know more the virtue, power, and sweetness of the transcendent love of Christ, and of God in him, in all its most excellent manifestations, fruits, and effects,—which, in itself, and in its wonderful operations, provisions, and designs, infinitely surpasses all the comprehensions of angels and men;—that thereby ye may be more and more abundantly partakers of a divine nature, and, to your utmost capacity, enriched with all that fulness of light and grace, holiness, joy, and peace, which God has prepared, promised, and communicates to his loving people,—and in due time arrive at the most full and transcendent enjoyment of him as your infinite ALL IN ALL. 20, 21. Now to this almighty, all-sufficient, gracious, and loving God, who, by that very power, of the almighty operations of which we have had abundant experience in our souls, is able to grant all those extensive blessings which I have desired, or which can be desired by us,—nay, to do infinitely above what we can ask or even conceive,—be ascribed all possible honour in the way of faith, love, adoration, worship, obedience, thanksgiving, blessing, and praise; on account of his infinite perfections, marvellous love, and mighty works of creation, providence, and grace,—in the whole universal church, in heaven and earth, and by every society and member thereof,—through Jesus Christ and his mediation,—during all the periods of time or ages of eternity; so may it and so shall it be.

Ver. 1. *For this cause*—the equal admission of both Jews and Gentiles into the church of God—which doctrine the Lord revealed to him, and he faithfully preached—whereby he had provoked the Jews to persecute him as an apostate, and the Gentiles as a denouncer of their idolatry. *C.*

Ver. 2. *If ye have heard.* Rather, 'since;' for there could be no question of their knowledge of his commission and doctrine. *C.*

Ver. 8. *Unsearchable*—and inconceivable, as the word imports. —*Note*, The human mind can never grasp infinity—yet upon infinity alone can it rest with confidence. The infinite power and infinite mercy that meet in Christ can alone enable the perishing sinner to say, 'It is enough.' *C.*

Ver. 10. *By the church.* Through the means of the church—the founding, sustaining, chastising, comforting, and purifying of which afforded such new and conspicuous evidence of the inexhaustible wisdom of God. *C.*

Ver. 13. It is 'your glory' that ye be not disconcerted by any tribulations—which I endure patiently that you may be brought to the fellowship of Christ. *C.*

Ver. 15. *Of whom*, may, grammatically, refer either to the Father or to Jesus Christ; but the latter seems the more probable. See He. 2. 13, 17. *C.*

Ver. 19. *Which passeth knowledge.* How can we know what passeth knowledge? Just as the astronomer knows the heavens so far as he can see. yet concludes from unquestionable analogy that much lies beyond his range of vision.—*With* (rather, 'unto') *all the fulness of God*—the fulness of grace, which, being manifested in the WORD made flesh (Jn. 1. 14), is from him, as from a fountain, poured forth into the hearts of believers, viz intellectual gifts, spiritual graces, love, peace, communion with God, and holy dedication to his service. *C.*

REFLECTIONS.—Behold, my soul, how the divine grace, infinite wisdom, and eternal love of the most High appear in the conversion of Gentile sinners to the almighty Saviour! Great is the boldness of access we have now to God: and unsearchable the riches of mercies and blessings which the gospel brings to us.—With deep self-abasement and affecting admiration of God's favours ought ministers to preach it. With patience and courage they ought to labour and suffer as is most for the good of the church. And with frequent and fervent prayer should they carry on their whole work, asking for themselves and their people abundant supplies of grace.—While angels with admiration pry into these mysteries, let my soul contemplate the infinite love of my Kinsman Redeemer, and be filled with all the fulness of God. And while grace for ever reigns through his righteousness, let there be glory to God in the highest.

CHAPTER IV. Ver. 1. Since, therefore, these amazingly glorious privileges and blessings are freely and equally bestowed on you Gentile believers as on the Jews, I, who, to my inexpressible honour, am here, by the wise disposal, and for the sake of the Lord Jesus Christ, a prisoner for the faithful preaching of his gospel, particularly to the Gentiles,—earnestly beseech you constantly and perseveringly to live and act in a holy and honourable conversation, as becometh that gospel which ye have believed, and that high calling of God in Christ Jesus whereby ye have been tenderly called to glory and virtue. 2. And in acting suitably to the spiritual privileges and obligations of the gospel, study to walk humbly with God under a deep sense of your own meanness, unworthiness, and sinfulness, and to behave humbly toward each other, esteeming others better than yourselves; and with all courteousness, candour, calmness, and sweetness of temper. In real and hearty affection to Jesus Christ, and to one another in him, kindly bear affronts and injuries without retaliating or revenging them. Calmly overlook, or bear with, the weaknesses, indiscretions, forwardness, and peevish tempers of others, and even pity and excuse them: 3. And thus carefully and diligently, by all proper means, maintain and promote that spiritual union and harmony of souls which is the fruit of the Holy Ghost's dwelling in them, and consists in that pure and spiritual peace which is the best and strongest bond of your religious society and fellowship in it. 4. To engage you to cultivate this amiable union, consider the joint interest ye have in all the same important things. The church, of which ye are all alike members, is but *one mystical body*, and so ye ought to have the same fellow-feeling, care, and concern for one another. The *same* divine *Spirit* of love and peace animates, guides, and dwells in this whole mystical body, and every member of it;—and therefore ye ought to act with united hearts under his influence, and in imitation of him. Ye are, by God's grace, called to God's kingdom and glory as the one summary object of your *hope;* and, in your gracious *work*, ye are all partakers of the same grace of *hope* which terminates on Christ as its only foundation;—and therefore ye should live in harmony and peace, as heirs together of the same grace of life, and expectants of the same heavenly inheritance. 5. There is *one* Lord and Saviour of all true believers, even Jesus Christ, the *only* Mediator, King, and Head of his church; and therefore ye ought to unite with one heart and soul in your dependence on, and allegiance, love, and obedience to him, and in your sincere affection to all his subjects, according to the laws of his kingdom. There is but *one* and the same rule or doctrine of faith, one object of *faith*, and one sort of like precious faith in the whole church; and therefore this should, in every member, work in the same actings of love to Christ and to one another. The *baptism*, whether external or internal, of all church-members, is one and the same in its nature, tendency, and design; in which they are solemnly devoted to Father, Son, and Holy Ghost, as one God, sole Proprietor of the church, and brought under the strongest bonds to be entirely and unreservedly the Lord's, and therefore ought to behave with the utmost unity of character. 6. And, in fine, the loving God

4 *There is* [c]one body,[3] and one Spirit,[4] even as ye are called in [g]one hope of your calling;

5 One[h] Lord, [i]one faith, [j]one baptism,

6 One[k] God and Father of all, who *is* above all, and through all, and in you all.

7 But unto every one of us [l]is given grace according to the measure of the gift of Christ.

8 Wherefore he saith, [m]When he ascended up on high, he led captivity[5] captive, and gave gifts unto men.[6]

9 (Now that he ascended, what is it but that he also [o]descended first into the lower parts of the earth?

10 He that descended is the same also that ascended[p] up far above all heavens, that he might fill[7] all things.)

11 And[q] he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 For[r] the perfecting of the saints, for the work of the ministry, for the edifying of the body[s] of Christ:

13 Till[t] we all come in[8] the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature[9] of the fulness of Christ:

14 That we *henceforth* be no more [u]children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;

15 But, [v]speaking the truth[1] in love, [x]may grow up into him in all things, which is [y]the head, *even* Christ:

16 From[z] whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

17 This[a] I say therefore, and testify in the Lord, that [b]ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

18 Having[c] the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness[2] of their heart:

19 Who[d] being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 But[e] ye have not so learned Christ;

21 If so be that ye have heard him, and have been taught by him, [g]as the truth is in Jesus:

22 That ye [h]put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts;

23 And [i]be renewed in the spirit of your mind;

24 And that ye put on the new man, which after God is created in righteousness and true holiness.[3]

25 Wherefore, [j]putting away lying, speak every man truth with his neighbour: for we are [k]members one of another.

A.M. cir. 4068. A.D. cir. 64.

[c] Jn.17.21-23. Ro.12.5. ch.2.16,22. 1 Co.12.4, 11-13. 2 Co.4.10,11; 11.2,4.

3 *One body.* The mystical body of which Christ is the head, ch.1.22.—*C.*

One Spirit. The Spirit of God, by which the life of that body is sustained and its powers directed.—*C.*

[g] Ac.15.11. ch. 1.18. Ro. 8. 23, 25. Ga. 5. 5. Tit. 2. 2. He. 6. 17–19. Ro. 5. 4. 5. 1 Pe.1.13. 1 Jn.3.2,3.

[h] 1 Co.1.2,13:8.6;12.5.

[i] 2 Co.11.4. Ga. 1.6,7. Jude 3, 20. Ro. 3. 30. 2 Co.4.13.

[j] Ga.3.27,28. Mat.28.19.

[k] Mal.2.10. 1 Co.8.6; 12.6. Ps 83.18. Da.4.34, 35. Ro.11.36.

[l] Ro.12.3,6. 1 Co.12.11. ver. 8–14; ch.1.3,9.

[m] Ps.68.18. Col.2.15.

5 Or, *a multitude of captives*, Ju.5.12.

6 See note * in second column.

[o] Jn.3.13, 31; 6.38; 7.29; 13.3; 16.28. 1 Ti.1.15. Ps.139.15. Mat.12.40.

[p] Ac.1.11; 2.33. 2 Co.15.24. ch.1.20,23. Col.1.19. 1 Ti. 3. 10. He.4.14; 17.26; 8.1; 9.12,24.

7 Or, *fulfil.*

[q] 1 Co.12.28–30. Ro. 12.6–8. 1 Co. 9.1, 2; 4. 9. Ac.11.27. 13.1. 21.9. Nv. Ac. 21. 8. 2 Ti.4.5. 1 Ti.5.17.

[r] Ro.12.5. 1 Co.12.7, 27; 14.26. Col.1.29. 1 Ti. 4.16.

[s] ch. 1. 23; 5. 23, 30. Col.1.24; 2.19. ver.16. 1 Co.12.12.

[t] 1 Co.1.10. Jn.10.16. 1 Co.14.20. Phi.3.9–14. ch.2.15. Col.1.22,28; 2. 2,10.

8 Or, *into.*

9 Or, *age.*

[u] Is.28.9. 1 Co. 14.20. Ro.16.18. He.13.9. Ja. 1.6. 2 Ti.3.6. 2 Th. 2. 9, 10. Ac. 20.29, 30. Mat. 24. 5, 11, 24; 11.7. 2 Co. 2.17; 4.2; 11. 13. Col. 2. 4-7. Tit. 1.10. 2 Pe.3.3. Jude 4.

[v] Zec.8.16. 2 Co.4.2. Ga.2.5,14; 3.1,4; 16; 5.6.

1 Or, *being sincere*, 1 Jn.3.18.

[x] Col. 1. 10, 18; 2. 10, 19. 2 Pe.3.18. 1 Pe.2.1,2, not as 2 Ti.2.18; 3.7; 4. 4. Tit. 1.14.

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[y] ch.1.10,11,22; 2.21; 5.23. Col.1.18,19.

[z] Jn.15.5. Col. 2. 19. Ro. 12. 5. 1 Co. 12. 27. ch.2.21,22. Zec.10.12.

[a] See 1 Co. 10. 12. Ac.20.21. Ro.1.1,9. 2 Co. 6.1. 1 Pe.5.12.

[b] ch.5.3–8. Col. 3. 5–14. Ro.13. 11–14; 1. 21–32. 1 Co. 6. 9, 10. Ga. 5. 19–21. ch. 2. 2, 3, 12. 1 Pe. 4.3. ver.18,19.

[c] Ac.26.18. Ro.1.21. Ga. 4. 8. ch. 2. 12; 5. 8. 1 Th.4.5. Col.1.13.

2 Or, *hardness.*

[d] 1 Ti.4.2. Ro. 1. 24, 26; 8. 1 Pe.4.3.

[e] Ro. vi.1-7. 4,6; 8.2,13; 13. 14. 1 Co. 1. 30; 6. 19, 20. ch. 5. 1–8. Col. 3.1–14. Tit. 2. 10–14; 3. 8. 2 Ti. 2. 14. Mat. v.–viii. Lu.vi.

[g] 2 Co.1.20. Mat.26. 28. Jn.1.14,16; 14.6. ch. 1.13.

[h] Col.2.11; 3.8,9. Ro. 6.6; 7.14–24; 8.13. ch.2. 2,3. Mat.15.19. He. 12. 1. 1 Pe.2.1; 4.3. Ga.5.17 –20. Eze.18.31.

[i] Ro.12.2; 6.4. 2 Co.4. 16; 5.17. Ga.6.15. ch.2. 10,15. Col.3.10.

3 Or, *holiness of truth*, Jn.17.17.

[j] Zec.8. 16. Is. 58. 7. Col.3.9. Re.21.8,27.

[k] Ro. 12. 5. 1 Co. 10. 17; 12. 12, 27. ch.5.30. 1 Pe.2.5.

* The quotation is from Ps.68. 18, and there is a difference between the words as here cited and those in the original. The change in the words is introduced advisedly; it is not merely a citation, but also an interpretation of the psalmist's words, given under the inspiration of the Divine Spirit. The words of the psalm are—'Thou hast led captivity captive; thou hast received gifts for men'—they are addressed to Christ. The apostle makes such a change as to render the language historically descriptive of what Christ has done, 'He led captivity captive, and gave gifts to men.'—*P.*

and Father of helpless men, Jews or Gentiles, who is infinitely above them in perfections and dominion, and whose special presence preserves, governs, and supplies every part of the mystical body of Christ,—and who, by his Spirit and grace, dwells in all through faith,—is but *one;* and therefore ye ought to be of one heart and soul in your acknowledgments, love, and reverence of him, and in your obedience and subjection to him as your own God and Father, and ought to love his children as your spiritual brethren.—7. But notwithstanding our unity in so many great and important things, Jesus Christ, according to his own infinite wisdom and bounty, freely bestows upon his church a beautiful variety of spiritual offices, gifts, graces, and attainments.—8. Hence the Holy Ghost, by David, suggested that having—in consequence of his victory over sin, Satan, the world, and death—in his sufferings, resurrection, and ascension—received fulness of authority and influences from his Father as working with him, he should liberally distribute diversified offices, gifts, and graces to men, Jews or Gentiles, professing or rebellious sinners. 9. Now this very hint of his glorious and triumphant ascension plainly intimates that it was founded on his great incarnation, obedience, death, and burial.—10. And it is the same only begotten Son of God who so humbled himself that, as man and Mediator, after conquering all his enemies, hath ascended to the right hand of God, that by the virtue of his death, victory, and triumph, he might fill all the officers, members, ordinances, and administrations of his church with the gifts and graces of his Spirit, and thus fulfil all the ancient types and predictions, and perfect whatever relates to the salvation of all men. 11. In prosecution of this gracious design he furnished his gospel church with proper officers;—some of them *extraordinary* for her first settlement,—as *apostles*, who received their commission immediately from himself, to be eye-witnesses of his resurrection from the dead; whose authority extended equally to all the churches, and who could, under inspiration, teach the whole scheme of the gospel, work all sorts of miracles, and convey the Holy Ghost, in his miraculous influence, to other believers. Others he appointed and qualified as *prophets* to explain the Old Testament and foretell things to come. Others he appointed and qualified as inspired *evangelists* to attend the apostles and finish what they had begun. Other officers were *ordinary*, to continue in the church till the end of the world; namely, *pastors*, to watch over, govern, and dispense the ordinances of Christ to particular congregations; and *teachers*, to instruct church-members and others in the truths of the gospel. 12. All which offices and officers are appointed and rendered successful for completing the church in the number of her vital members, and each in their gifts and graces, and for uniting and compacting them in a regular society, and restoring such as had fallen, and for faithfully dispensing to them his word and ordinances, and for the building up of his mystical body the church in knowledge, faith, love, joy, and holy obedience. 13. Till we all, whether Jews or Gentiles, strong or weak, who do or may hereafter believe, be perfectly cemented into an entire agreement in the doctrines, and by the grace of faith; and in a clear, affectionate, and faithful knowledge, and approving acknowledgment of the eternal Son of God as our only Lord and Saviour; and so, by gradual improvement in gifts and graces, may arrive at that state of perfection which is reserved for the whole body of true believers in heaven after the last judgment. 14. That thus we may no longer continue like children, deficient in knowledge and prudence, weak in faith, and wavering in opinion, easily taken with new things, tossed or driven about, as ships without ballast, or flying clouds, by unstable, noisy, violent, and unsubstantial errors, whereby artful and designing men labour to impose on and deceive us to our eternal ruin;—15. But, on the contrary, may sincerely speak of, and plead for, the truths of the gospel, in the exercise of fervent love to them, to Christ, and the souls of men;—and may, like living members of him as our quickening Head, increase in all light, grace, and holiness, by virtue of our union with him, in conformity to his pattern, and for his honour. 16. From whom, as the Head and Fountain, all his members, being orderly and closely joined among themselves and united to him, do, by that energy which is communicated from him through every ordinance, officer, and member—in a proportion suited to the state, condition, and exigence of every part—build up themselves, and one another, in Christian love to him their Head, and to their fellow-members.—17. Since therefore ye, as members of Christ, are partakers of such privileges, let me again earnestly entreat and solemnly charge you, in the name and authority of the Lord Jesus, that henceforth ye no more behave like other Gentiles, who, unrenewed by the grace of God, still continue in their sensual, worldly, and idolatrous courses, suited to the pride, ignorance, and folly of their depraved mind. 18. Having their understandings filled with ignorance and error concerning everything spiritual; and through which indulged, increased, and confirmed, their wills and affections are become strangers to, and alienated from, the way of life, holiness, and happiness which God appoints and approves, and by which he lives in the soul, and it lives to him; 19. And who, through their contracted habits of ignorance, error, and hardness of heart, and the righteous judgment of God giving them up to their own lusts, have become quite insensible to the stings of conscience—committing the grossest abominations; and have voluntarily, and with full consent, delivered themselves over to the most eager delight in, desire after, and practice of the most shameful and detestable impurities.—20. But ye accepting God's call from darkness to his marvellous light have not so learned the doctrines of Christ, relative to his person, offices, and designs, or the obligations ye are under to him, and the privileges ye have received from him, as to induce or even permit you to venture on such licentious practices; 21. If, as ye profess, and I hope ye have indeed understood, hearkened to, and believed with the heart, what ye have heard from and concerning Jesus Christ, and have been inwardly and savingly enlightened and taught by his Spirit heartily to receive the truths of the gospel in their simplicity and purity, as they were delivered by him and his inspired apostles, and were exemplified in his temper

26 Be[l] ye angry, and sin not; let not the sun go down upon your wrath:

27 Neither[m] give place to the devil.

28 Let[o] him that stole steal no more: but rather let him [p]labour, working with *his* hands the thing which is good, that he may have to give[4] to him that needeth.

29 Let[q] no corrupt communication proceed out of your mouth, but that which is good to the use of edifying,[5] that it may minister grace unto the hearers.

30 And[r] grieve not the Holy Spirit of God, whereby[6] ye are [s]sealed unto the day of redemption.

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l Ps.4.4;37.8.Mar.3.5. Pr.19.11. Ec.7.9;11.10 De.24.15; 21.23. Pr.14.29;29.8. Ja.1.19. Ro.12.19–21.

m Ja.4.7.1 Pe.5.8,9.

o Ex. 20.15,17. ch.5.5.

p Ac.20.34,35. 1 Th.4.11.2 Th.3.8,11,12.

4 Or, *to distribute.*

q ch.5.3,4. Col.4.6. 1 Co.15.33. Mat.12.36. Ec.10.12. Pr.10.32. Ps.45.2. Lu.4.22.1Co.14.5,19. Col.3.16. 1 Th.5.11.ch.5.19.

5 Or, *to edify profitably.*

r Is.7.13;63.10. Eze.16.43. Mi.2.7. Ac.7.51.

6 *Whereby.* Rather, 'by whom.'—*C.*

s Ro.8.16,23. 2 Co.1.22; 5.5. ch.1.13,14. Lu.21.28. Ro.13.11.

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t Col. 3.8. 1 Pe. 2.1. Tit.3.2,3. Ps.37.8. Ja.4.11;1.21.

u 2 Co.2.10. Phi.2.1. Col.3.12,13. Mat.6.14; 18.35. Mar.11.25,26. 1 Pe.3.8,9;4.8. Ro.12.10, 15,19–21.

CHAP. V.

a ch.4.32. Mat.5.45, 48. Lu.6.36. 1 Jn.3.1–3.1 Pe.1.15,16.

1 *Followers.* Rather, 'imitators.'—*C.*

b Jn. 13.34; 15.12. 1 Th.4.9. 1 Jn.3.11,16,18, 23;4.20,21.

c Ga.2.20;1.4. Tit. 2.14. Ro. 8.32. 1 Co.5.7. He.8.3;7.27;9.14,26;10.10,12. 1 Pe. 3.18. Re.1.5;5.9, with Ge.8.21. Le.1.9;3.16. Nu.28.6,13,27; 29.2,8,36.

31 Let[t] all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice:

32 And [u]be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

CHAPTER V.

2 *After general exhortations, to love,* 3 *to fly fornication,* 4 *and all uncleanness.* 7 *not to converse with the wicked,* 15 *to walk warily, and to be* 18 *filled with the Spirit,* 22 *he descendeth to the particular duties, how wives ought to obey their husbands,* 25 *and husbands ought to love their wives,* 32 *even as Christ doth his church.*

BE ye[a] therefore followers[1] of God, as dear children;

2 And [b]walk in love, as Christ also [c]hath

and conduct, and are practised by the living members of his mystical body.—22. But that which ye have been taught, influenced, and obliged to, is to labour by his grace in the use of all appointed means more and more to discard with abhorrence, abandon and mortify that debased principle of indwelling sinfulness which discovered itself in your former practices, which vitiates all the faculties of the soul and members of the body, and of itself issues in eternal destruction, according to the working of its many impetuous inclinations, which deceive carnal hearts with false appearances of profit, honour, or pleasure.—23. And through the sanctifying influence of the Holy Ghost, to press after a further renovation of all the inward powers of your soul, and that your minds may be more and more enlightened in the knowledge of divine things, and your will and affections more and more replenished with grace and holiness: 24. And that, instead of wearing the deformity of sinful corruption any longer in sinful practices, ye may, by daily and increasing exercise of grace, clothe and adorn yourselves with all the beauties of that transcendently excellent new creature which is produced by the infinite wisdom, power, and grace of God, according to his will, and after that image of himself in which he at first created man, and which consists in real, internal, effectual, and divine principles, habits, and acts of equity and honesty towards men, and in true, not shadowy or ceremonial, purity and piety towards God.—25. Being thus taught and privileged, avoid with peculiar care the sins to which ye were formerly addicted. With abhorrence banish from you falsehood, lies, and all manner of deceit and fraud, which are so base in themselves, and so eversive of all true morality. In all your speeches and dealings with men make conscience of the strictest regard to truth; for in both civil and religious societies we are members of one body, and therefore ought always to act truly and candidly, as having a joint concern in the welfare of the whole. 26. Watch over your passions, that they may be kept under due government. Labour to restrain and regulate your anger, that it may never be causeless, excessive, or mischievous. And if at any time ye are, through temptation, hurried into sinful passion, quickly endeavour, through the gracious assistance of God, to suppress it, and be reconciled to your brother. Let it never rest in your bosom till sunset, to unfit your minds for your evening devotions, or to disturb your sleep, or rise with you the next day. 27. And that ye may not give Satan a place in your hearts, to irritate or keep up turbulent and revengeful passions, or gratify and give him an advantage against you, by your yielding to his malicious and destructive designs, stand on your guard against his temptations; whenever ye find your spirits heated, resist him, steadfast in the faith, who watches all occasions to insnare you; and take heed of giving ear to false accusers and slanderers, who, as his agents, labour to incense you against others without ground. 28. And if any of you, either before or since your conversion, have been guilty of private thefts or frauds, let them, as persons who have learned Christ, hereafter abhor every form of dishonesty; and in the station and employment in which God hath placed them, let them earn, by laborious industry and care, what, by the blessing of God, may maintain themselves and family, and even help to relieve the necessities of the poor; that thus they may become a blessing, instead of a nuisance and burden, to civil and religious communities. 29. And let no light, frothy, profane, indecent, obscene, or opprobrious language, which marks the corruption of the heart from which it proceeds, and tends to corrupt others, ever come out of your mouth; but let all your words be under the conduct of a gracious spirit, and be wise, prudent, and suited to persons, times, and places, and adapted in the way of counsel, caution, reproof, comfort, or instruction, to promote the spiritual benefit of the company you are in, and recommend true and undefiled religion to their consciences and hearts. 30. Beware lest with any of these things, so directly contrary to the holy nature, will, operations, gifts, and graces of the Holy Ghost, who loves and effects all true holiness in the souls of men, ye provoke him to withdraw his gracious presence, and deprive you of his comforts—by which ye have been plainly marked with God's image as his people, and have a blessed pledge and earnest of that full salvation which ye shall receive at death and in the last judgment. 31. And to prevent your offending him, or losing his comfortable and sealing presence, carefully avoid and abhor all rancour, severity, and sourness of temper; all furious raging and ungovernable passions; all causeless and excessive anger; all loud threatening and scolding, noisy quarrels and contentions; all railings, defamations, and backbitings, which are so dishonouring to God and injurious to men; and all malicious, spiteful, envious, and injurious thoughts or heart-burnings. 32. And in order to cherish his presence and influence, always labour, as assisted by him, to cultivate an affectionate, affable, and benevolent disposition and behaviour, taking pleasure to do offices of kindness and friendship one to another; sympathize with, and show all tenderness, pity, and mercy towards the weak, afflicted, and discouraged; frankly and freely forgive and forget those injuries which are done you by brethren, in consideration and imitation of that infinitely greater forgiveness of your manifold and aggravated transgressions, which God, in the riches of his grace, hath extended by faith in the infinitely precious obedience and death of his dear and only begotten Son.

Ver. 8. *He led captivity captive.* 'Gained a conquest over enemies who had led others captive' (*Whitby*). 'Expressive of his conquest over sin, Satan, the world, death, and the grave' (*Gill*). The word occurs but once again in the New Testament, Re. 13. 10, and certainly does not apply to parties holding others, but to those who are themselves in captivity. And is not this the meaning here also? Were not sinners in a state of captivity? and are they not therefore the 'captivity' whom he 'led captive,' as it were, in delivering them from all their enemies, binding them to himself in 'cords of love,' and 'bringing into captivity every thought to the obedience of Christ,' 2 Co. 10. 5. *C.*

Ver. 15. *Speaking* (rather, 'maintaining') *the truth in love,* which is a difficult duty, because of the gainsaying of unreasonable men, who will credit almost anything reported on the authority of men, but deny almost everything testified by the authority of God. *C.*

Ver. 21. *If so be.* Rather, 'inasmuch as ye have heard him;' that is, as speaking by his apostles. See Lu. 10. 16. *C.*

Ver. 23. *In the spirit of your mind.* In the disposition and character of your mind. *C.*

Ver. 24. *After God.* Formed and modelled according to God, the original perfection, of which man was an image, Ge. 1. 26. *C.*

Ver. 26. Offences will arise and injuries be inflicted: and if so, it is lawful for you to 'be angry;' but you are prohibited from indulging it so as to sin against justice or mercy. *C.*

Ver. 27. Open no door of passion by which the enemy may enter into the heart. *C.*

Ver. 30. *Grieve not the Holy Spirit* by any of the sins previously enumerated. It avails nothing to say that this grieving is figurative. It is rather to be literally understood, by referring to the grief of Christ at the hardness of the Jewish hearts, Mar. 3. 5, whereby it is seen how the Spirit that was given him without measure dictated and partook in the community of his grief, Ps. 95. 10; He. 3. 10. *C.*

REFLECTIONS.—What a credit are believers to their happy station in Christ when they are meek, patient, forbearing one another in love, and united in sentiment and affection! And deep are the obligations they are under to Christian love and unity, who are all members of the *same mystical body* of Christ; all animated by the *same Spirit;* all partakers of the *same hope* and heavenly inheritance; all related to and interested in the *same Lord* and Saviour; all agreed in the *same* fundamental doctrines of *faith,* under the *same baptismal* seal and engagement; and have all the *same* loving *God* and *Father,* who is above them all, as their Governor, and dwells in them all by his Spirit.—What blessings may we not hope for from our once crucified but now exalted Redeemer! With bounteous care he scatters his gifts among the children of men. And ample is the provision of offices, officers, gifts, and graces he has provided for his church, to promote her growth in numbers, unity, and order; and of all her members in knowledge, faith, and love; and to prevent their being seduced into error and wickedness. —But dreadful is the case of wicked men, especially when they have provoked God to give them up to their own hearts' lusts. How ignorant, how stupid, how bent and eager on the most shocking abominations, they then become!—Odious is an inward principle of sin, wherever it is found. How corrupt, abominable, and deceiving! It perverts and inflames the passions, and fills them with anger, wrath, and malice. It hurries men into deceit, falsehood, idleness, and fraud. It renders their discourse unsavoury, defiling, clamorous, and injurious; and it and its fruits gratify the devil and offend the Holy Ghost. But excellent and adorning is that inward habit or principle of grace in which believers do more and more abound. Delightfully it leads men to God, subdues their angry passions, renders them kind, tender-hearted, and ready to forgive injuries; makes them honest, upright, faithful, and industrious, and their converse godly and edifying; and excites them to a temper and conduct answerable to the dealings of the Holy Ghost, and the endearing obligations of God's superlative and forgiving kindness to them.

CHAPTER V. Ver. 1. Let therefore the astonishing kindness and forgiving mercy of God your Father and his Spirit excite you, as his beloved and loving children, sought and won by him, to imitate him in exercising all kindness and forgiveness one towards another. 2. Nor is the consideration and example of Jesus Christ less suited to engage us to a constant, progressive, friendly, and affectionate love one to another, since he has, with superlative condescension and grace, first loved all the race, and, in manifestation thereof, has freely become our Saviour, and yielded up his great and infinite Self to the most debased service and terrible death for us, as a living sacrifice to save us from sin, and reconcile us to God, to the highest honour and delight of all his perfections. 3. But to return to the warning which I had begun:—in a manner becoming Christians renewed, sanctified, and devoted to God, earnestly flee, abstain from, and utterly detest every form of unchastity, and all that indecency, immodesty, and lewdness in gestures, looks, dress, or acts, that approach towards or tempt others to it; and, in like manner, avoid and detest all irregular and impure desires after forbidden objects, and inordinate love to or pursuits after the things of this world, which would make you discontented without them, or to take dishonourable or unjust methods to procure or retain them. 4. Never secretly indulge any shameful practices, nor any light, wanton, or obscene speeches or jests which offend God and tend to grieve or inflame the hearers; but let your lips be rather employed in commendations of God and Christ, and his works, and in thankful acknowledgments of and praises

loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour.

3 But [d]fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints;

4 Neither[e] filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks.

5 For this ye know, [g]that no whoremonger, nor unclean person, nor covetous man, who is an idolater,[2] hath any inheritance in the kingdom of Christ and of God.

6 Let[h] no man deceive you with vain words: for [i]because of these things cometh the wrath of God upon the children of disobedience.[3]

7 Be[j] not ye therefore partakers with them.

8 For[k] ye were sometimes darkness, but now *are ye* light in the Lord: [l]walk as children of light;

9 (For [m]the fruit of the Spirit *is* in all goodness and righteousness and truth;)

10 Proving[o] what is acceptable unto the Lord.

11 And [p]have no fellowship with the [q]unfruitful works of darkness, but [r]rather reprove *them*.

12 For [s]it is a shame even to speak of those things which are done of them in secret.

13 But all things that are reproved[4] are[t] made manifest by the light: for whatsoever doth make manifest is light.

14 Wherefore he[5] saith, [u]Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

15 See then that ye [v]walk circumspectly, not as fools, but as wise,

16 Redeeming the time, [w]because the days are evil.

17 Wherefore [y]be ye not unwise, but understanding what the will of the Lord *is*.

18 And [z]be not drunk with wine, wherein is excess; but be [a]filled with the Spirit;

19 Speaking[b] to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

20 Giving[c] thanks always for all things unto God and the Father[6] in the name of our Lord Jesus Christ;

21 Submitting[d] yourselves one to another in the fear of God.

22 Wives,[e] submit yourselves unto your own husbands, [g]as unto the Lord.

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[d] ver. 12. Col. 3. 5. 1 Th. 4. 3-8. Mar. 7. 21, 22. Ro. 1. 24-26. 19. 1 Co. 6. 9, 15, 18. 2 Co. 12. 21. Ga. 5. 17-21, 24-26. ch. 4. 19, with Ex. 23. 13. 1 Co. 5. 1. ch 4. 1.

[e] ch. 4. 29. Col. 3. 8. Mat. 12. 35, 36. Ro. 1. 28, with Col. 1. 12; 4. 2. ver. 20.

[g] 1 Co. 6. 9, 10. Ga. 5. 19-21. Col. 3. 5, 6. He. 13. 4. Re. 21. 8, 9, 27; 22. 15. Mat. 6. 24. 1 Ti. 6. 17. Is. 3. 11.

[2] See note * below.

[h] Je. 29. 8, 9. Mat. 24. 4. Ga. 6. 7. Col. 2. 4, 8. 2 Th. 2. 3. Ja. 1. 16. 1 Jn. 4. 1.

[i] Ro. 1. 18; 2. 8, 9. Is. 13. 11. Ps. 75. 8; 9. 17. ch. 2. 2, 3. Col. 3. 6. Re. 21. 8. 2 Th. 1. 8, 9. Ga. 6. 7, 8.

[3] Or, *unbelief*.

[j] ver. 11. 1 Ti. 5. 22. Ps. 1. 1; 50. 18. Pr. 9. 6; 13. 20.

[k] 1 Co. 6. 11. ch. 2. 11, 12. Tit. 3. 3, 5, 7. Is. 9. 2. Ac. 26. 18. Ro. 1. 21; 13. 12. 1 Co. 12. 2. 2 Co. 4. 6; 3. 18. Ga. 4. 8, 9. ch. 4. 18; 2. 12; 1. 18. Phi. 2. 1. Col. 1. 13. 1 Th. 1. 9; 4. 5; 5. 4, 5.

[l] Lu. 16. 8. Jn. 8. 12; 12. 35, 36, 46. Tit. 2. 11-14. 2 Jn. 8. See ch. 4. 1 Is. 60. 1; 2. 5.

[m] Ga. 5. 22, 23. Eze. 36. 27.

[o] Ro. 12. 2. Phi. 1. 10. 1 Th. 5. 21.

[p] Ps. 1. 1; 26. 4, 5. Pr. 4. 14, 15; 22. 23, 25. 1 Co. 5. 9, 11. 2 Co. 6. 14. 2 Th. 3. 6. Re. 18. 4.

[q] Ro. 6. 21; 13. 12. Ga. 6. 8. Ac. 3. 17. Jn. 3. 20. 1 Th. 5. 7. He. 9. 14. ch. 4. 22. 1 Co. 10. 20. 1 Ti. 5. 22.

[r] Le. 19. 17. Mat. 18. 15. Lu. 17. 3. 1 Ti. 5. 20.

* The covetous man is an idolater. The fundamental principle of idolatry is to love, desire, and strive after anything more than God; or to seek for anything which the command of God forbids to us. We are commanded *not to covet*. If, therefore, we do covet anything, we disobey a command; and we also prefer that thing to God.—*P.*

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[s] Ro. 1. 24-27. 1 Pe. 4. 3.

[4] Or, *discovered*.

[t] Jn. 3. 20, 21. He. 4. 13.

[5] Or, *it*.

[u] Is. 26. 19; 60. 1. Ro. 13. 11, 12; 6. 4, 5. 1 Co. 15. 34. Jn. 5. 25. ch. 2. 5. Col. 3. 1. 1 Th. 5. 6.

[v] Col. 4. 5. Mat. 10. 16. Ec. 2. 13. Ex. 23. 13. Jn. 12. 35, 36. Phi. 2. 15; 1. 27. Ga. 6. 12.

[w] Ps. 37. 19. Ec. 11. 2; 12. 1. ch. 6. 13. Ga. 1. 4. Am. 5. 13. Ps. 49. 5. 2 Ti. 3. 1-5. Jn. 9. 4.

[y] ver. 15. Ro. 12. 2. 1 Co. 14. 20. 1 Th. 4. 3. Jn. 7. 17.

[z] Lu. 21. 34. Pr. 20. 1; 23. 29. Is. 5. 11, 12, 22.

[a] Jn. 20. 22. 1 Jn. 2. 20, 27. Eze. 7. 27. Col. 1. 9. Ac. 11. 24. Phi. 1. 9, 11.

[b] Ac. 16. 25. 1 Co. 14. 26. Col. 3. 16. Ja. 5. 13. Ps. 57. 7, 8.

[c] Job 1. 21. Ps. 34. 1; c. ciii.-cv. cviii. cxxvi. cxlv.-cl. Is. 63. 7. Col. 3. 17. 1 Th. 5. 18. He. 13. 15. 1 Pe. 2. 5, 9; 4. 11.

[6] 'To God *even* the Father.'—*C.*

[d] Phi. 2. 3. Ro. 12. 10. 1 Pe. 5. 5. Pr. 1. 7. Ps. 111. 10.

[e] Ge. 3. 16. Col. 3. 18. 1 Co. 14. 34. Tit. 2. 5. 1 Ti. 2. 12. 1 Pe. 3. 1, 5, 6.

[g] 1 Co. 11. 7. ch. 6. 5.

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for his kindness. 5. For having learned the doctrines of the Christian religion, ye cannot but know that no person who is addicted to, and lives and allows himself in, the practice of whoredom, or indulges himself in impure affections and lascivious actions; nor any worldly-minded covetous wretch, who loves, desires, and delights in his worldly enjoyments more than in God himself, be his profession what it will,—has any title to, or, continuing such, can have any present or future enjoyment of Christ and his Father in his kingdom, with the glories which attend it. 6. Let no Gentile philosopher, Jewish corrupter of God's law, or any other, by their plausible, empty, and fallacious speeches, make you to think these crimes small; for, on account of them, all who obstinately persist in them shall be excluded from the heavenly kingdom of God, and be exposed to his wrath here and hereafter, which shall come rushing in full floods upon them. 7. By prayer, watchfulness, and diligence, labour therefore against these things, and never be companions, encouragers, or imitators of such persons in their iniquities, lest ye also share in their just and tremendous punishments. 8. For in your heathen and unconverted state ye were utterly ignorant of spiritual things, and walked in the dark paths of wickedness; but now the Spirit of God hath enlightened your mind to know the truth as it is in Jesus—in whom, as your Head, ye have all light, wisdom, and purity, and from whom, as his members, ye derive all knowledge and grace—it is therefore your duty and privilege, with perseverance and daily progress, to live and act before God like persons begotten of God by the light of the gospel, and enlightened and directed by the Word and Spirit of Christ. 9. Having a conversation answerable to the fruits produced and cherished by the Holy Ghost, which are directly contrary to what I have warned you against, and consist of everything kind and beneficial, and in rendering to God and men their respective dues, in a constant and steadfast adherence to the truths of the gospel, and in exact truth, integrity, and faithfulness, in all that ye say and do. 10. And by the assistance and light of the Spirit, trying and proving from the Scriptures what is well-pleasing to the Lord Christ, and heartily approving thereof, and practising it, as an evidence of your regard to it, and thus approving yourselves faithful servants and obedient children to Christ and his Father. 11. And that ye may walk as children of the light, avoid all partnership in, all countenancing or encouraging of, sinful practices, which are unprofitable and injurious, which proceed from ignorance of God, are shameful in themselves, often committed in secret, and leading to eternal misery; but by friendly, kind, and prudent admonitions of the guilty, and especially by your holy and circumspect conversation, expose their deformity, confute, reprove, and condemn them. 12. For it would put to the blush, and even shock, a religious, sober, and modest mind, so much as to mention, except in necessary reproof, several of the detestable practices which your heathen neighbours, unwilling to expose their own character, commit secretly in their idolatrous worship or otherwise. 13. But by the enlightening influence of the Word and Spirit of God, ye are enabled to discern the deformity of those sinful practices, and to live in a contrary manner—in order to convince your wicked neighbours, and shame them out of their wickedness. 14. Wherefore the Lord, in the Old Testament predictions relative to the calling of the Gentiles, plainly intimates that Christ's enlightening, quickening, comforting, and sanctifying influence is conveyed in the gospel call, and ought to be attended with your earnest endeavours to shake off your ignorance, stupidity, insensibility, and spiritual death—even as his quickening power was conveyed to dead persons in his calls to arise. 15. Take heed therefore that your whole conversation be accurate, exactly answerable to your Christian character, light, obligations, and the rule of God's Word, as under his all-seeing eye, and in view of enemies as well as friends—not as persons ignorant, injudicious, unwise, and heedless, but as those who are taught of God the truth as it is in Jesus, and who wisely avoid exposing yourselves to infamy or hurt, or giving any occasion of stumbling to others. 16. And see that, by a diligent and circumspect Christian walk, as being deeply affected with godly sorrow for your former misspending of time, you carefully improve every moment to the best advantage in the service of Christ, as if ye had dearly bought it out of the hand of sin, Satan, and the sloth, ease, and worldly business to which it was formerly devoted, and the rather as the times in which ye live are times of great immorality, ignorance, profaneness, and of persecution, trouble, and danger, in which both Jews and Gentiles wait for your halting, that they may speak evil against you, and against Jesus Christ and the gospel on your account. 17. Take heed therefore that ye no more act foolishly and inconsiderately in the matters of God and eternal salvation, nor needlessly expose yourselves to the malice and fury of your enemies, but conduct yourselves suitably to your Christian character; and endeavour, through divine grace, to live and act as those who understand and highly regard the will of Jesus Christ as the rule of the purity and prudence of your conversation. 18. And to prevent your falling into imprudent or abominable conduct, carefully avoid all unseasonable or immoderate use of intoxicating liquors, which cause us in an unmanly, nay, worse than brutal manner to profane and prostitute the bounties of providence, which enfeeble, defile, and disorder all the powers of both body and soul, and prompt to babbling, blasphemy, and all manner of madness and debauchery; but let it be your great concern to be filled with the influences, gifts, graces, and comforts of the Holy Ghost, which qualify for and excite to everything prudent, holy, and pleasant. 19. And either by yourselves or in fellowship with one another express the joys of your heart in singing psalms, songs, and hymns, which ye either find in Scripture, or are composed by holy persons, or those inspired among you—to the honour of our Lord Jesus Christ, and his Father in him. 20. And always maintaining a grateful disposition of heart to God for all the mercies which ye receive—temporal, spiritual, or eternal, pleasant or painful—improve every occasion of expressing your thankfulness to God, the Father of Christ, and our Father in him, as the original source of these blessings, and through the person and mediation of Christ, who purchased and bestows them, and in whom alone our praises and prayers can be presented acceptably to God. 21. And directed, invited, and enabled by these influences of the Spirit, study a humble performance of all relative duties incumbent upon you in your natural, civil, public, or private stations of life, as persons who have the fear of God implanted in your hearts, and whose consciences are deeply awed and impressed with his authority in his Word, and with his exact observation of your conduct, and his future judgment. 22. Particularly do you believing wives pay all becoming reverence, honour, subjection, and obedience to your own husbands, who have, by the marriage-bond, devoted themselves to you, as your loving superiors; and always act herein as in the sight and presence of the Lord Christ, from love to his person, in obedience to his authority, and with an eye to his glory, and in the manner in which his people are subject to him. 23. For by the law of nature and marriage, the husband is constituted the head, guide, and guardian of the wife, in a manner somewhat similar to that in which Christ, as Mediator, is constituted the Head, Governor, and Protector of the church—in which relation he is their Saviour and Redeemer from everything sinful and wretched, and to everything truly honourable or happy. 24. As therefore the church is cheerfully and faithfully subject to

23 For [h]the husband is the head of the wife, even as Christ is [i]the head of the church: and he is [j]the saviour of the [k]body.

24 Therefore as the church is subject unto Christ, [l]so *let* the wives *be* to their own husbands in every thing.

25 Husbands,[m] love your wives, even as Christ[o] also loved the church, and gave himself for it;

26 That [p]he might sanctify and cleanse it with the washing of water by the word,

27 That he might present it to himself a glorious church, [q]not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

28 So ought men to love their wives as [r]their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30 For we are [s]members of his body, of his flesh, and of his bones.

31 For[t] this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great mystery: but I speak [u]concerning Christ and the church.[7]

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h 1 Co.11.3.7; 14. 35. 1 Pe.1.7, 1 Ti.2.13.

i See ch.1. 22; 4. 15. Col.1.18;2.19.

j ver. 25 27. Mat. 1. 21. Is.45.17,22. 1 Th.1. 10. Re.5.9.

k See ch.1. 23; 2. 16; 3.6; 4.12,15; ver. 30–32. Ro.12.5.1 Co.12.12,27. Col.1.18,22,24.

l Col.3.20. Tit.2.9.

m ver.28. Col.3.19. 1 Pe.3.7. Pr.5.19. Ge. 2. 24.

o Ac.20.28. Mat. 20. 28. Ga.1.4;2.20. ver.2. 1 Pe.3.18. Tit.2.14. Re. 5.9.

p Jn.17.19,17;15.3; 3. 5. 1 Co.6.11. Tit.3.5; 2. 14. He.9.14;10.22. 1 Pe. 1.2,23;3.21. 1 Jn.5.6.

q De.23.10. Ca.4.7. 2 Co. 11. 2. ch. 4. 7; 1. 4. Col. 1. 22. Tit. 2. 14. Jude 24. Re.21.27. Col. 2.10.1 Co.1.30.

r See ver.31,33. Ge. 2.23,24. Mat.19.5.

s Ro.12.5.1 Co.6.15; 12.12,27. ch.1.23; 4.16. Col.1.18; 2.10,19. ch.2. 10. 1 Co.1.30. Jn. 1. 16; 17.22, with Ge.2.13.

t Ge.2.24. Mat.19.5. Mar.10.7.1 Co.6.16.

u Ps. xlv. Ca.i.–viii. Is.5.4; 62.4,5. Mat. 22. 1–13. Ho.2.19,20. 2 Co. 11.2. Re.19.7,8;21.3.

7 'This mystery (namely, the union of man and wife, and more especially that which it typifies and prefigures, the union of Christ and his church) is great; but I am speaking in reference to Christ and to the church' ('the mystery of the conjugal relation is great, *but I* am *myself* speaking of it in its still deeper application, in reference to Christ and the church').—*P.*

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v ver.28,29, 31. Col. 3.19. 1 Pe.2.7. Pr.5.19.

x Es.1.20. 1 Pe.3.2,5, 6. See ver.22,24.

CHAP. VI.

a Col.3.20. Pr.23.22; 1.8;6.20. Ge.22.9;37.13. 1 Ki.2.20.

1 *In the Lord*—so far as agreeable to the will of the Lord.—*C.*

b Ex.20.12. De.5.16; 27.16. Je.35.18. Eze.22. 7,15. Mat.15.4. Mar.7. 10.

c Col.3.21. Ge.18.19. De.4.9; 6. 7, 20; 11. 19. Ps. 78. 4. 7. Pr. 4. 1. 13; 19.18; 22.6,15; 29.17; 13. 4.

2 *Nurture.* Instruction.—*C.*

3 *Admonition.*—Moral training, by reasonable restraint and guidance.—*C.*

d Col.3.22. 1 Ti.6.1. Tit.2.9,1 Pe.2.18.

4 The Greek word signifies not 'servants,' according to our meaning of the word, but 'slaves' or 'bondmen.' Even they have duties to discharge in their degrading positions. In the apostle's charge to them, however, he incidentally and delicately hints that their masters were only 'masters after the flesh,' with power to control and regulate their bodily actions; but their spirits were still free, and ere long the whole man would be made free by death.—*P.*

e 1 Ch. 29. 17. Ps.25. 21. Mat.6.22. Ac.24.16. 2 Co. 1. 12. 2 Pe. 2. 18. ver.6,7. Ga.1.10.

g Ge.31.6,40. Col. 3. 23.

h ver.5,6.1 Co.10.31. 1 Pe.4.11;2.9.

i Ro.2.6,7,10.1 Co.7. 19,22,24.2 Co.5.10. Col. 3.24. Ga.6.9, with 3.28. Col.3.11.

33 Nevertheless, let every one of you in particular, [v]so love his wife even as himself; and the wife *see* that she [x]reverence *her* husband.

CHAPTER VI.

1 *The duty of children towards their parents,* 5 *of servants towards their masters.* 10 *Our life is a warfare,* 12 *not only against flesh and blood, but also spiritual enemies.* 13 *The complete armour of a Christian,* 18 *and how it ought to be used.* 21 *Tychicus is commended.*

CHILDREN, obey[a] your parents in the [1]Lord: for this is right.

2 Honour[b] thy father and mother, which is the first commandment with promise;

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, [c]ye fathers, provoke not your children to wrath: but bring them up in the [2]nurture and admonition[3] of the Lord.

5 [d]Servants,[4] be obedient to them that are *your* masters according to the flesh, with fear and trembling, in [e]singleness of your heart, as unto Christ;

6 Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart;

7 With[g] good-will doing service, [h]as to the Lord, and not to men;

8 Knowing [i]that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free.

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the authority of Christ in all her spiritual concerns, so let wives, with meekness, willingness, and fidelity, be subject to their husbands in all things lawful in the Lord. 25. On the other hand, to procure the kind submission of your wives, see that you husbands never tyrannize over them, or be passionate or bitter against them, but by all gentle carriage, due honour, tender sympathy, and every other form of kind behaviour towards their soul and body, manifest the most endearing and ardent affection, in imitation of Christ, who so loved the church that he freely gave up himself to the most debased service, suffering, and death in her room, and for her spiritual and eternal benefit; 26. That by his blood and Spirit, through his Word, he might deliver all men from the guilt, power, and pollution of sin, and justify, renew, sanctify, and consecrate them to the service of God; 27. That having gradually sanctified and adorned them with his Spirit and grace, he might, in due time, place them in his immediate presence in heaven, entirely freed from every remainder of sin and trouble, holy and happy. 28. Influenced by and in imitation of this peculiar, superlative, and abiding love of Christ, husbands ought to love their wives sincerely, constantly, tenderly, and ardently as they do their own bodies, especially since everything they do for their welfare and comfort will turn out for their own. 29. For no reasonable man, out of enmity to the health, ease, or comfort of his own body, ever neglected or abused it, but, from a principle of natural affection, feeds, clothes, warms, and refreshes it; and so every husband ought to deal with his wife, who is *one* flesh with him—even as Christ, in his most affectionate love, takes care of his church, which he hath espoused to and made one with himself. 30. For we who believe in him are members of his mystical body, and, in a spiritual sense, are more closely united to him than ever Eve was to Adam, and derive all our grace and glory from his person, as crucified for and united to us. 31. The standing law of marriage mentioned by Adam immediately after the formation and espousals of Eve, requires such closeness of union and tenderness of affection between married persons, as if they were incorporated into one body, and were more to be regarded and loved than even parents themselves. 32. That close union between married persons, particularly Adam and Eve, was indeed an emblem of the spiritual union between Christ and his members, whom, as their Head and Husband, he animates, influences, rules, governs, and cares for in the most tender manner 33. But in connection with this, it also implies that every husband ought to love his wife with the same sincere and singular affection as he does himself; and that every wife ought, with a conjugal love, to pay all becoming respect, honour, and obedience to her husband.

Ver. 4. *Filthiness.* Obscenity of speech.—*Jesting.* Lewd expressions, occasionally characterized as *double entendre*—in which, as Chandler well observes, 'indecency is couched in a witty turn, and becomes, by being considered witty, the more dangerous and corrupting.'—*Not convenient.* Not suitable to the Christian profession of purity and godliness. *C.*

Ver. 5. *In the kingdom of Christ and of God.* Rather, 'in the kingdom (of him who is) Christ and God.' See Middleton on the *Greek Art.*, ch. iii. p. 93, 94. Lond. 1808. *C.*

Ver. 13. 'But they all (*i.e.* all those evil things done in secret, as mentioned in ver. 12) being reproved (or rebuked by contrast with the purity of Christian virtues), are made manifest (are shown to be sinful; the lurking evil is revealed) by the light (the light of Christian doctrine, Christian graces, and Christian character); for everything that is made manifest is light (it is not, and cannot be any longer dark; and consequently though evil deeds are done in darkness, and are thus kept secret, yet if light be shed upon them, their true character at once appears).' *P.*

Ver. 14. The apostle does not quote the words, but gives the meaning of the prophet—referring most probably to Is. 60. 1–3; see also 26. 19.—'*Arise from* (among) *the dead.*' *C.*

Ver. 16. *Redeeming.* 'Recovering the time lost in heathenism' (*Saurin*). 'Buying up the time—a most precious commodity (though by so many held cheap)—out of the hands of sin, Satan, ease, sloth, and worldly business—at the expense of self-denial, watchfulness, zeal, and diligence' (*Benson*). Is it not rather, making the most of the time, as he that sells an article to him that gives the highest price?—*Because the days are evil*—every fragment of existence being fraught with temptations to indolence, self-indulgence, fear of danger, desertion of duty: because the continuance of opportunity is uncertain, and, at the best, the period of life is short. *C.*

Ver. 18. *Excess.* Dissoluteness, whereby the reason being overwhelmed, and the passions excited and let loose, the door of the heart is opened for the entrance of every sin. There is most probably an allusion to the *Bacchanalia*, when men and women, under pretence of religion, gave themselves up to intoxication and the wildest revelry. *C.*

Ver. 19. The distinction of 'psalms, hymns, and spiritual songs' is not now certainly understood. The names might include other compositions besides those contained in the scriptural collection called David's, but they may also be confined to that collection; and surely before they be extended farther some authority beyond conjecture must be furnished. That the Ephesian converts and other primitive Christians employed nothing but the voice in their sacred music is attested by Justin, *Respon. ad Orthodox.* p. 107.—ἄνευ ὀργάνων, 'without musical instruments,' is his expression. *C.*

Ver. 21. This is the general injunction applicable to all ranks and conditions. Order and complete submission to law must characterize the Christian community. Having laid down the general principle, Paul gives three examples of its practical application: (1) In regard to husbands and wives; (2) Parents and children; (3) Masters and servants. *P.*

Ver. 23. Paul here, to prevent error or misunderstanding, adds this important particular, in which the comparison between Christ and the church on the one hand, and man and wife on the other, does not hold:—'He himself is the Saviour of the body.' Alford clearly develops the meaning: 'In Christ's case the headship is united with, nay, gained by, his having saved the body in the process of redemption. So that I am not alleging Christ's headship as one entirely identical with that other; for he has a claim to it and office in it peculiar to himself.' *P.*

Ver. 26. *And cleanse it,* &c. 'And cleanse it in the laver of (spiritual) water (revealed) in the Word.' See Is. 52. 1; Mat. 5. 6; Jn. 4. 14; 6. 35. *C.*

Ver. 32. *This is a great mystery.* From this phrase the church is theologically and properly denominated the mystical, in distinction from the personal, body of Christ.—*Note,* The church is Christ's body, because possessing with him one life and one Spirit, Col. 3. 4; Ep. 2. 18. *C.*

REFLECTIONS.—With readiness ought Christians to imitate Jesus Christ and his Father in their kindness and love to men. And the faith and sense of their redeeming love should make us carefully avoid all gross wickedness of every form, as utterly unworthy of our Christian character, privileges, and obligations, and as odious to God and ruinous to ourselves. A visible change of behaviour should be studied by all such as are awakened unto life by the powerful voice of Christ. Diligently should they avoid all fellowship with wicked persons or deeds, be watchful and circumspect in evil days, and use great care to improve time to the best advantage. Great should be our concern to have our heart filled with the Holy Ghost, and to live always under his comforting influences—in everything giving thanks to Christ, and to God through him. Earnestly should we labour to fulfil the duties of every station, from a principle of faith and filial fear of God. And happy are those families of which Christ is the centre, and his redeeming kindness the great pattern and motive of mutual behaviour!

CHAPTER VI. Ver. 1. Do you children, whatever be your age and circumstances in the world, submissively, readily, and cheerfully hearken to and obey the counsels and commands of your parents in all lawful things, from love to Christ, regard to his authority, and for his glory and honour; for, according to all laws, human and divine, this is a just debt, and is highly fit and acceptable in itself, as ye have been brought into being by their means, and are so much beholden to their care and kindness. 2. Yea, the first command of the second table of the moral law, and

9 And,[j] ye masters, do the same things unto them, forbearing[5] threatening: knowing that your[6] Master also is in heaven; [k]neither is there respect of persons with him.

10 Finally, my brethren, [l]be strong in the Lord, and in [m]the power of his might.

11 Put[n] on the whole armour of God, that ye may be able to stand against the [p]wiles of the devil.

12 For we wrestle not against [q]flesh and blood,[7] but against [r]principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness[8] in high[9] *places*.

13 Wherefore [s]take unto you the whole armour of God, that ye may be able to withstand in the [t]evil day, and, having done all,[1] to stand.

14 Stand therefore, [u]having your loins girt about with truth, and having on the breastplate of righteousness;

15 And[v] your feet shod with the [2]preparation of the gospel of peace;

16 Above[x] all,[3] taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take [y]the helmet of salvation, and [z]the sword of the Spirit, which is the word of God:

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j Col.4.1. Le.25.43; 19. 13. De.24. 14, 15. 1 Sa.25.17.
5 Or, *moderating*.
6 *both your and their*, Mat.8.19;10.25. Jn.13.13.
k De.10.17. 2 Ch.19. 7. Job 34.19. Ac.10.34. Ga.2.6. Ro.2. 11. 1 Pe. 1.17.
l Is.45.24; 40. 29, 31. Zec. 10. 12. 2 Ti.2. 1. 1 Co.16.13. 2 Co.3.5; 12. 9,10. Phi.4.13. Col.1.11.
m ch.1.19; 3.16. He. 7.25.
n Ro.13.12. 2 Co.6.7. Col. 3. 12. 1 Th. 5. 8. 2 Co.10.4.
p 2 Co.2.11; 11.3, 13, 14. 2 Th.2.9,10. Re. 2. 24;12.9,1 Pe.5.8.
q Mat. 16. 17. Ga. 1. 16. 1 Co.15.50.
7 Human adversaries.—*C*.
r Ro.8.38. Col.2.15. ch. 2.2. Jn.12.31; 14. 30; 16.11. Job 2.1,2. 2 Co.4. 4.12.7.

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s Or, *wicked spirits*.
9 Or, *heavenly*, ch. 1.3.
s See ver.11.
t ch. 5.16. Lu 8. 13. Ga.1.4. Ec.11.2;12.1.
1 Or, *having overcome all*.
u Is.11.5. Lu.12.35; 17.8. 1 Pe. 1.13. 2 Co.6. 7. Is.59.17. 1 Th.5.8.
v Ca. 7. 1. Is. 52. 7. Ro.10.15. 1 Th.1.5.
2 *Preparation* — readiness, alacrity for any required movement.—*C*.
x 1 Pe.5.8,9. 1 Jn.5.4. 2 Co.1 24. He.11. 2 Ch. 20.20. Is.7.9, with Ge. 15.1. Ps.56.4.
3 *Above all*. Rather, 'over (as a covering defence to) all' other defences. —*C*.
y Is.59.17. 1 Th.5.8.
z He.4.12. Re.11.16; 2. 16; 19. 15. Is. 49. 2. Mat.4.4,7,10,11.

the only command which has a promise annexed to itself in particular, requires every one of you to think and speak of, and conduct yourselves towards, both your parents in the most affectionate, reverential, submissive, obedient, and honourable manner; 3. That, through the blessing of God upon your obedience, your life on earth may continue long and prosperous. 4. And do you parents carefully avoid everything humoursome, unreasonable, or harsh towards your children, which might provoke their resentment, exasperate their passions, and prejudice them against you or your Christian religion; and, by a holy and diligent example, by much fervent prayer, by earnest and persuasive instruction, and by prudent, moderate, and seasonable correction, administered to them in obedience to Christ's authority, and in dependence on his blessing to concur therewith, bring them up in the knowledge, fear, worship, and obedience of God in him.—Earnestly watch over and restrain the first appearances of inward corruptions, errors, or immoralities, and direct and encourage them to everything dutiful towards God or men.—5. Servants, make conscience of obeying all the lawful commands of your earthly masters and mistresses, who, in things pertaining to this world, are set over you by God's providence, and have a right to your services, whether they are believers or not. Be willingly and faithfully subject to them, with a reverential fear of their, and especially of God's displeasure, if ye should betray your trust, and embezzle their goods, or disobey their just orders. And see that ye do all this with a sincere, ingenuous, and honest heart, as therein desiring and intending to serve the Lord Christ, and adorn the doctrines of the gospel. 6. Fulfil your services with diligence, constancy, and fidelity—not merely when the eyes of your masters or others are upon you, as if ye only aimed at pleasing men for your own honour or advantage, but as from regard to Christ's authority, and always under his eye, and in view of being judged by him, and in order to promote his honour, doing whatever God requires of you in this matter from a sincere principle of religious regard towards him. 7. In this manner perform every part of your due service freely, affectionately, and industriously, and with all readiness of mind, as persons who love your masters, and have their interest at heart—doing everything which God or they call you to from a sense of duty to Jesus Christ, your supreme Lord and Master, that ye may serve, please, and glorify him, and not merely to acquit yourselves in the sight and gain the esteem of men. 8. And know, for your encouragement, that however your masters may reward you in this world, ye shall receive a gracious and eternal reward of all your faithful services from the Lord Jesus in the great day of judgment. 9. And ye believing masters, take heed that ye fulfil the duties of your stations with the like views, in singleness of heart as to Christ, and according to the will of God; and that ye behave towards your servants not in a domineering, severe, threatening, insolent, cruel, or oppressive manner, but with gentleness and humanity—always remembering that ye yourselves are the servants of our Lord Christ, who takes notice of your conduct, and will call you to account for it, without paying any more respect to you than to the meanest of your servants. 10. And that ye may perform your relative and other duties, and resist all the influences of sin, Satan, and the world, who labour to oppose you in your progress heavenward, set out and press forward, like valiant soldiers, under the Captain of salvation, not in your own strength, but in the strength of Christ, and through his almighty influences enabling you to every duty, service, and suffering to which ye are at any time called. 11. And that, while ye set out in his strength, ye may be thoroughly furnished for all encounters with your spiritual enemies, always earnestly endeavour, under a sense of their power and your own weakness and danger, to live in the constant exercise of all those graces, and use of those means, which God appoints, gives, and makes powerful for the full defence and spiritual safety of his people, that ye may be able to withstand and defeat the numerous, insnaring, fallacious, and cunning attacks of the devil and his instruments. 12. And great need we have of all this help; for, in our holy warfare, we ministers and others who have enlisted under Christ's banner have to engage in close and sharp contention not only with the carnal reasonings, authority, and violence of men, but with all ranks and orders of malicious, crafty, deceitful, powerful spirits who, through the permission of God, have erected an usurped empire over the minds and hearts of blinded sinners! and being in themselves most vilely and implacably wicked, make it their whole business to propagate spiritual wickedness, unbelief, pride, idolatry, error, malice, wrath, envy; and who, hovering in the air, and seated in our souls, strenuously labour to prevent our obtaining the eternal inheritance. 13. Since ye have therefore so many subtle and powerful enemies to contend with, see that ye be fully armed, and, in Jesus' strength, make a proper use of every spiritual weapon, defensive or offensive, wherewith God hath furnished you, that ye may be able to resist and overcome all these or other formidable enemies, in every day of conflict and trial. 14. In order therefore to your obtaining a glorious victory, it is necessary that, in the strength of Christ, ye, in your stations, indefatigably and incessantly, with all watchfulness, diligence, and steadfastness, keep your ground in the field of battle, having your whole man girt about with the truths of God revealed in his Word, and with sincerity and uprightness of heart and conversation, that thereby ye may be steady, resolute, and active: let your heart be protected by the sacrifice of Christ applied to your conscience, and by the daily exercise of righteousness and true holiness, which proceed from faith and love. 15. And that ye may be enabled to hold out against all hardships and snares, and be ready for every encounter, let your affections and conversation be duly influenced by the doctrines, promises, encouragements, and provisions of the gospel, by which God exhibits, offers, and applies the whole peace and consolation of the new kingdom, that nothing may hurt, discompose, or embroil you. 16. But especially let a lively exercise of faith in Christ's person, blood, righteousness, and fulness, and the power and grace of God in him through the declarations and promises of the new kingdom, be your all-protecting *shield*, by which you may be enabled to silence every terrifying charge of guilt; to repel every attempt to surprise you into hard or blasphemous thoughts of God or Christ, or sudden emotions of wrath, revenge, unchastity, or other wickedness; and to disarm of its force every furious temptation or sudden suggestion wherewith the devil may attempt to penetrate and influence your soul with horror, anguish, or guilt. 17. And let the hope of eternal salvation protect you from fear in danger, and fortify you against the most furious and threatening attacks of Satan and his confederates. And let the doctrines, promises, commands, threatenings, and histories of God's Word, which the Holy Ghost indited, explains, and applies, be used, in the hand of your faith, for the destruction and confusion of your spiritual enemies. 18. And as none of your efforts, or even the graces, oracles, or ordinances of God, can be effectual without the special aids of the divine Spirit, maintain always a praying frame of heart; and let all your conflicts be attended with solemn, stated, or ejaculatory prayer, in all sorts of addresses to God, and on all occasions, public or private, in the name of Christ, and by the assistance of his Spirit, and with your whole heart, for all seasonable help and direction. And while ye watch against the designs and stratagems of your enemies, and for opportunities to annoy and defeat them, watch also for convenient opportunities of spiritual influences in and gracious answers to your prayers; and continuing constant and unwearied therein, earnestly beg that God would not only avert evils from, or bestow blessings on yourselves, but also all your fellow-Christians, that they, along with you, may stand their ground in their spiritual warfare, and more and more abound in light, grace, comfort, and holiness, to the glory of God and confusion of Satan and his instruments. 19. And particularly pray for me, your faithful and affectionate apostle and friend, whose work and trials are so important and difficult, and whose strength is so small, that God would relieve me from my present imprisonment, and give opportunity and ability to publish the great mysteries of the gospel, in an open, bold, plain, impartial, earnest, and successful manner; 20. That I, the graciously honoured ambassador of Christ, who am now a prisoner for preaching that gospel, may yet have opportunity, and be enabled to preach it undauntedly, freely, and plainly, according to the duty of my office, without molestation. 21, 22. And that ye may the better know how to order your supplications or thanksgivings for me, I have sent Tychicus, one of your dear Asiatic friends, and an upright, diligent, and laborious minister of Christ, with this letter, that he may fully acquaint you with my various sufferings and comforts under them, and my labours and success—that, by informing you how the Lord supports, directs, and comforts me under my trials, and by his preaching the gospel to you, he may comfort your spirits, and encourage you to trust in the Lord, and persevere in his way, amidst all the opposition ye can meet with. 23. And for this end, may abundant peace with God, your own consciences, and one another, and all prosperity of soul or body, abide with you; and the most ardent love to Jesus Christ and his people, together with, and springing from, a lively exercise of faith, flourish and increase in your souls and the souls of other Christians and ministers—by special influence from God the Father, the original fountain of all new-covenant blessings, and from Jesus Christ, through whose merits and mediation they are conveyed. 24. May the free love and favour of Christ, and of God in him, and all its blessed fruits and effects, especially in all seasonable discoveries, communications, and assistances for the producing of strong and lively exercises of every grace, be richly extended to you at Ephesus, and to all others who heartily, unfeignedly, perpetually, and according to the truth and tenor of the gospel, desire, esteem, and delight in our only and complete Saviour, the Lord Jesus Christ.

Ver. 12. Of the constitution of the kingdom of darkness nothing is known beyond what is revealed in the Word of God. In that

18 Praying[a] always with all prayer[4] and supplication in the Spirit, and [b]watching thereunto with [c]all perseverance and supplication for [d]all saints;

19 And[e] for me, that utterance may be given unto me, that I may [g]open my mouth boldly, to make known the [h]mystery of the gospel,

20 For which I am [i]an ambassador in bonds;[5] that therein[6] I may speak boldly, as I [j]ought to speak.

21 But[k] that ye also may know my affairs, *and* how I do, [l]Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

22 Whom[m] I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

23 Peace[o] *be* to the brethren, and love with faith, from God the Father, and the Lord Jesus Christ.

24 Grace[p] *be* with all them that love our Lord Jesus Christ in sincerity.[7] Amen.

¶ Written from Rome unto the Ephesians by Tychicus.

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a Lu.18.1.Ro.12.12. Col. 4. 2. 1 Th. 5. 17. Mar. 13. 33. ch. 1. 16. Phi. 1. 4. Ro. 8. 26, 27. Jude 20.

4 *All prayer*—prayer of every kind—adoration, confession, petition, thanksgiving, intercession, praise, &c.—*C.*

b Mar. 13. 37. Mat. 24.42,44; 25. 13; 26. 41. Re.16.15.

c Lu.18.1–8.2 Co.12. 8.Mat.15.22–28.

d Ga.6.10. Ja.5.16. 1 Ti.2.1.

e Ro.15.30. Col.4. 3. 1 Th.5.25.2 Th.3.1.

g Ac.4.29. 2 Ti. 1. 7. Ro. 1. 16. 1 Ti. 5. 21. 2 Co. 3. 12.

h Mat.13.11; 16.17.1 Co.2.7.1 Ti.3.16. ch.3. 3,4.Col.1.26,27.

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i 2 Co.5.20. ch.3.8. 2 Co. 3. 12, with Ac. 26. 29; 28.20,31. ch.3.1,13; 4.1. Phi.1.7,13,20. Col. 4. 18. 2 Ti. 1. 8, 16; 2.9. Phile.9,10.

5 Or, *in a chain.*

6 Or, *thereof.*

j Is.58.1.

k Col.4.7. Phi.1.12.

l Ac.20.4. 2 Ti.4.12. Tit 3.12.

m ver.21. Col.4.7,8.1 Th.3.2. Phi.2.19. 1 Co. 16.10.

o See ch. 1. 2, 3. Ps. 122. 6–9. Phi. 1. 9–11. Col.1.10,11. Jude 1, 2. 1 Pe.5.14.

p See Ga.6.18.2 Co. 13.14. 1 Co.16. 23. Ro. 16.20,24.

7 Or, *without corruption,* Tit. 2. 7. Jn. 21.15–17. 2 Co.1.12. Ps. 25.21;18.1. Mat.22.37.

Word, however, the existence of a satanic kingdom, ordered into different ranks and principalities, is explicitly declared, of which a few historic facts are recorded—such as, the deception in paradise; the afflictions of Job; the persuasion of David to number the people; the temptation of our Lord in the wilderness—which, with some others, are specimens sufficient, not to gratify a prying curiosity, yet to produce a more important result—the inculcation upon believers of constant watchfulness and earnest prayer lest they enter into temptation. *C.*

Ver. 16. *Fiery darts* were slender reeds filled with combustible materials, ignited, and shot from bows, for the purpose of burning tents, stockades, or besieged towns. These the adroit and courageous soldiers were accustomed to receive on their ordinary shields, or other defences, covered with raw and wet hides, which are said to have been sometimes saturated with alum. 'These 'fiery darts' form apt emblems of many of those persecutions by which believers have in all ages been assailed—persecutions sometimes against their principles, sometimes against their character, sometimes against their property, and sometimes against their lives; against all which, trust in Jesus is their only sufficient shield. See Ge. 15. 1; Ps. 5. 12; 84. 11. *C.*

REFLECTIONS.—Happy are those families in which parents, children, masters, and servants make Christ's law their rule, his example their pattern, his love their motive, and his honour their end, in all their conduct. Numerous and subtle are the enemies and hard the trials of every true Christian. But since they are rooted in Christ, the Captain of their salvation, his strength, and the complete armour he has provided for them, are sufficient to withstand and overcome all opposition. Happy are they who are taught of God to cleave to him, follow his direction, and improve his armour. And nothing is more useful than a vigorous faith and persevering and fervent prayer. As ministers are peculiarly exposed to temptations and troubles, they ought to have a double share in the prayers of Christians; and never will a minister's heart be actuated by the grace of God but he will be ready to pray for his people.

CONCLUDING REMARKS ON THE EPISTLE TO THE EPHESIANS.

Having read the Epistle to the Ephesians, it is impossible to overlook how distinctly it assumes, at the close, a domestic character. The Epistle to the Romans, commencing with the deep things of God, and continuing to expound the mysteries of redemption, draws out its practical conclusions, ch. xii. xiii. xiv., in the form of the most beautiful and splendid generalities. Throughout the Epistles to the Corinthians, like general precepts are interspersed; and in the Epistle to the Galatians, in a form more condensed, ch. 5. 14–26; 6. 1–10. But in this epistle, while the general precepts of a holy morality are earnestly enforced, ch. 4. 15–32; 5. 1, 2, the domestic duties and virtues, with their motives and obligations, assume a distinct and specific form, ch. 5. 21–33; 6. 1–9. By what peculiar circumstance, in the case of the Ephesians, the apostle was led to accumulate and urge these beautiful and holy precepts, is not declared; but if conjecture may be allowed, perhaps the cause may be found in that long-continued and frequent domestic intercourse with them to which the apostle alludes, Ac. 20. 20, 31, and the deep affection towards the apostle with which that intercourse had inspired his Ephesian converts, Ac. 20. 37, 38. In writing to them, the apostle's heart was naturally carried back to their 'happy homes;' and husbands and wives, and parents and children, and masters and servants, all rose up to his recollection, and the Spirit of God employed the occasion to enrich the church with that lovely code of domestic laws by which the Epistles to the Ephesians and Colossians stand peculiarly distinguished. *C.*

THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS.

Philippi was a considerable city on the eastern frontier of Macedonia, now part of European Turkey, which Philip, the father of Alexander the Great, enlarged, fortified, and called by his own name. Directed by a vision, Paul came hither from Asia, and planted a Christian church, Ac. xvi.; and afterwards visited them in his way to Jerusalem, Ac. 20. 1–6. Their concern for him was peculiarly affectionate; and, notwithstanding their poverty, they distinguished themselves in sending him seasonable and liberal supplies. Epaphroditus having brought him their bounty, during his imprisonment at Rome, he sent by him, upon his return, this excellent letter,—in which he expresses his great affection for them, and thankfulness for their favours; and exhorts them to constancy, courage, and perseverance under sufferings, and to public-spiritedness, humility, holy joy, fervent prayer, and diligent progress in universal holiness.

[The first name of Philippi was Datos, and it is peculiarly remarkable as the first place in Europe in which the gospel was preached. The references to the Old Testament are, Ps. 22. 6; 55. 22; Is. 40. 23; 56. 10; Je. 9. 23, 24; Da. 9. 26. *C.*]

CHAPTER I.

3 He testifieth his thankfulness to God, and his love toward them, for the fruits of their faith, and fellowship in his sufferings, 9 *daily praying for their increase in grace:* 12 *he showeth what good the faith of Christ had received by his troubles at Rome,* 21 *and how ready he is to glorify Christ either by his life or death,* 27 *exhorting them to unity,* 28 *and to fortitude in persecution.*

PAUL and[a] Timotheus, the servants of Jesus Christ, to [b]all the saints in Christ Jesus which are at [c]Philippi, with the bishops[1] and deacons;

2 Grace[d] *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 I[e] thank my God upon every [2]remembrance of you,

4 Always in every prayer of mine for you all making request with joy,

5 For your [g]fellowship in the gospel, from the first day until now;

6 Being[h] confident of this very thing, that he

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CHAP. I.

a 2 Co.1.1. Col. 1. 1. 1 Th. 1. 1. 2 Th. 1. 1. Phile.1.1 Co.1.1.Ro.1. 1,9,16.

b See Ep.1.1. Col.1. 2.1 Co.1.2. He.3.1. Jn. 15.2.

c Ac.16.12–40.

1 Or, *overseers,* Ac. 20. 17, 28. 1 Ti. 3. 1–13. Tit.1.5–9. He. 13.7,17. 1Pe.5.1–3. Ro.12.6–8. 1 Co.12.28. 1 Ti.5.17. Ac. 6.1–3.

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d See Ep.1.2. Ga.1. 3. 1 Co. 1. 3. 2 Co. 1. 2. Ro.1.7.1 Pe.1.2.2Pe.1. 2.Jude 2.

e Ro.1.8–10. 1 Co. 1. 4. Ep.1.15,16;6.18. Col. 1.3. 1 Th.1.2,3. 2 Ti.1.3 –5. Phile.4,5.

2 Or, *mention.*

g Ep.3.6. 1 Jn.1.3,7, or Ro. 12. 13; 15. 26. 2 Co.8.4;9.13. Ga.6.6.ch. 4.14. 1 Ti.6. 18. He. 13. 16.

h He.10.35. Ps.138.8. Jn.6.29, 44,45; 16.9–13. 1 Th.1.3. Ep. 2.4–10. 1 Co.3.9. 2 Pe.3.10. Eze. 36.25–29.

which hath begun a good work in you, will perform[3] *it* until the day of Jesus Christ:

7 Even [a]as it is meet for me to think this of you all, because I have you [b]in my heart;[4] inasmuch as both [k]in my bonds, and in the [l]defence and confirmation of the gospel, ye all are partakers of my grace.[5]

8 For [m]God is my record, how [o]greatly I long after you all in the bowels of Jesus Christ.

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[3] Or, *will finish.*
[a] 1 Co.13.7.1 Th.5.5. 2Th.1.5.He.3.1;6.9,10.
[b] 2 Co.3.2; 7.3. 2 Th. 2.8.ver.8.
[4] Or, *ye have me in your heart.*
[k] See Ep.3.1; 4.1; 6. 20. 2 Ti.1.8; 4. 16. He. 13.3.ch.4.14.ver.5.
[l] See ver.17.
[5] Or, *partakers with me of grace.*
[m] Ro.1.9;9.1.2 Co.1. 23;11.31. Ga.1.20. 2 Ti. 4.1.
[o] ch.2.24,26;4.1. Ro. 1.9-12. 1 Th. 2.5. 2 Co. 10.1. Ga.4.19.

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[p] 1 Th.3.12;4.9;5.15; 2 Pe.3.18. Pr.4.18. Ep. 1.18;3.17-19.
[6] Or, *sense.*
[q] Ro.2.18;12.2.1 Th. 5.21-23;3.13. Ac.24.14, 16. 1 Co. 10. 32. 2 Co.1. 12.Ep.5.27.
[7] Or, *try.*
[8] Or, *differ.*
[r] ver.6. Ac. 17. 31. 2 Th. 1.7-10. 1 Th. 4.14-17.
[s] Jn. 15. 4,5,8. Col.1. 6, 9-11. Ga. 5. 22, 23. 1 Co.15.58. Ep.5.9;2.10; 1.12. Phi.4.13. 1 Co.10. 31. Mat.5.16.

9 And this I pray, [p]that your love may abound yet more and more in knowledge and *in* all judgment;[6]

10 That[q] ye may approve[7] things that are excellent;[8] that ye may be sincere and without offence till the [r]day of Christ;

11 Being [s]filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

CHAPTER I. Ver. 1, 2. Paul and Timothy—joint servants of Jesus Christ in ministering his gospel and promoting his kingdom and glory, to all the private Christians at Philippi who, by virtue of union with him, are renewed in their hearts and lives by the sanctifying Spirit of God, and devoted to his service; together with their spiritual overseers, who labour in doctrine or government, and their deacons, who take care of their poor and other temporal affairs of their church—earnestly wish the most abundant manifestations of divine favour, with all its distinguishing fruits and blessings, from our loving God and Father, as the Spring and Fountain of all grace, and from Jesus Christ, as the Fountain and Distributer thereof. 3–5. As often as I think of you, and what God has done for and by you, I cannot but bless him for putting me into the ministry, and making me instrumental in your conversion; and in all my stated and solemn addresses to him for each of you, I am delightfully constrained to praise and thank him for your gracious and continued admission, through faith, to all the rich and glorious privileges, promises, hopes, and enjoyments of the gospel state; and for your familiar communion with God, Father, Son, and Holy Ghost, and with each other; and for your readily communicating of your substance for the support of the gospel, and to me in my sufferings for its sake; 6. Being assured, from the testimony, nature, purpose, and promise of God, and from the merits and intercession of Christ and the indwelling of his Spirit, that he who has changed your spiritual state, and begun your sanctification, honour, and comfort, will undoubtedly, in his wisdom, love, faithfulness, and power, maintain and increase it, if ye are only faithful to the truth till Christ shall come to be glorified in his saints. 7. And while you lie so much on my heart in my prayers to God for you, your patient bearing of tribulations and kind Christian sympathy with me under mine, which I suffer for the cause of Christ, together with your honourable and steadfast profession and practice of the gospel truths, make me to hope this good work of grace is really begun in most of your hearts. 8. For, affected with and in imitation of Jesus' redeeming love, God alone knows how earnestly I desire to be further instrumental in the spiritual and eternal welfare of each of you, whom I look on as his dear members. 9. And in my fervent affection I earnestly beg of him that your love to him and his Son, his Word, ordinances, ways, ministers, and people, may still more and more increase, along with and under the influence of a growing knowledge and experience of the doctrine of Christ. 10, 11. That ye may carefully examine, prove, and approve those sentiments and practices which are truly valuable and important, that so ye may be found genuine Christians—pure in heart and life, free from hypocrisy and deceit in your holy profession, and uncorrupted in your principles and designs, temper, and behaviour; and may, in the view of Christ's coming to call you to account for your conduct, constantly live in the most holy and blameless manner, doing nothing to wound your own spirits or occasion the stumbling of others—greatly abounding in the most precious fruits of all holy obedience, and in the performance of duties both to God and man, which are produced by virtue derived from Christ, and are, through his merits and intercession, acceptable to God, and tend to his honour and glory. 12–14. And that ye may not be terrified at nor discouraged by my sufferings for the cause of Christ, know that, contrary to all outward appearance or natural expectation, they have been permitted and overruled rather for the confirmation and propagation of the gospel than to the dishonour or hindrance of it, insomuch that the hardships and imprisonment which the power and presence of Christ enable me to bear with becoming patience and fortitude, are well known among all the courtiers and citizens here to be for no immorality, but merely for the sake of Christ, and have proved the happy occasion of many inquiring after and believing in him; and, through the influence of God's grace, many of my fellow-ministers, fully satisfied of the justice and excellency of my cause, and of the remarkable support and encouragement which I have received from Christ under my troubles, have been more abundantly animated and emboldened thereby to preach the gospel with greater freedom and liberty of spirit than before. 15–17. There are indeed some judaizing teachers who preach Christ as the true Messiah, and several important doctrines of salvation, from envy at my reputation and success in carrying the gospel in its peculiar doctrines to the Gentiles as well as the Jews, and in order to sink my credit and authority, and raise their own. Others preach the pure doctrines of Christ in their full extent, with freedom and delight, from love to him and his truths, and to the souls of men, and to me his apostle. The former, not from any sincere regard to Christ, his truths, or immortal souls, but from a contentious and envious disposition, in hopes that thereby they shall supplant, distress, or grieve me, or that, by the contentions which they foment, they may provoke the civil government to detain me in prison or take away my life. But the latter, from a principle of love to me, as well as to the truth itself, accounting me one appointed and qualified of God, and even imprisoned and tried for maintaining and defending the gospel of Christ. 18. But however different the motives by which the preachers here are actuated, I am heartily glad, and hope always to be so, that the truths of Christ are preached, and himself made known to multitudes by that means. 19. For I know, from the promises of God, the revelations of his Spirit, and my own former experience, that, through your prayers for me, and the rich communications of the Spirit of Christ granted me in answer to them, that the very worst designs of my opposers shall be overruled for promoting my deliverance from prison, and be sanctified to my own and others' spiritual and eternal advantage. 20. And I firmly hope, as well as earnestly desire, that whatever my adversaries may design or do against me, I shall never be ashamed of Christ or his truths, but be enabled to go on in his work with all liberty of spirit and undaunted courage; and as, since my call to the apostleship, I have, through grace, acted to the honour of Christ, my great Master, I trust that, now and hereafter, he will, even in my weak, frail body, manifest the greatness of his power and grace, whether by my patient continuance under suffering, my further publication and defence of the gospel, and my holy life and conversation, or by my bravely owning and honouring him in enduring the most cruel and violent death for his sake. 21. For Christ, my ALL IN ALL, who lives in me, and to whom I look as the source of spiritual life, is my gain in living and dying; and the glory of his name, and the winning of souls to him, is the end which I pursue in both; and death, after living in, on, and to him, would but usher me into the unspeakable reward of eternal felicity. 22. But if it please God to lengthen out my days on earth to preach and suffer for the gospel, it will promote the honour and interest of Christ, which in the end will turn to my own account; so that, were I to be left to my determination, I can hardly say whether I would choose life or death. 23, 24. For I am indeed greatly straitened and pressed in my own mind, having, on the one hand, an earnest desire to be loosed from my present encumbrances, weakness, and imperfections, and to have my soul released from this frail body, that I may enter on the immediate views and full enjoyment of Jesus Christ my Lord; and, on the other, I am willing, if it please God, to continue for a while exercising my ministry on earth, as I believe this would be most for your spiritual advantage amidst the manifold enemies and temptations which surround you. 25, 26. In this persuasion, that my future ministrations might, by the blessing of God, be useful, I am not without intimations from the Spirit of God that, notwithstanding the present threatening aspect, my life shall be for a time preserved, that by my preaching, prayer, or example, I may be instrumental in promoting your and others' edification in knowledge, faith, comfort, and holiness; and that, by my wonderful deliverances from prison, and the benefits ye receive by my visit, preaching, and converse, your delightful glory in Jesus Christ, the only Saviour, may be more abundant than ever. 27, 28. Meanwhile, to manifest the truth of your faith, and to promote your own and my comfort, take the most earnest and special heed that your traffic and behaviour in the world be answerable to your Christian state and character, and suitable to the directions, and ornamental to the principles, privileges, and obligations of the gospel of Christ, and to your holy profession thereof—that whether I should ever in this life see you again or not, I may have comfortable accounts of your spiritual concerns; that notwithstanding all the subtle and furious attempts of your enemies, under the influence of the Holy Ghost ye may persevere unshaken in one and the same evangelical spirit of liberty, truth, and love, and concur in vigorous efforts for preserving, propagating, and defending the pure, uncorrupted, and important doctrines of faith delivered in the gospel, and for rendering the grace of faith in one another lively and steadfast; and may hear that, however artful, cruel, and outrageous the adversaries of your souls and Christian profession be, ye behave amidst all their attacks with a truly Christian courage and fortitude—which to them is not a mark of your obstinacy, but an awful token that they are on the way to everlasting destruction; and to you is an evidence that God, who calls you to these trials, will tenderly carry you through unto eternal salvation! 29. For, to your distinguished honour, God, on account of Christ's merits, not only calls you to believe in him to the saving of your souls, but also patiently, and aiming at his glory, to suffer for his cause, that ye may be more illustriously glorified together with him hereafter: 30. In which ye are exercised with no other combat of trials and troubles than I myself have experienced even among you, and still am under, and yet am enabled, through grace, to sustain with holy fortitude and patience, for the same glorious cause.

Ver. 4. Let this apostolic memorandum impress upon every Christian's spirit the duty and extent of intercessory prayer. How expressive are the words, 'Always!'—'in every prayer!'—'for you all.' *C.*

Ver. 7. *My grace.* Cheerfulness and patience in suffering for the gospel, Ac. 5. 41; Ro. 5. 3; 8. 17, 18; 12. 12; 2 Co. 6. 10. *C.*

Ver. 8. *In the bowels,* &c. Rather, 'with the bowels of Jesus Christ'—with such love and tenderness as he feels for all his members, Ep. 5. 25, 29, 30, 32. *C.*

Ver. 10. *Sincere.* The English word literally signifies 'without wax'—in allusion to the finishing of cloth with gummy materials, that fill up and hide their deficiencies till carefully examined by looking through them in sunlight.—The Greek might be translated 'sun-judged.' *C.*

Ver. 11. *The fruits of righteousness.* Fruits of that justification which springs from 'the righteousness of God,' Ro. 3. 21, 22; which are chiefly 'peace of conscience, joy in the Holy Ghost, growth in grace, and perseverance therein unto the end.' *C.*

Ver. 15. *Some indeed preach Christ even of envy and strife.* Envying Paul's popularity, they suppressed their own judaizing sentiments, and adopted his theme—Christ—that so they might raise up opposition to him, and transfer his influence to themselves. *C.*

Ver. 16. Either by strengthening the hands of his adversaries, or, as many, both ancient and modern, think, these contentious preachers sought to have severity of treatment added to confinement. But how their preaching of Christ could effect this object does not appear. *C.*

Ver. 19. *The supply* or 'leading' of that Holy Spirit from whom your prayer proceeds. *C.*

Ver. 21. This is a sentence of confessed difficulty, of which two views are taken by expositors. 'The apostle's meaning,' says Valpy, 'is not that Christ was his life, and death his gain; but that both in life and death Christ was his gain;' in which view he is supported by Beza's translation, Pierce, &c. On the other hand, Bloomfield, following Chrysostom and Theodoret, explains it thus: 'For as to me, to live (if I live, will be Christ (he will be my life, in him I shall live); and (if I die) to die will

12 But I would ye should understand, brethren, that the things *which happened* unto me have[t] fallen out rather unto the furtherance of the gospel;[9]

13 So that [u]my bonds in Christ[1] are manifest in all the palace,[2] and in all other *places;*[3]

14 And many of the brethren in the Lord, waxing[v] confident by my bonds, are much more bold to speak the word without fear.

15 Some[x] indeed preach Christ even of envy and strife, and some also [y]of good-will.

16 The[z] one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:[4]

17 But the other [a]of love, knowing that [b]I am set for the defence of the gospel.

18 What then? notwithstanding,[5] every way, whether[c] in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

19 For[d] I know that this shall turn to my salvation [e]through your prayer, and the supply of the Spirit of Jesus Christ,

20 According[g] to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but[h] *that* with all boldness, as always, *so* now also, Christ shall be magnified in my body, whether *it be* by life, or by death.

21 For[i] to me to live *is* Christ, and to die *is* gain.[6]

22 But [j]if I live in the flesh, [k]this *is* the fruit of my labour: yet what I shall choose I wot not.[7]

23 For I am in a strait betwixt two, [l]having a desire to depart, and to be with Christ; which is far better:

24 Nevertheless [m]to abide in the flesh *is* more needful for you.

25 And having this confidence, I know that [o]I shall abide and continue with you all, for your furtherance and [p]joy of faith:

26 That[q] your rejoicing may be more abundant in Jesus Christ for me, by my coming to you again.

27 Only [r]let your conversation be as it becometh the gospel of Christ; that, [s]whether I come and see you, or else be absent, I may hear of your affairs, that [t]ye stand fast in one spirit, with one mind, striving together for the [u]faith of the gospel;

28 And [v]in nothing terrified by your adversaries: which is to them an [z]evident token of perdition, but to you [y]of salvation, and that of God.

29 For unto you [z]it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

30 Having the same conflict [a]which ye saw in me, and now hear *to be* in me.

CHAPTER II.

1 *He exhorteth them to unity, and to all humbleness of mind, by the example of Christ's humility and exaltation:* 12 *to a careful proceeding in the way of salvation, that they be as lights to the wicked world,* 16 *and comforts to him their apostle, who is now ready to be offered up to God.* 19 *He hopeth to send Timothy to them, whom he greatly commendeth,* 25 *as Epaphroditus also, whom he presently sendeth to them.*

IF *there* [a]*be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

2 Fulfil[b] ye my joy, that ye [c]be like-minded,

A.M. cir. 4068. A.D. cir. 64.

[t] Ps.76.10.Ex.18.11. Ro.8.28.2 Th.3.1.

9 Paul was now a prisoner at Rome, under charge of an imperial officer, and having access, as it appears, to the palace. He was thus able, as a prisoner, to preach the gospel in places to which, under ordinary circumstances, he would not have been admitted.—*P.*

[u] Ep.3.1;4.1;6.20. 2 Ti. 1. 8; 4. 17; 2. 5. Ac. xxviii.

1 Or, *for Christ.*
2 Or, *Cæsar's court,* ch.4.22.
3 Or, *to all others.*

[v] Ep.3.13. 1 Th.3.3. Is.41.10,14;43.2. Ep.6. 19,20.

[x] ch.3.2,18,19. Ga.1. 7;2.4;5.8,12;6.12. Ec.4. 4 Ja.4.5.ver 10.

[y] 2 Co.2.17;4.1,2. Ps. 40.9,10.

[z] Ho.10.1. Mi.7.2,4.

4 This verse ought to be translated as follows:—'But the one out of party feeling (or self-seeking) proclaim Christ insincerely, wishing (or thinking in vain) to raise up tribulation to (or for me in) my bonds.'—*P.*

[a] Is.52.8. Ps.40.9,10; xlv. Is.5. 1. 2 Co. 5.14, 20.

[b] 1 Co 9.16,17. Ro.1. 16.1 2 Ti.4.6,7,17.

5 'Notwithstanding' this opposition to me, yet when Christ is preached I rejoice. Paul makes this noble confession in the true spirit of a Christian martyr.—*P.*

[c] ver.14–17. Mat.21. 16.

[d] Ro.8.28.2 Co.4.17. Ps. 76. 10. Job 13. 16. 1 Pe.1.7,9.

[e] 2 Co.1.11. Ro. 8, 9, 26.

[g] 2 Ti. 1. 12. Ro.5.5. Ga.6.14.

[h] Ep.6.19,20. Ac.20. 24; 21. 13. 2 Co.4.10,11. Ro.14.7,8.

[i] Ga.2.20. 1 Co.1.30. Col.2.10;3.11. Ga.6.14. Re.14.13. Ps.73.26.

6 Or, to me living and dying, Christ is gain, ch.3.7–9.

[j] Ga.2.20. 2 Co.10.3, not Ro.8.1,4,13.

[k] Ac.20.24;21.13.

[l] 2 Co. 5.2,4,6,8. Lu. 23.43. 1 Th.4.17. Jn.17. 24. Ps.16.11.

7 The construction of this passage is somewhat difficult. The idea embodied is this:—Paul in ver. 21 speaks of death only in a personal point of view. He had so many troubles in life, and so much hope in Christ, that death would be a gain. But then the thought of Christian duty, and the service he owed to his Master, comes in, to show that such a view as he had taken of death was selfish. He therefore says:—'But to live in the flesh is to me the fruit of my labour,' *i.e.* if by living I shall be able to do more work for Christ in his kingdom here: 'then I am in a strait,' &c.—*P.*

[m] Ac.20.29.

[o] ch.2.24. 2 Co. 1. 24. Ro. 1. 11, 12; 15. 32. Philem.22.

[p] 1 Pe. 1. 8. 2 Ch. 20. 20. Ps.60.6. Je.15.16.

[q] 2 Co.1.14;5.12. ch. 2.16–18. Ro.1.11,12.

[r] ch 3.20. Ep. 4.1,3. Col.1.10. 1 Th.2.11,12; 4. 1 7. 1 Co. 7.19,20,24. Tit. 2. 11,12,14; 3. 8,14. Ga.5.22,23. 2 Pe.1.4–9. 2 Co.7.1.

[s] ver.19–26; ch.2.24. Philem.22.

[t] Ps.133.1. 1 Co 1.10. ch.2,2,14,16;3.15–17;4. 1,2. Jude 3. Ep.4.3. Pr. 23.23.

[u] Ac. 24.24. Ro.1.5; 10.8. Ga.3.23, 25; 1. 23; 3.2. Ep.4.5. 1 Ti.1.19; 3. 9; 4. 1, 6; 5. 8, 12; 6.10. 2 Ti.4.7. Tit.1.1.

[v] Is. 41. 10, 14; 43. 2; 51.7,12. Mat.10.28. He. 13.5,6, with ch.3.2,18.

[x] 2 Th.1.5,6.

[y] Ro.8.17. 2 Ti.2.11, 12. 2 Co.1.10.

[z] Is.53.10–12. Ps.22. 27–30. Ac.5.41. 1 Pe. 3. 14

[a] Ac.16.19–40. 1 Th. 2. 2. ver. 13. Ac. 14.22; 20.23. 2 Ti. 3.11,12.

CHAP. II.

[a] ch.1.30. Ro. 5.1–5, 11; 15.9–13. 2 Co. 1. 3–7; 10.1;2.14;6.10. Col.2.2. 1 Th.1.5,6. 2 Th.1.3;2. 16, 17;3. 5. 2 Co. 13.14. Col.3.12–14.

[b] 1 Th.3.7–9. ch.1.26. Jn.3.29.

[c] Ac.4.32. Ro.12.10, 16; 15. 5,6. 1 Co.1.10. 2 Co.13.11. ch.1.27; 3.15, 16;4.2. 1 Pe.3.8.

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be gain (since I shall be relieved from trouble\).' But as mere release can be no gain, might not this view be better stated thus: 'To me to live is Christ (living in me), to die is gain (for I die but to live with him)?' See Phi. 1. 23. *C.*

Ver. 28. To the blaspheming Jews and persecuting Gentiles your firmness appears obstinacy and madness, and 'a token of (your) perdition;' but to you the grace of patience, which you feel to be the gift of God, is an evident token of your final salvation. *C.*

REFLECTIONS.—In great kindness hath Christ furnished his church with all needful officers to take care of their spiritual and temporal concerns. Hopeful are daily fervent prayers for necessary blessings to such as are sanctified in Christ; and thrice happy those churches wherein all the members appear such. The free favour of Christ and his Father flows out delightfully in their spiritual peace, and to bless the work begun in their hearts. It is very refreshing for ministers to observe their hearers walking in the fellowship of the gospel, and unitedly increasing and abounding in sincerity, light, love, and holy conversation, to the glory of God through Christ, and as a mean of preparing them for his great coming.—For deep is the concern which faithful ministers have for the spiritual edification and comfort of their hearers; and great is the delight they take to share with them in it, and to help in promoting it!—Alas! that ever the gospel of God's grace and salvation should be preached from envy or contention! But how amiable when it is preached with fidelity, and with sincere affection to Christ, and to his servants, people, and cause. It is very encouraging when God makes the sufferings of his ministers to turn out for the spread and success of the gospel. And honourable is it when they rejoice to be debased that Christ may be exalted and souls edified; and, through love to him, are in a strait whether they should desire the immediate enjoyment of Christ, or for a time to continue in a suffering state on earth for the service of his church. Thrice happy is it when, through Jesus' merits and grace, the prayers of Christians draw down rich supplies of grace on their ministers; and when, with remarkable unanimity, they cordially believe, boldly profess, uprightly practise, and are ready cheerfully to suffer for the truth!—What fearful ruin must await the adversaries of such!

CHAPTER II. Ver. 1, 2. By all the exhortations which have been delivered to you in the name of Christ, and by all the consolations which you have in or from him, or would occasion to me; by all the joy you have had, or can have, in his love to you, or in yours to him, or to one another for his sake, or in your or my mutual love; by all that holy fellowship which you and I have in the special influences, gifts, and graces of the Holy Ghost, or with one another, as members of Christ's mystical body; by all the inexpressible grace and tender mercies of God manifested in your heart by his Spirit; and by all the reality, worth, pleasure, obligation, or endearment in those things which you have experienced,—I beseech you to increase my comfort and joy, in more and more abundantly uniting with me, and with one another, in mind and heart, in joint love to Jesus Christ and everything that is his, and in joint pursuits of the same design for promoting his honour and the edification of souls, and in a joint view and relish of the doctrines of the gospel, in opposition to judaizing preachers. 3. Take heed that nothing be said or done among you from a litigious ostentation, a self-conceited temper or desire of applause; but in your church assemblies, and in all your conversation, behave with the deepest humility and modesty, being always ready to condescend to persons of the lowest degree, and to think and speak better of others, who walk in a becoming manner, than of yourselves—duly affected with a sense of your own failings, and casting a vail of love upon the defects of other Christians. 4. And in order to attain this excellent disposition, let every one of you beware of a narrow selfish spirit, magnifying your own endowments, or of principally aiming at your own honour, ease, and secular interests; but let every one, actuated by a general public spirit, consult and study what tends to the general edification, peace, comfort, and advantage of others, spiritual or temporal. 5. For, in opposition to strife, vainglory, and self-seeking, the same spirit of meekness, humility, and love ought to prevail in you which was so perfectly and conspicuously exemplified in our Lord Jesus Christ; 6–8. Who, though, as the eternal and only begotten Son of God, he was necessarily possessed of all divine perfections, and justly claimed a sameness of nature and equality of person with his eternal Father, nevertheless, by an act of infinite condescension, disrobed, and, as it were, emptied himself of his appearances of that divine majesty and glory of which he is necessarily and perpetually possessed; and that he might be his Father's bond-servant, living, acting, bleeding, and dying according to his commandment, and go through the most painful, humbling, and difficult services of our redemption, assumed a true and real human nature into personal union with his divine; and being found in the common form and condition of men, as well as in their law room and stead, he submitted to the lowest degree of service and suffering, humbly obeying his parents and magistrates in everything lawful; yea, obeying his Father in fulfilling the precepts and bearing the penalty of his holy law, and that even unto the ignominious, painful, and accursed death of the cross. 9–11. But having fulfilled his work of redemption in this humble, obedientiall, and suffering manner, God his Father, working also, gloriously exalted him, not by adding anything to his essential happiness, perfection, or glory, but by raising him as man from the dead, receiving him up into heaven, setting him at his own right hand, and giving him universal dominion as God-man Mediator, and a new title of honour and

having the same love, *being* of one accord, of one mind.

3 *Let*[d] nothing *be done* through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.[1]

4 Look[e] not every man on his own things, but every man also on the things of others.

5 Let[g] this mind be in you, which was also in Christ Jesus:

6 Who, [h]being in the form of God, thought it not robbery to be equal with God;

7 But made himself of [i]no reputation, and took upon him [j]the form of a servant, and [k]was made in the likeness[2] of men:

A.M. cir. 4068. A.D. cir. 64.

d ver. 14; ch.1.15,16. Ga. 5.15, 26. Ja. 4.1,6, 16; 3.14-16. 2 Co.12.20. Ro. 12.10. 1 Co.13.9. 1 Pe.5.5. Ep.5.21.

1 Dissension and strife had evidently sprung up in the Philippian church. They appear to have been divided into parties; each party opposing the other, and endeavouring to magnify its own importance, and to depreciate the labours of its rival. Against this unchristian conduct the apostle solemnly and affectionately warns them, and urges them to a display of the graces of humility and love.—*P.*

e Ro.12 15:15.1,23. 1 Co.10.24,33:13.5. 2 Co. 11.28,29. He.13.1-3.

g Mat.11. 29. Jn. 13. 14,15 1 Pe.2 21. 1 Jn.2. 6.1 Co.6.17;12.13.

A.M. cir. 4068. A.D. cir. 64.

h Is. 9. 6. Zec. 13. 7. Jn 1.1,2; 5.18; 10.30,33; 17.5.2 Co.4.4. Col.1.15. He.1.3. Ro.9.5. 1 Ti.1. 17;3.16. Tit.2.13. He.7. 25,26,28.

i Ps.22.6. Is.49.7; 53. 2,3. Da.9.24. Mar.9.12. 2 Co.8.9. Mat.8.20. Ps. 40.17.

j Is.42.1;49.3,6,7;52. 13;53.11. Eze.34.23,24. Zec. 3. 8. Mat. 20. 28. Lu.22.27. Jn.13.14. Ro. 15.3,8.

k Ga.4.4. Ro.8.3;1 3. Jn. 1. 14. He. 2. 14, 17. Mat.1. Lu.ii.

2 Or, *habit.*

l He.5.7,8;2.9,14,17; 4.15; 9.14; 10.10,14; 12. 2. Jn.10.18; 18.11. Mat. 26. 39, 42; xxvii. Lu. xxii.

m Ps. viii. xviii. xxi. xlv. lxxiii. xcvi.–c. cxxii. cx. Jn 17.1,2,5; 5. 27;10.17. Ro.14.9. He. 2.9. Re.3.21;5.12.

8 And being found in fashion as a man, [l]he humbled himself, and became obedient unto death, even the death of the cross.

9 Wherefore God also [m]hath highly exalted him, and given him [o]a name which is above every name:

10 That[p] at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

11 And *that* every tongue should confess [q]that Jesus Christ *is* Lord, to the glory of God the Father.

12 Wherefore, my beloved, [r]as ye have always

o Ps.22.27–31; 72.17; 89.27. Da.7.14. Ep.1.21. 1 Pe 3.22. Col 2 10. Mat.28.18. *p* Is.45 23; 53.12. Ro.14.10,11. He.1.6. Re.5.13 *q* Jn.13.13. Ps.110.5. Ro.14.9,11.1 Co.8 6; 12.3. *r* ch.1.5,27,29.

authority as Lord and Saviour, incomparably superior to any other name, dignity, or authority among creatures—that all intelligent beings, angels or men, good or bad, might, either now or in the last judgment, voluntarily adore, worship, and submit to him, or be constrained publicly to submit to him, as their supreme Judge; and that men of all nations and languages might, either cheerfully or by constraint, be made to acknowledge him as Mediator God-man, to be the great Head, Lord, and Ruler over all, and the universal Judge of the world, to the glory of God the Father, who, in infinite wisdom and mercy, appointed him to this dignity, as his honorary Servant under himself. 12. Since therefore the beauties of holiness and humility, and the infinite importance of your salvation, have been so conspicuously and affectingly exemplified in Jesus Christ, I entreat and hope that, as when I was present among you, to observe, assist, and admonish you, ye were obedient to my words, and have been much more since I left you, so ye will more and more abound in the diligent exercise and assiduous practice of the forementioned, and all other graces and duties necessary in the nature of things, and by the appointment of God, for the final accomplishment of that salvation which is yours by faith and the love of the Father, the death of the Son, and application and earnest of the Holy Ghost; and that not with a servile, distrustful, and desponding dread, but with a holy, filial, and awful reverence of the divine Majesty, and a cautious fear of sinning against him, and humble dread of provoking his frowns or chastisements. 13. For to encourage your diligence, and prevent your pride and carnal security, remember that the same God of all grace who has begun the good work in your souls through your faith, doth carry it on in like manner, and not for any desert of yours, but because of his compassion and grace, with infinite pleasure and delight, he excites, inclines, and persuades your will, and enables you with freedom and cheerfulness to perform those things that relate to your salvation. 14. In dependence therefore upon his gracious operations in you, study in your whole conduct to avoid all discontent at the prosperity of others, or the disposals of Providence; and all animosities and wrangling disputations one against another, or against what God in his providence calls you to do or suffer for Christ's sake; 15. That, as children of God, and not of the devil, ye may in reality, as well as appearance, be unreprovable and inoffensive in your temper and conversation, and sincere in your dealings with God and men, that there may be no just occasion of complaint or accusation against you, or any room to revile and censure you, while ye live in the midst of Jews and Gentiles, exceedingly depraved in their minds and manners, and perversely turned aside from the right ways of the Lord—among whom ye Christians are, or ought to be, shining lights and illustrious examples, for their conviction, direction, or pattern, that, seeing your good works, they may glorify your Father which is in heaven. 16. Holding fast to yourselves, and holding forth to all around you, Christ, who is our life; and the glorious doctrines of that gospel which reveals, offers, and is the mean of conferring spiritual and eternal life—that, according to my hope, I may rejoice in your steadfastness, usefulness, and eternal salvation, when, at Christ's blessed coming, we shall appear together in his presence; and may find that my pains and labours have, by the grace of God, issued in his glory and your happiness. 17. Nay, if God, for the confirmation of your faith and that of other believing Gentiles who are offered up as an acceptable sacrifice to himself, sanctified by the Holy Ghost, should call me, his prisoner, to undergo the most cruel sufferings and death, I do and should rejoice and glory therein. 18. And if ye hear of my martyrdom, I beg that ye will rejoice with and congratulate me on the honour of such a death, since it will bear the most noble testimony to the Lord Jesus and his gospel, and tend to the further encouragement and establishment of your faith in him. 19. But notwithstanding all that I have said about my willingness to die for these great purposes, I at present humbly hope and trust that, through the care and kindness of the Lord Jesus, who has all power in heaven and earth, I shall be quickly able to spare my dear brother Timothy, and send him to visit you, and help you in your spiritual concerns; and that I may have the satisfaction to hear from him that the work of the Lord prospers among you, and that the subtle judaizing teachers have not been able to pervert you. 20. And my reason for sending him is, that I have here no fellow-labourer so like myself in temper, ministration, behaviour, and love to you, and who with the like genuine, tender, and parental affection will lay your concerns to heart, and carefully study to promote your establishment and edification. 21. For the generality of those with me are too selfish and feeble-minded, rather solicitous about their own temporal ease, honour, profits, or safety, than willing to expose themselves to such fatigues, dangers, and reproaches as they might possibly be called to undergo in promoting the interests, cause, and glory of our great Lord and Saviour, and the welfare of his church amongst you. 22. But ye have had sufficient trial and proof of his eminent qualifications, faithfulness, courage, and zeal; and that, as a son, he has been always ready to engage with me in any work or warfare, or cheerfully go wherever and do whatever I desired him. 23. Him therefore I hope to send to you as soon as I shall have taken my trial at Cæsar's bar, and know whether I am to die or live, to remain a prisoner or be discharged. 24. Nay, I trust in the Lord Jesus, whose I am and whom I serve, and for whose sake I am in bonds—that, by his gracious and overruling providence, I shall be acquitted, and visit you myself. 25. Nevertheless, I thought it necessary, for your edification and comfort, to send back with this letter Epaphroditus, who is my brother in the Christian faith and ministerial office, and fellow-labourer and soldier under Christ, our Captain of salvation in our spiritual work, and in our warfare against sin, Satan, and the seducers and powers of this world; and who, as your minister and messenger, has faithfully and kindly supplied me with your generous benefaction. 26. And I the rather chose to send him, as he is extremely desirous of seeing you again, being exceedingly afflicted in his own mind that your hearing of his sickness would occasion so much grief and distress to you. 27. For indeed his sickness was such that we despaired of his life; but our prayer-hearing God, whose prerogative it is to kill and to make alive, brought him back from the gates of death, which was a great mercy, not only to him, in the restoration of his health and his further capacity for usefulness, but also to you and others, particularly myself, as the loss of so dear and valuable a friend and brother would have been a great addition to the trouble which his sickness and my own confinement gave me. 28. I therefore despatched him back to you with the greater care and speed, that, when you see him again in full health, ye may have fresh comfort, and, by the renewed usefulness of his labours among you, my own mind may be comforted under my troubles, and for the want of him. 29. Receive him therefore as a servant of Christ, and for his sake, with all spiritual joy, as well as with humane, civil, and friendly affection; and let him, and all such faithful labourers in the gospel, be esteemed very highly, and treated with great honour, for their work's sake. 30. For it was by the fatigue he underwent in the service of Christ, in love to him, and zeal for his interest and glory, that he contracted that illness which brought him so near the point of death—neglecting his own body, and hazarding his own life, that he might preach to such as I could not come to in my confinement, and might attend and assist me in your name.

Ver. 1. *Consolation* under the sufferings endured for his sake. *C.*

Ver. 4. The injunction does not direct attention to the affairs of others in preference to or in conjunction with our own (for with the affairs of others it is generally imprudent to interfere); but it directs attention to the good qualities, gifts, and endowments of others—not to the exclusion of, but in comparison with, our own, so that vanity, pride, and selfishness may be repressed and extirpated. *C.*

Ver. 6. *Who being in the form of God.* Inasmuch as 'the form of a servant' (ver. 7) clearly implies that Christ was a servant, so 'the form of God' must equally imply that he was God. —*Thought it not robbery.* Did not count it an act of usurpation. *C.*

Ver. 7. *Made himself of no reputation.* Emptied himself—divested himself of his visible divine glory. *C.*

Ver. 8. *Became obedient unto death.* Not as if his obedience was rendered to death as a power; but through life, and till death, as a limit—that is, from the incarnation till death inclusive. *C.*

Ver. 9. *Given him a name.* Neither the name of Jesus, nor Lord, nor any other appellative; but a dignity and authority above all principalities and powers of earth or heaven. *C.*

Ver. 10. *At the name.* Rather, 'in the name,' as the only plea of pardon and acceptance to sinners, and of glorying to saints and angels, Jn. 14. 13; Ac. 4. 12; Col. 3. 17; Re. 5. 11–14.—*Things.* This word is erroneously supplied from Tindal's translation. The word supplied should be 'beings,' as in all the best versions ancient and modern. *C.*

Ver. 12. *Salvation* simply signifies 'deliverance,' either from the suffering of disease or the power of enemies. See, for the first application, Ac. 4. 9–12; for the second, Lu. 1. 74, 77. The believer therefore 'works out his own salvation,' either by submissively receiving these spiritual remedies which Christ the great Physician furnishes for the disease of sin, Mat. 9. 12, by resisting and warring with the enemies of his soul, Ep. 6. 13, and by mortifying, through the Spirit, the deeds of the body, that he may live, Ro. 8. 13. The work therefore is his, not as a thing that he either would do or could do, but as a work that grace begins, carries on, and completes, in him and by him. *C.*

Ver. 15. *Harmless.* Untainted with the vices of the world. *C.*

Ver. 17. *The sacrifice and service of your faith.* 'The sacrifice' of your prejudices, your friendships, your honours, your possessions. 'The service' of your devotedness, your liberality, and godliness. *C.*

Ver. 20. *Like-minded* with myself—no second-self like him. *C.*

Ver. 21. *All.* Not 'all' universally, but all whom the apostle could then commend for the mission. *C.*

Ver. 27. *He was sick nigh unto death.* The miraculous power of healing not being unlimited—else Paul had healed Epaphroditus, as he had healed others—but directed by the will of the Holy Spirit, not so generally for the relief of the saints as for the conviction of unbelievers. *C.*

REFLECTIONS.—The comforts and influences of real religion should stir us up to Christian unity, affection, humble condescension, and tender care for the edification of others, particularly our brethren in Christ. And a most endearing example, and powerfully-constraining motive hereof, is his infinite condescension, self-debasement, and suffering for us. But his glorious advancement to his Father's right hand, having all power given him in heaven and in earth, is a delightful earnest and blessed mean of the exaltation of humble souls. And infinite is the obligation we have to contemplate,

obeyed, not as in my presence only, but now much more in my absence, [s]work out your own salvation with [t]fear and trembling:[3]

13 For[u] it is God which worketh in you both to will and to do [v]of *his* good pleasure.

14 Do[x] all things without murmurings and disputings;

15 That[y] ye may be blameless and harmless,[4] the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine[5] as lights in the world;

16 Holding[z] forth the [a]word of life; [b]that I may rejoice in the day of Christ, that I [c]have not run in vain, neither laboured in vain.

17 Yea,[d] and if I be offered[6] upon the sacrifice and service of your faith, I joy, and rejoice with you all.

18 For the same cause also [e]do ye joy, and rejoice with me.

19 [g]But[7] I trust in the Lord Jesus to send Timotheus[h] shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man like-minded,[8] who will naturally care for your state.

21 For all [i]seek their own, not the things which are Jesus Christ's.

A.M. cir. 4068.
A.D. cir. 64.

s Ro.13.11-14. 2 Pe. 3.18; 1.4-10. 1 Pe.1.13-15. Tit. 2. 11-14. 1 Co. 15.58;9.24,25. Mat.7.7. Pr. 10. 16. Jn. 6. 27-29, 40,54,57. He.4.11.ch.3. 8-14.

t Ps. 2. 11. Is. 66. 2. 2 Co.7.15. He.4.1. Ep.6. 5.

[3] See note * in second column.

u Ro.6.13,14. Is. 26. 12. Zec.10.12. Ps.73.24. 1 Pe. 5.10. 2 Co.3.5; 12. 9. He.13.21. 1 Th.5.23, 24.

v Ro.9.11,16. Ep. 5. 6,9,17;2.8. 2 Ti.1.9.

x 1 Co.10.10. Ro.12. 17;14.1. 1 Ti.2.8. 1 Pe.2. 12;4.9. ver.3.

y Ep.5.1,7,8. Mat.5. 45, 14-16. 1 Th. 5. 5, 6. Lu.6.35. Pr. 4.18, with De.32.5,6.

[4] Or, *sincere.*

[5] Or, *shine ye.* Mat. 5.14,16. Pr.4.18. Ec. 9. 1. Is.60.1,2.

z ch.1.27; 4.1. He. 4. 14.10.23. Jude 3.

a Jn. 6.63,68; 5. 25. 1 Pe.1.3,23. Ja. 1. 18. Je. 15.16. Ps.119.50,93.

b ch.1.26. 2 Co. 1.14; 4.1. 1 Th.2.19,20.

c 1 Co.9.26. Ga. 2. 2; 4.11 Th.3.5.

d 2 Co.12.15. 1 Th.2. 8. Col.1.24.2 Ti.4.6.ch. 1.20. Ro.15.16. 2 Co.7. 3,4.

[6] Gr. *poured forth,* Nu.28.7.

e ch.3.1;4.4.

g ch.1. 25. Phile. 22. Ja.4.15.ver.2.

[7] Or, *Moreover.*

h ch.1.1. Ro. 16, 21. 1 Th. 3.2. Ep. 6. 21, 22. Col.4.8,9. 1 Co.16.10.

[8] Or, *so dear unto me.* Ps.55.13,14. 1 Ti.1. 2. 2 Ti.1.2.

i 1 Co.10.24,33. 2 Ti. 3. 2; 4.10,16; 1. 15. Ho. 10. 1. Zec. 7. 5, with Mat. 16. 24. Lu. 14. 26. 1 Co. 13. 5. Ro. 15. 1-3. ch.3.18,19;ver.4.

A.M. cir. 4068.
A.D. cir. 64.

f Ac.16.1. 1 Ti.1.2. 2 Ti.1.2. Ro.16.21.

k Phile. 22. ch.1. 19, 25,26.

[9] Or, I am fully persuaded by the Lord. Perhaps the Lord Jesus had revealed to him that he would soon be released from prison; comp. ch. 1. 19, 25.—*Comp. Fam. Bible.*

l ch 4.18. 2 Co. 8. 23. Phile.2. Col.1.7,4.12.

n ch.1.8;4.1.

o Ps. 34. 19. Jn.11. 4. Job 5.19. Ps.41.2,3;103. 3,4;107.20.

p Ro.12.15. He.13.3. 1 Co.10.13.

q Ro. 16. 2; 15. 32. 1 Co.16.10,18; 9.14. 1 Th. 5.12. 1 Ti.5.17. He.13. 17. Ga.6.6.

[1] Or, *honour such.*

r Mat. 25. 36-40. 1 Co. 16. 17. ch.4. 10, 18. Ac.20.24.

* 'Carry on to completion' is a more accurate rendering of the Greek. There is no allusion whatever here to *justification;* it is the gradual process of *sanctification* Paul urges the Philippians to prosecute 'with fear and trembling;' *i.e.* with great anxiety, solicitude, and distrust of their own powers. The succeeding verse is most important, showing that even this progressive work can only be effectually carried on by the indwelling power of God:—'For God is he who effectually worketh in you (in your mind) to will and (in your life and conduct) to do.'—*P.*

22 But ye know the proof of him, that, [j]as a son with the father, he hath served with me in the gospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

24 But [k]I trust in the Lord[9] that I also myself shall come shortly.

25 Yet I supposed it necessary to send to you [l]Epaphroditus, my brother, and companion in labour, and fellow-soldier, but your messenger, and he that ministered to my wants.

26 For he [n]longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was [o]sick nigh unto death: but God had mercy on him; and not on him only, [p]but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive[q] him therefore in the Lord with all gladness; and hold such in reputation:[1]

30 Because for [r]the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

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admire, love, adore, and serve him. With humble caution, self-diffidence, reverence of God, and holy diligence, should believers attend to the things which relate to their own salvation. And hopeful is their labour when God is ever present with them to excite and assist them. And Christians have great need, for the honour of Christ, for the comfort of his ministers, and for the sake of the world around them, always to study a humble, holy, and inoffensive conversation.—Alas! that in the best of times so many ministers and professed Christians should be so selfish and corrupt. But it is delightful to see them striving to outdo one another in care, sympathy, love, and readiness to do or suffer for one another's edification and comfort.

CHAPTER III. Ver. 1. After all, my dear Christian brethren, make it your constant study to rejoice and glory in the Lord Jesus, his person, offices, relations, and blessings, as altogether excellent in themselves, and by the gospel given and applied to your hearts. This will support your spirits under trouble, and prevent your seduction by judaizing teachers.—And, without any irksomeness, I repeat the admonitions which I formerly gave you, as I find it necessary for your establishment and edification. 2. Beware of all flattering, malicious, mischievous, and dividing preachers, particularly those of the judaizing kind, who, with all their boastings of circumcision, are extremely disgraceful and hurtful to the church, tearing it asunder, and cutting themselves and others off from Jesus Christ. 3. For we who are true believers in Christ are the very reverse of such—being truly circumcised and renewed in our hearts, and truly instated in favour with God; and accordingly we worship him, not by ceremonial rites and carnal ordinances, but with our whole souls, in the exercise of all spiritual graces, under the direction and influence of the Holy Ghost, and with abundant joy triumph in Jesus Christ, as our only Mediator, righteousness, and ground of acceptance and hope; while we renounce all dependence upon and expectation of favour with God on account of circumcision, or any other Jewish ordinance, or anything we have or can do in performing the righteousness of the law by natural principles. 4-6. None of the judaizing teachers have more ground to boast of these carnal privileges than I myself.—I was duly circumcised on the eighth day, according to God's appointment.—I am no proselyte from among the Gentiles, but a true native Israelite, descended from Jacob, by his beloved Benjamin, the son of Rachel his dearest wife.—I am of a tribe which furnished the first king to God's peculiar people, and which did not, with the other ten, revolt to Jeroboam and his idolatrous worship. I am a Jew of pure extraction, both by my father and mother, and one who used the Hebrew language in our synagogue worship. I was, by education and profession, one of the strictest sect for observation of the laws of God and traditions of the elders.—I was so zealous for the ceremonial ordinances that I furiously persecuted the Christians because their principles and professions were contrary to mine; and so sincere and careful an observer of the moral and ceremonial laws, that neither my neighbours nor my own conscience could charge me with any flagrant or wilful transgression thereof. 7. But how advantageous soever I once did, or any carnal Jew may still, reckon these things for recommending to God's favour, or entitling to heaven, I was no sooner enlightened by his Spirit, and called by his grace, than I saw them all misguiding, empty, and insufficient, and that my dependence thereon was inexpressibly hurtful; and so I abandoned them all as nothing, and worse than nothing, when relied on in competition with Jesus Christ. 8. And now, after many years' knowledge and experience of the way of salvation by him alone, I still, with the greatest assurance, reckon these, and all possible worldly enjoyments, and even all my religious and moral services since my conversion, to be but loss in comparison of the superabundantly more important, real, and experimental knowledge of Jesus Christ my Lord, in his person, offices, relations, fulness, and work: for the sake of and in comparison with whom, I have renounced and parted with all other things; and I do count them but dung, dregs, or dogs'-meat, in point of justification and substantial happiness—that I may gain the complete enjoyment of Christ and all his saving benefits: 9. And that, in the day of death and judgment, I may be found dwelling in him as my city of refuge, united to him as my spiritual Head, and comprehended in him as my representative; and so may stand and be judged before God, not according to my own personal righteousness, but as clothed with that righteousness which does now indeed consist in faith, either as in habit or act, and is received as the free gift of God, by faith in Christ—even that righteousness of the purity of his human nature, his obedience of life, and atoning sufferings and death, by which he fully met the law and justice of God in our stead, and which God appoints, accepts, offers, and imparts to us, to discharge us from guilt and condemnation, and entitle us to eternal life in believing. 10. And that, even in this world, I may have an experimental growing acquaintance with him, in the glory of his person and offices, and in the efficacious virtue of his resurrection, as the Head of his mystical body, for confirming my joyful hopes of eternal life on the ground of it, for animating me to the most vigorous holy obedience in conformity to him, and in preparing me for the blessedness of heaven; and that I, in holy fellowship with him in his sufferings, by faith, may be enabled to crucify my inward sinfulness till it be utterly destroyed, and may patiently endure sufferings and death for his sake; 11. That, by these and other means of God's appointment earnestly practised, I may, in the general resurrection of the dead, arrive at the harbour of eternal rest, being raised up in glory, and admitted into the perfect and inexpressible blessedness which is prepared for believers. 12. I have not as yet indeed received the prize for which I run; nor am I sufficiently prepared by holiness for the crown of righteousness; but I eagerly pursue my course, that, in God's time and way, I may reach that perfection, and lay hold on that eternal life, for the attainment of which Jesus Christ, by his power and grace, laid hold on me in the way to Damascus, plucked me as a brand out of the fire, and took possession of me for himself. 13, 14. Whatever your judaizing preachers or others may pretend, I freely acknowledge that I do not reckon myself to have attained perfect holiness any more than perfect happiness; but, fixing mine eyes upon it as the mark which I have in view, without valuing myself upon either my judaism or even my past advances in holiness, as an earnest racer I press forward to that perfection which is necessary to my receiving that eternal glory to which God has from heaven divinely called me, and every true believer, by Christ Jesus, and which is obtained only in and through him. 15. Let therefore as many of us as have all the essential parts of the new nature formed in us to a much greater degree than it is in weak believers, attend to this main point of counting all things but loss and dung to win Christ, to be found in him, and thoroughly to be conformed to him; and if, in other matters of less importance, any of you should have different apprehensions, God will in due time discover the truth to you. 16. It is nevertheless necessary that we hold fast whatever truths we have already embraced and professed; and that, in the exercise of all that knowledge, grace, and holiness which we have attained, we should, with the greatest exactness and harmony, think and act according to the plain revelations of Scripture. 17. In your whole principles and practice study therefore, with one accord,

CHAPTER III.

1 He warneth them to beware of the false teachers of the circumcision, 4 showing that himself hath greater cause than they to trust in the righteousness of the law: 7 which notwithstanding he counteth as dung and loss, to gain Christ and his righteousness, 12 therein acknowledging his own imperfection. 15 He exhorteth them to be thus minded, 17 and to imitate him, 18 and to decline the ways of carnal Christians.

FINALLY, my brethren, [a]rejoice in the Lord. To[b] write the same things to you, to me indeed *is* not grievous, but for you *it is* safe.

2 Beware[c] of dogs, beware of evil-workers, beware of the concision.

3 For we are [d]the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh:

4 Though [e]I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

5 Circumcised[g] the eighth day, of the stock of Israel, *of* the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

6 Concerning[h] zeal, persecuting the church; touching the righteousness which is in the law, blameless.[1]

7 But what things were [i]gain to me, those I counted loss for Christ.

A.M. cir. 4068.
A.D. cir. 64.

CHAP. III.

a ch.4.4.1 Sa.2.1.Ps. 5.11; 32.11; 33.1; 37.4; 149.2; 4.6,7; 47.6,7. Is. 61.10. Joel 2.23. Hab.3. 18. Ro.5.11. 1 Th.5.16. 1 Pe. 1.8; 4.13. Lu. 10. 20.

b 2 Pe.1.12–15; 3.1.

c Mat.7.15; 24.4. Is. 56. 10–12. 2 Co. 11. 13. Ga.5.16. ver.19. Ga.5. 1–3. 1 Ti. 1. 4–7. Tit. 1. 10. Re. 2. 9; 3.4; 22.15. Ps.119.115.

d De.10.16; 30.6. Je. 4. 4. Col.2.11,12. Jn. 4. 23,24. Ro.1.9; 2.28,29; 4. 11, 12. Ga. 6. 14–16. ver. 7–10. Mat. 16. 24. ver.7–9.

e 2 Co.11.18–22.

g Ge.17.12. Ac.22.3; 23.6; 26.4,5. Ro.11.1. 2 Co.11.18–22.

h Ga.1.13,14. Ac. 8. 3; 9.1; 22.3,4; 26.9,10. 1 Co.15.9. 1 Ti.1.13. Ac. 23.1. 1 Co.4.4. 2 Ti.1.3. Ro.7.9; 9.31,32; 10.2,3, 5. Lu.1.6.

1 Paul speaks here of the position which, as a Jew, he occupied in the estimation of his brethren the Jews. He does not speak of his righteousness in relation to God: that was not before him. As a Jew of pure blood, of legal knowledge, of fanatical zeal, of perfect conformity to legal requirement—he had no superior. And yet all these distinctions he threw aside as worthless when compared with Christ.—*P.*

i Mat.13.44;16.24.

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A.D. cir. 64.

j Is.53.11. Je.9.23,24. Jn. 17. 3. 8. Col. 2. 2, 3. 1 Co. 2. 2. Ep.1.17; 3.18, 19. 1 Jn. 5. 20. Ga.1.16. Mat.16.17.

k 1 Co. 4. 9–12. 2 Co. 4.8–10; 11.23–27. Mat. 19.29; 16. 24. Ac.20.24; 21.13.2 Ti.3.11.

l He. 3. 14. Mat. 13. 44.

2 *That I may win.* —Rather, 'gain,' Christ, as the profits of my voyage.—*C.*

n Ro.9.31,32; 10.2,3, 5. Ga.3.10. Is.64.6. Ps. 143.2.

o Ro.1.17; 3.21,22,24; 5.15–19,21; 8.3,4; 9.30; 10.4. 1 Co.1.30. 2 Co.5. 21. Is. 45. 24; 46. 12, 13; 61. 10. Je. 23. 6; 33. 16. Re.19.8. Ga.2.16,20. 2 Pe.1.1.

3 See note on Ro.3. 27.—*C.*

p Ro.4.25; 6.3–6. Ga. 2.19,20. Ro.7.4; 8.2,11, 17. 2 Co.4.10,11. 2 Ti.2. 11,12.1 Pe.4.13.

q Lu.20.35. Ac.26.7.

r 1 Ti. 6. 12. He. 12. 23.

s ver.13.14. Ho. 6.3. Ps. 63. 8; 42. 1; 84. 2, 7. Job 17.9. Pr.4.18.

t Ep.1.7. Is.45.17.

u Jn.12.32. Is.49.25. Ho.2.19,20. Ps.110.2,3; 45.3–5.

v Ps.27.4; 45.10. Lu. 9.61,62. He.6.1. 1 Co.9. 24, 26. 2 Co.5.16. ch. 2. 12. He.12.1,2. 2 Ti.4.7. 1 Ti.6.11,12. Pr.4.18.

x Ep.1.4,5. 1 Pe.1.4, 9,13,7. 2 Ti.4.8. Tit. 2. 13. 2 Co.4.17; 5.1. Is.60. 19,20. 1 Jn.3.2. Col.3.4. 1 Th.4.17. Re.3.21.

y He.3.1. 1 Co.1.2. 2 Pe.1.3.

z Ro.15.1. 1 Co. 2.6; 14.20. He.5.14. Ga.5.1, 10;6.1.

8 Yea, doubtless, and I count all things *but* loss [j]for the excellency of the knowledge of Christ Jesus my Lord: [k]for whom I have suffered the loss of all things, and do count them *but* dung, that I may [l]win[2] Christ,

9 And be found in him, not having [m]mine own righteousness, which is of the law, but [o]that which is through the faith of Christ, the righteousness which is of God by faith:[3]

10 That [p]I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

11 If by any means [q]I might attain unto the resurrection of the dead.

12 Not[r] as though I had already attained, either were already perfect: but [s]I follow after, if that I may apprehend [t]that for which also [u]I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but [v]*this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark for [x]the prize of the [y]high calling of God in Christ Jesus.

15 Let us therefore, [z]as many as be perfect,

to imitate me and my faithful brethren in the ministry, whom the Lord has led into the spirituality and light of the New Testament dispensation. 18, 19. And this I recommend to you with the greatest earnestness and care, to prevent your being misled by judaizing teachers; for they and many other professors—as I often warned you while I was with you, and now again assure you, with deep concern and grief for the dishonour done to Christ and hurt to the souls of men—whatever their pretences be, are, from an aversion to take up their cross and follow Christ, both doctrinally and practically, inveterate enemies to the fundamental article of salvation through active faith alone, and their wickedness shall issue in their everlasting destruction; and even now they have nothing but the gratification of carnal views and pleasures for their principal aim and chief good, in opposition to God and his glory; and, boasting of their shameful doctrines and success, under all their religious professions, they attend to, relish, and pursue after nothing but mean, empty, uncertain, unsatisfying, and defiling earthly enjoyments. 20. Never follow nor imitate such corrupt and pernicious leaders, but make us your pattern, whose tempers and conduct are quite the reverse; for, being citizens of the heavenly Jerusalem, our hearts and affections are set upon things above, and carry on a constant correspondence with Father, Son, and Holy Ghost—looking, longing, and hoping for Christ's descent from thence at the last day to receive us to himself: 21. Who will then transform these vile and mortal bodies of ours—which for the present are so marked with weakness, weariness, or disease, and are clogs and hindrances to the spiritual and holy exercises of our soul, and which will be quickly rotten and corrupted in the grave—into the beautiful resemblance of his own most glorious body, by the working of that almighty power by which he is able to overcome every difficulty, and entirely subdue under himself every enemy, death not excepted.

Ver. 2. *Beware of dogs.* Rather, 'the dogs,' 'the evil workers.' The judaizing teachers are so emblematically called, either because they prowled or hunted like dogs in search of prey, or because they professed to be watchful as dogs in guarding against the apostle, whom they misrepresented as a robber. In the former sense it would be a term of reproach, which the apostle would scarcely use; in the latter, a self chosen title, which he was therefore at liberty to employ. This circumstance renders the latter interpretation the more probable. *C.*

Ver. 5. *An Hebrew of the Hebrews.* A genuine Hebrew both by father and mothe , without any admixture of foreign blood. *C.*

Ver. 7. The word translated 'loss' is applied to loss in trade, and especially to that kind of voluntary loss which is incurred by casting wares overboard to lighten and save a sinking ship. *C.*

Ver. 11. *If by any means.* Rather, 'in order that by any means (or sacrifice) I might attain to the resurrection *from among* the dead'—the resurrection that selects the justified for everlasting glory. *C.*

Ver. 12. *Attained*—had reached the goal, as in a race, and gained the prize.—*Perfect.* Declared the conqueror, and decorated with the allotted honours.—*I am apprehended.* The apostle describes himself as 'apprehended of Christ' because he did not enter his service willingly, but was laid hold of with a gracious violence, and impressed, as it were, into the service of his Lord. *C.*

Ver. 14. *High calling.* Rather, 'of God calling from on high;' or, 'calling me on high.' See Col. 3. 1, 2. *C.*

Ver. 15. *Perfect.* Of full growth, as men, and not children, in Christian knowledge. That it cannot mean moral perfection, is evident from ver. 16.—*Be thus minded* to press toward the mark, ver. 14.—*Otherwise minded.* And if you be once fully minded to press toward the mark, should differences of sentiment or feeling upon minor matters unhappily exist or arise, God will in due time reveal it, and bring you by his Spirit to see eye to eye. *C.*

Ver. 18. *Enemies of the cross*—because they superadded Jewish rites and observances as necessary to pardon, peace, and acceptance with God. *C.*

Ver. 21. *Who shall change*, &c. 'Who shall re-fashion this body of our humiliation, that it may become conformed to the body of his glory.' *C.*

REFLECTIONS.—With great earnestness should professors guard against the seduction of false teachers, especially such as set up men's own righteousness in the room of the justifying righteousness of Jesus Christ. And ministers have need to repeat their warnings on this head. Nothing goes down more sweetly with a corrupt heart than the doctrine of justification by self-righteousness. Amiable, yet very rare, is a lively, devout, cheerful, a duly self-denied Christian. But contemptible are all external privileges in comparison of Christ and his righteousness; and very unprofitable are human works in the matter of our justification. The faith and enjoyment of free justification through his glorious sacrifice powerfully animates and enables to the diligent study of holiness. And though there is no absolute perfection in this life, yet every one ought to press as near to it as possible, and carefully avoid the smallest appearance of backsliding in faith, profession, or practice, and tenderly bear with others in lesser differences. It is a great mercy for a church to have ministers of an exemplary practice and heavenly conversation. Eternal glory will crown their and their followers' labours along with Christ. But what a burden to ministers, a plague to churches, and what enemies to Christ, are untender, sensual, and worldly-minded preachers and professors!

CHAPTER IV. Ver. 1. In these views, my dearly beloved brethren, whose further proficiency and establishment I much desire and long for, and whom I now account the honourable seals of my ministry, and expect to be my crown of rejoicing in the last judgment, I again earnestly entreat you to abide steadfast and recompense, my loving God and Father, who has fession of the Lord Jesus, as your Head and Saviour, 2. And I beg that those noted women, Euodias and Syntyche, would lay aside all their differences, and agree with the church and with one another in sentiment, profession, love, and affection in the Lord. 3. And I beseech you, my noted assistant in the work of the gospel, in the most prudent, tender, and affectionate manner, to advise and exhort them heartily to reunite in the common cause—who, by their prayers, their sympathy, and their supplies, were so remarkably useful to me, and to Clement, and my other fellow-preachers, who, I am persuaded, are noted favourites of God, and from eternity chosen to be heirs of salvation. 4. And let all of you true believers, in the view of the blessings which ye have in hand, or which ye hope for, always, and in all circumstances, rejoice and triumph in the Lord Jesus, your Head and Saviour, and in all that he is, has, or does for you, and even in your sufferings for his sake. 5. And—as knowing that he is at hand to observe your behaviour and take your part, and will quickly appear to execute justice on his Jewish, heathen, or antichristian opposers, and ere long to judge the world—labour to maintain and discover a meek, patient, and gentle temper of spirit towards all men, your most furious persecutors not excepted, and a weanedness of affection from the things of this life. 6. Yea, whatever difficulties, wants, or dangers may befall you relating to this present world, never perplex yourselves with anxious, distrustful, and distracting cares about them, how ye shall be able to avoid, bear up under, or get through them; but in every time, circumstance, or matter—in the firm faith of God's promises, and with humble pleadings and earnest importunity and perseverance, and with thanksgiving for mercies received or promised—lay your whole case and requests before God as your reconciled Father in Christ, that, as the hearer of prayer, he may give you whatever help, comfort, deliverances, or blessings are for your real advantage: 7. And in so doing, the most excellent peace with God, with your own consciences, and with one another, and a transcendently sweet calmness of spirit, shall, through the merits of Christ, your union to him, and influences from him, fortify and preserve your souls from sinking or fainting under the heaviest troubles. 8. And, in fine, my brethren, beloved in the Lord, whatever things are agreeable to the gospel of truth, and consist in or promote truth and sincerity, in words or actions, professions or engagements; whatever things are venerable, decent, or becoming in dress, language, or deportment,

be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

16 Nevertheless, [a]whereto we have already attained, let us walk by the same rule, let us mind the same thing.

17 Brethren, [b]be followers together of me, and mark them which walk so as ye have us for an ensample.

18 (For many walk, of whom I have told you often, and now tell you [c]even weeping, *that they are* [d]the enemies of the cross of Christ;

19 Whose[e] end *is* destruction, [g]whose god *is their* belly, and [h]*whose* glory *is* in their shame, who [i]mind earthly things.)

20 For [j]our conversation[4] is in heaven; from whence also we [k]look for the Saviour, the Lord Jesus Christ;

21 Who shall [l]change our vile body, that it may be fashioned like unto his glorious body, according[m] to the working whereby he is able even to subdue all things unto himself.

CHAPTER IV.

1 *From particular admonitions* 4 *he proceedeth to general exhortations,* 10 *showing how he rejoiced at their liberality towards him lying in prison, not so much for the supply of his own wants, as for the grace of God in them.* 19 *And so he concludeth with prayer and salutations.*

THEREFORE, my[a] brethren, [b]dearly beloved and longed for, [c]my joy and crown, so stand[d] fast in the Lord, *my* dearly beloved.

2 I beseech Euodias, and beseech Syntyche,[1] that[e] they be of the same mind in the Lord.

3 And I entreat thee also, [g]true yoke-fellow,[2] help[h] those women which laboured with me in the gospel, with Clement also, and *with* other my fellow-labourers, whose names *are* in [i]the book of life.

4 Rejoice[j] in the Lord alway: *and* again I say, Rejoice.

5 Let[k] your moderation[3] be known unto all men. The Lord *is* at hand.[4]

6 Be [l]careful[5] for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.[6]

7 And [m]the peace of God, which passeth all understanding, shall keep your hearts and minds [o]through Christ Jesus

8 Finally, brethren, [p]whatsoever things are true, whatsoever things *are* [q]honest,[7] whatsoever things *are* [r]just, whatsoever things *are* [s]pure, whatsoever things *are* [t]lovely, whatsoever things *are* of [u]good report; if *there be* any virtue, and if *there be* any [v]praise, think on these things.

9 Those[w] things, which ye have both learned, and received, and heard, and seen in me, do: and [y]the God of peace shall be with you.

10 But I rejoiced in the Lord greatly, that now at the last your [z]care of me hath [8]flourished again; wherein ye were also careful, but ye lacked opportunity.

11 Not[a] that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be content.[9]

12 I[b] know both how to be abased, and I know how to abound: every where, and in all things I am instructed, both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things [c]through Christ which strengtheneth me.

14 Notwithstanding, ye have well done [d]that ye did communicate with my affliction.

15 Now, ye Philippians, know also, that [e]in the beginning of the gospel, [g]when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

16 For even in [h]Thessalonica ye sent once and again unto my necessity.

17 Not[i] because I desire a gift; but I desire [j]fruit that may abound to your account.

18 But I have all,[1] and abound; I am full, having received of Epaphroditus the things

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A.M. cir. 4068. A.D. cir. 64.

a Re. 3.3,11. Ro.12. 16; 15.5-7. Ga.6.16. ch. 2.2; 3.15,16. 1 Co.1.10. 1 Pe.3.8. 2 Co.13.11.
b 1 Co. 4. 16; 11. 1. 1 Th.1.6; 2.10-14. 2 Th. 3.7,9. ch.4.9. He.13.7. 1 Pe.5.3. 1 Ti.4.12.
c Eze. 9. 4. Je.9.1-6. Mi.7.1-6. Ac.20.19,29, 31. Ro.9.2.
d Ro.16.17,18. Ga.1. 7; 2.21; 5.2,4,11; 6.12. 1 Co.1.18,23.
e 2 Co.11.15. 2 Th.2. 3, 8. 2 Pe.2.1,3,12. Re. 19. 20; 20. 10. Mat. 24. 51. Lu.12.46.
g Ro.16.18 Is.56.10-12. ch.2.21. Eze.13.19; 34.3. Mi.3.5,11.
h Ho.4.7.2 Co 11.12. Ga.6.13. Tit.1.10,11. 2 Pe. 2. 1, 10,13,18. Jude 8.12,16. 1 Ti.6.4.
i Ro.8.5,6. Ps.17.14; 4.6.1 Ti.6.5,9,10. Tit.1. 11. 2 Pe.3.3,13,14. Eze. 33.31; 34.3,4.
j Ep.2.6,19. Col.1.5; 3.1,3. 2 Co.4.18. Pr.15. 24. He.10.34,35.
4 *Conversation.*—Citizenship.—*C.*
k 1 Co.1.7. 1 Th.1.10. Tit. 2. 13. He.13.14; 9. 28. 2 Ti.4.8.
l 1 Co. 15. 26, 42–44, 49,51–54. Col.3.4. 1 Jn. 3.2. Mat.17.2. Ac.6.15.
m Ep. 1. 19. 1 Co. 15. 26,27. He.7.25. Mat.28. 18. Is.63.1.

CHAP. IV.

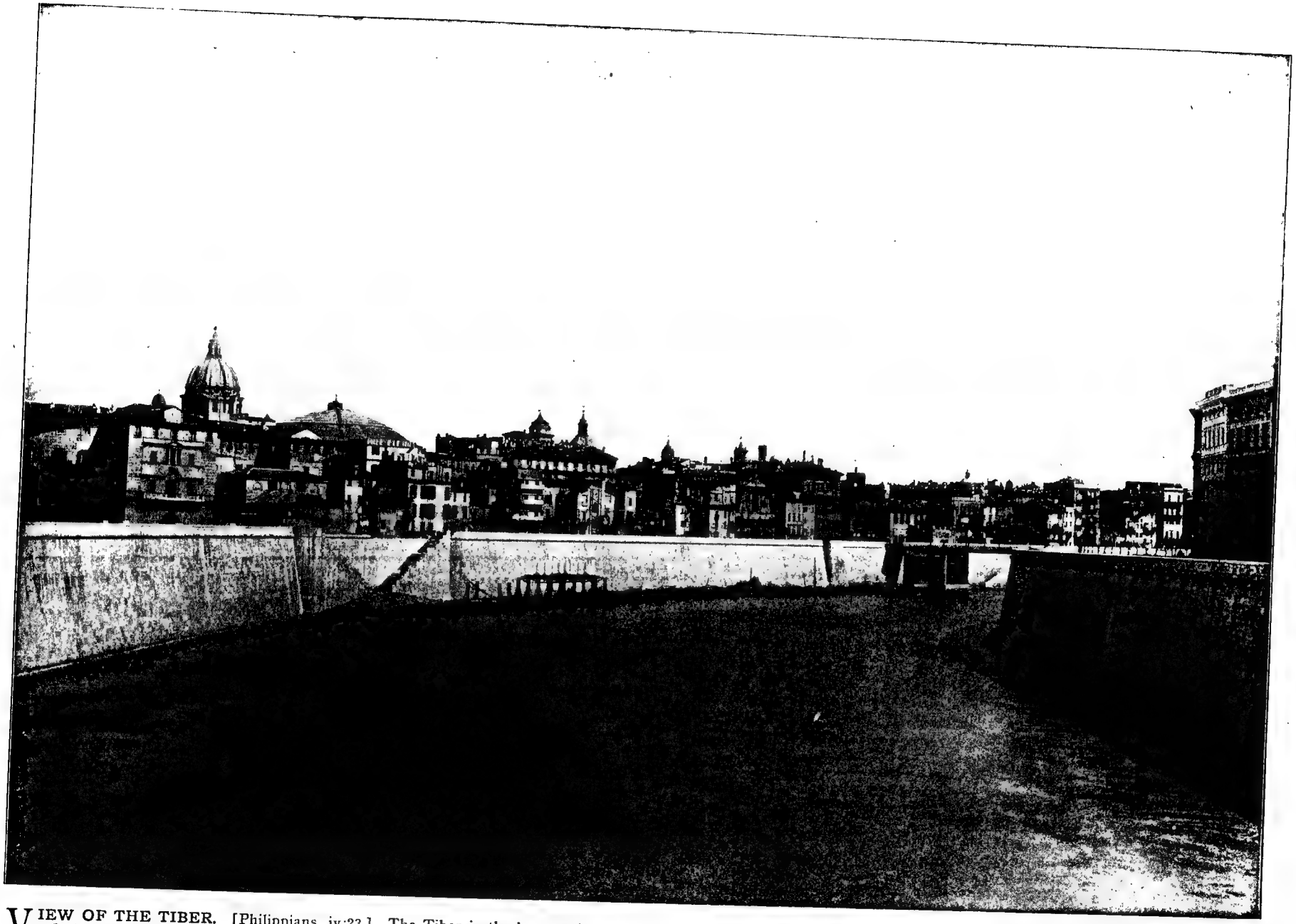
a ch.3.20,21. 2 Pe.3. 11,14.
b ch.1.8,25; 2.24,26.
c ch.2.16-18. 2 Co.1. 14,24. 1 Th.2.19,20.
d ch.1.27. 1 Co.15.1; 16.13. 1 Pe.5.9,12. He. 4.14; 10. 23. Re.3.11. 1 Co.15. 58. Lu.1. 74,75 Ps.112.1.
1 *Euodias — Syntyche.* Two women, probably deaconesses, who appeared to have differed upon some point unknown. —*C.*
e 1 Co.1.10. 2 Co. 13. 11. See ch.2.2;3.16.
g ch.2.25. Col.1.7; 4. 7,11. 3 Jn.8.
2 *Yoke-fellow.* Most probably Epaphroditus, ch.2.25.—*C.*
h Ro. 16.2,4,9,12,21. Tit.2.3.
i Re.3.5; 13.8; 20.12; 21.27. Ps.69.28. Is.4.3. Ps.87.6. Eze.13.9. Da. 12.1. Ex.32.32.
j ch.3.1,3; 2.18. Ro. 12.12. 2 Co.13.11. 1 Th. 5.16. Ps.149.2. Hab. 3. 18. Is.61.10.
k 1 Co. 9. 25. Lu. 21 34. Tit.3.2. 1 Pe. 4.7. 2 Pe. 3. 8-14. Mat.24.42, 44. He.10.25. Ja.5.8,9. Re.1.3; 22.7,10,20.
3 *Moderation.* Rather, 'meekness, gentleness, lenity, a forgiving spirit.'—*C.*
4 *The Lord is at hand.* To him judgment belongs.—*C.*
l Ps. 55. 22. Pr.3.5,6; 16. 3. Mat. 6. 25, 31, 34. Lu.12.22. 1 Co. 7. 32. 1 Ti.6.8,17. 1 Pe.5.7. Ps. 37.4,5.
5 *Careful*—anxious, uneasy, solicitous.—*C.*

A.M. cir. 4068. A.D. cir. 64.

6 The nature and subjects of prayer are indicated in this verse. Prayer in its nature is the making of a request to God. A request must spring from a felt want; consequently every prayer must flow directly from the heart. The word *supplication* embodies, 1. Earnestness and fervour in prayer; and 2, the individualizing of our wants. We must make *each* want the subject of supplication to God. Prayer must also be offered in faith. There must be no doubt on the mind as to the power, wisdom, or love of God.—*P.*
m Jn. 14. 27; 16. 33. Ro. 5.1, 10. Ep. 2. 14. Col. 3. 15. Ps. 119 165. Is.26.3; 27.5; 54.10.
o Jude 1. 1 Pe.1.5.
p Ep.4.21–32. Col.3. 5–17. Ga.5.22,23. 2 Pe. 1.3–9. Mat.5 14–16. ch. 2.14–16.
q Ro. 12. 17; 13.12. 2 Co.8.21.
7 Or, *venerable.*
r De.16.20. Is.26.7.
s 1 Th.4.4,5; 5.23. Ja. 3.17. 1 Jn.3.3.
t 1 Co.xiii.
u Col.4.5. He.11.2.
v Ro.13.3.
w Ja.1.22. ch. 3.17. 1 Co.4.16; 11.1. 1 Th.1.6; 2.10-14. 2 Th.3.9.
y Ro.15.30; 16. 20. 1 Co.14.33. 2 Co.13.11. 1 Th. 5.23. He. 13. 5, 20, 21. 1 Pe.4.10. 2 Th.2.16, 17; 3.5. Is.46.4.
z 2 Co.11.9. Ga.6. 6. Ro.15.27. 1 Co.9.11, 14.
8 Or, *is revived.*
a Ge.28.20. Job 1.21. Mat.6.31–34. 1 Ti.6. 6, 8,9. He.13.5; 10.34.
9 A secret which can never be learned except by him who 'by the cross of Christ is crucified to the world.' But when the soul can say, 'My Beloved is mine and I am his,' the secret of contentment becomes plain. Having Christ the believer can do all things, and is co-heir of all things. He wants nothing, and can ask no more. —*C.*
b 1 Co.4.9–13; 2Co.6. 4–10; 11. 23–27. 2 Ti. 3. 10, 11. Ac.20.23,24.
c Is.45.24; 40. 29–31. Zec.10.12. Jn.15.4,5. 2 Co.3.5; 12.9,10.
d ch. 1. 7. 2 Co. 1. 7. He.13.3. Ro.15.27.
e Mar.1.1. Ac.11.15. 1 Jn.2.7.
g Ac.16.12; 17. 14. 2 Co.11.8,9.
h Ac.17.1–9. 1 Th.2. 9. 2 Th.3.8,9.
i ver. 11. 1 Co. 9. 12–15. 2 Co.12.14,15. 1 Ti. 3.3. Tit.1.7. 1 Pe.5.2.
j Ro. 15. 28. 1 Co. 9. 14. 2 Co.9.9–15.
1 Or, *I have received all,* Ge.33.11. 1 Co.3.22.

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answerable to your respective stations as men or Christians; whatsoever things are just and due to God or men in your dealings with them; whatsoever things relate to chastity in body or mind, or to holiness in heart, speech, or behaviour; whatsoever things render a person amiable or lovely in the sight of God or men; whatsoever is of good repute among wise, judicious, or pious men; whatsoever is truly virtuous, brave, or laudable,—earnestly study the nature, obligations, and advantages thereof, and carefully and constantly practise the same. 9. These and the like branches of morality and piety which ye, as disciples of Jesus Christ, and in part by my ministrations, have acquired the knowledge of, assented to, and approved as right, and which ye have seen exemplified in my own walk and behaviour, seriously and diligently reduce to practice; and in this way God, who is your reconciled Father in Christ, and who gives and delights in the spiritual peace and orderly deportment and prosperity of his servants, shall take pleasure to dwell among you, manifest himself unto you, and bless and own you as a people near and dear to him. 10. And having given you these important advices, I cannot but, with inexpressible pleasure, again reflect on the love and grace of our Lord Jesus, who inclined your hearts to repeat your affectionate and generous supplies to me in my imprisonment, even after ye seemed to have forgotten me: but I understand that was owing, not to your want of care, but of ability to give it, or opportunity to convey it safely. 11. I do not mention these things as if I were reduced to insupportable wants, or were uneasy under what I suffer, or as lifted up that I am now supplied by your bounty; for, through the frequent changes of my condition, and the sanctified use thereof, I have, by the Spirit of God, been taught to exercise Christian contentment in every condition into which Providence brings me, as being ordered for me by my heavenly Father, who never leaves me nor forsakes me; and as well calculated to promote my spiritual and eternal advantage. 12. In this manner I have been taught how to possess my soul in peace and patience when I am thrown into dejecting and humbling circumstances, and how to behave with proper humility and weanedness from the world when Providence smiles on me. Wherever I am, and in whatever circumstances I am, whether I have plenty or scarcity of the good things of this life, I am thoroughly taught to exercise the graces and perform the duties answerable to my diversified stations: 13. And not indeed of myself, or even by the grace which I have already received, but by the continual influence and assistance of Jesus Christ, with whom I am united, and on whom I depend, and who is ever with me, to animate, excite, and strengthen me. I find myself enabled to perform these, and every other duty to which I am called, as a Christian and apostle. 14. My contentment in pressing straits does not, however, in the least lessen your kindness to me, or the reasonableness of it. No; in your sympathy with me in my tribulation, and your sending me a liberal supply for my relief, ye have acted a truly Christian part, acceptable to me, and even to God himself through Jesus Christ. 15. To your honour I must also with pleasure remark, that, when I departed from your province of Macedonia to preach the gospel in other places, ye returned me temporal benefits as the grateful reward of my spiritual instructions, which no other church did. 16. Nay, when I was in Thessalonica, a far richer place, persecuted by the Jews and neglected by the Christians, ye more than once sent me your generous supplies. 17. I do not thus gratefully acknowledge your kindness as if I desired any more of it, but to encourage you to Christian benevolence in all other cases for promoting the cause of Christ, which, as the fruit of your faith and love to him and to his people, may turn out to his honour and your own rich advantage in the world to come. 18. What ye have sent to me by Epaphroditus has sufficiently supplied my wants, and has filled my soul with abundant gratitude to God and to you for the same; for it is at once a repeated testimony of your love to me, and a spiritual sacrifice of acknowledgment to God, acceptable through Jesus Christ. 19. And though I am unable to make you any tempora[l] unshaken in your faithful adherence to and holy pro



VIEW OF THE TIBER. [Philippians, iv:23.]—The Tiber is the largest river in Italy. It intersects the city of Rome from north to south in three wide curves. The river is about 65 yards wide and about 20 feet deep. The river was once the medium of connection between Rome and the trade of the outside world. The city is mainly on the left bank of the Tiber. In the above view we see the river flowing between banks which have been lined with stone. This, however, is modern. The whole length of the river, in a direct line, is not more than 140 miles. It is a muddy, slow-moving stream, and its size is no adequate index to the famous position it occupies among the rivers of the world. The Tiber owes its influence among rivers to the great men who have lived upon its banks.

which were sent from you, [k]an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.

19 But my God shall [l]supply all your need, according[m] to his riches in glory by Christ Jesus.

20 Now [o]unto God and our Father *be* glory for ever and ever. Amen.

A.M. cir. 4068. A.D. cir. 64.

[k] ch.2.25. 2 Co.9.12. He.13.16.

[l] Ps. 23. 1–6; 84. 11; 146.7–9; 68.10. Pr.8.21. Je.31.25. 2 Co.9.8. Ps. 41.1–3.

[m] Ep.1.7; 2.7; 3.16, 19. Ps. 69.16; 86.5, 15; 130.7. Pr.8.18, 19. Ep. 3.19. Col.1.19. Jn.1.14, 16.

[o] Ro.16.27. Ep.3.21. Jude 25. Ps.72.19.

A.M. cir. 4068. A.D. cir. 64.

[p] Ro.xvi.1 Co.16.19 –21.2 Co.13.12,13.

[q] Ga.1.2.ch.1.13.

[r] See Ro. 16. 20, 24. 2 Co.13.14. Col.4.18. 1 Th.5. 28. 2 Th. 3. 18. 2 Ti. 4. 22. Tit. 3. 15. Phile.25. He.13.25.

1 The cruel, worthless, and diabolical Nero was at this time emperor of Rome: but it is not improbable that the empress Poppæa was favourably inclined to Christianity.—(*Bagster*).

21 Salute[p] every saint in Christ Jesus. The brethren which are with me greet you.

22 All[q] the saints salute you, chiefly they that are of Cæsar's[1] household.

23 The[r] grace of our Lord Jesus Christ *be* with you all. Amen.

¶ It was written to the Philippians from Rome, by Epaphroditus.

inclined your hearts to show me such kindness for his sake, will richly reward you, not only with all needful temporal good things, but chiefly with all spiritual and eternal blessings, suited to your various wants, and that with an abundant liberality, in proportion to his own infinite treasures of grace and glory, which he has provided and treasured up in Christ, and gives together with him and for his sake, and in virtue of our union with him.—20. Unto that all-sufficient and infinitely liberal Giver of all temporal, spiritual, and eternal blessings, and our Father in Christ, let us jointly ascribe all possible and eternal honour, thanksgiving, blessing, and praise, on account of what he is in himself, and what he has been, is, and for ever will be to us. 21, 22. I, and all the faithful preachers and professing believers here, chiefly they who have been lately converted to Christ in the emperor Nero's own family, hereby present to every one of you who are truly renewed and sanctified in your hearts, our most cordial testimony of love and regard. 23. And may the free favour of our common Lord and Saviour, and all the distinguishing fruits thereof, be abundantly manifested to and upon each of you singly, and all of you jointly. This I heartily desire and firmly expect.

REFLECTIONS.—Faithful ministers greatly delight in, have a high esteem of, and ardent affection to sincere and lively Christians; and are grateful in acknowledging their kindness. Very desirous are they that all things may turn out to their edification, and much concerned for their establishment in the faith, profession, and holiness of the gospel; for their continual comfort, and their unity in heart, design, and labour, to help forward the work of the Lord. Very patient also toward enemies, weaned from this world, free from anxious care, fervent and hopeful in prayer, peaceful in mind, and universally lively in practice, ought Christians to be—in the faith of Christ's being with them, and of his certain and sudden appearance to judge them. And it is a necessary duty and an honourable attainment to have learned in his strength to be always cordially contented with all the diversified changes of our lot, as wisely and kindly ordered by our gracious God and Father.—Happy is it to have him the Supplier of all our wants, and the Rewarder of all our friends' kindnesses to us. And highly delightful to view ourselves and millions around us eternal sharers of his infinite, his inexhaustible stores of grace, laid up for us in Christ in a manner suited to the glory thereof.

CONCLUDING REMARKS ON THE EPISTLE TO THE PHILIPPIANS.

Happy Europe! whose first planted church gave such early indication of holy fruitfulness! and though the harvest has come short of the hopes of the spring, and though many tares have been sown by the enemy in the midst of the wheat; yet, thanks to the Lord of the harvest, many a fair field has been ripened, and reaped, and gathered into her garner.

The church at Philippi was specially distinguished by missionary liberality, ch. 4. 15, 16, 18; a grace which God, in those days, seems to have restored, in some degree, to the reformed churches in Europe and their descendants in America. No doubt Christian liberality is still repressed; yet is it making glorious progress; wherefore, 'let us thank God and take courage.' And let not Christians be afraid of giving back what God has given to them, but let them rely upon the word which testifies that what they lend to the Lord, their God will repay; and if the spirit of worldliness should tempt them to withhold from the gospel, lest they should not have enough for their own necessities, let them remember that God, and God alone, has supported them for the past; and that, for the future, he is able to 'supply all their need according to his riches in glory by Christ Jesus.' *C.*

THE EPISTLE OF PAUL THE APOSTLE TO THE

COLOSSIANS.

Colosse was a large and populous city of Phrygia, in the north-west of Lesser Asia, where (not the apostle Paul, but) Epaphras, or some other faithful preacher, had planted a church. To establish those Christians in the faith, in opposition to the heathen philosophers, and especially to the judaizing teachers, Paul wrote them this epistle; in which, after salutation, thanksgiving, and prayer for them, he, in a most exalted manner, represents to them Jesus Christ, in his glorious dignity and gracious fulness, as infinitely preferable to all philosophical notions and Jewish ceremonies, ch. i. ii.; and exhorts them to improve their union to and fellowship with him in holy duties, personal and relative, ch. iii. iv.

[Colosse was a city of Phrygia-Pacatiana, in Western Asia. It is said to have perished in a violent earthquake, in the tenth year of the reign of Nero, and shortly after the date of this epistle, which is generally assigned to A.D. 62. It was afterwards restored, and Constantine Porphyrogenitus says that in his time it was called Chonæ; and is supposed to have occupied the site of a village now called Konous. By whom the church of Colosse was founded is not recorded; but it would appear from ch. 2. 1 that Paul had not that honour, though they feel for him as children, during his imprisonment, and he, for them as a father in the Lord. The tenor of the epistle, especially ch. 1. 3–6, indicates a healthy state of the church; while the warnings and precepts of holiness which it conveys clearly show that no present attainments can supersede the necessity of that watchfulness and prayer which are employed by the Spirit as the safeguard and the nourishment of the life of God in the soul. *C.*

The church at Colosse was composed chiefly, if not exclusively, of Gentiles; yet false teachers of a judaizing tendency had found their way into it, and were attempting to corrupt the purity and simplicity of their faith, ch. 2. 13–23. The principal errors against which Paul warns the Colossians are:—(1) Ritualistic observances, fasts, feasts, and ceremonies, which were necessary under the Mosaic dispensation as types of Christ, but are useless and pernicious under the spiritual dispensation of Christ. (2) Angel-worship, which had then begun, being borrowed in part from heathen mythology, and which has since been productive of the grossest superstitions. (3) Bodily austerities—asceticism in fact; under the vain impression that by weakening and enervating the physical powers, the soul would attain closer communion with God. (4) Jewish theosophy, which, attempting to attach a deep and mystic meaning to the plain narratives of Old Testament history, and an allegorical sense of a fanciful and absurd character to the whole Mosaic ritual, perverted the meaning of Scripture, and tended largely to corrupt the purity of Christian truth. The Jews of the Alexandria school especially professed to be able in this way to fathom profound mysteries which the initiated alone could apprehend. These corruptions seem to be referred to in ch. 2. 18. *P.*]

CHAPTER I.

1 After salutation, he thanketh God for their faith, 7 confirmeth the doctrine of Epaphras, 9 prayeth further for their increase in grace, 14 describeth the true Christ, 21 encourageth them to receive Jesus Christ, and commendeth his own ministry.

A.M. cir. 4068. A.D. cir. 64.

PAUL,[a] an apostle of Jesus Christ by the will of God, and Timotheus *our* brother,

2 To[b] the saints and faithful brethren in Christ which are at [c]Colosse: [d]Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We[e] give thanks to God and the Father[1] of our Lord Jesus Christ, praying always for you,

4 Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints;

5 For[g] the hope[2] which is laid up for you in heaven, whereof ye heard before in the [h]word of the truth of the gospel;

6 Which[i] is come unto you, as *it is* in all the world; and [j]bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it,* and [k]knew the grace of God in truth:

7 As ye also learned of [l]Epaphras our dear fellow-servant, who is for you a faithful minister of Christ;

8 Who also declared unto us your [m]love in the Spirit.[3]

9 For[o] this cause we also, since the day we heard *it,* do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

10 That ye [p]might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

11 Strengthened[q] with all might, according to his glorious power, [r]unto all patience and long-suffering with joyfulness;

12 Giving[s] thanks unto the Father, which [t]hath made us meet to be partakers of the [u]inheritance of the saints in light:

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a Ac.22.14,18,21:26, 16-18. Ro.1.1. Ga.1.1. Phi.1.1.2 Th.1.1.

b Ro.1.7. Ep.1.1; 6. 21.1 Co.1.2;4.17. Phi.1. 1. He. 3. 1. Jn. 15. 1-5. Is.62.12; 60.2; 26.2. Ps. 16.3.

c Ga.1.3.

d Ro.1.7. 1 Co.1.3. 1 Th.1.1. 2 Th.1.2. 1 Ti 1.2. 2 Ti. 1. 2. Tit. 1. 4. Phille.3. 1 Pe.1.2. 2 Pe. 1.2. Jude 2.

e See Ro.1.8.1Co.1. 4.5. Ep.1.15-17. Phi.1. 3-5.1 Th.1.2; 3.9. 2 Th.1. 3.4. 2 Ti.1.3. Philе.4,5. Phi.4.6. 1 Ti.2.1. He.6. 10.

1 Or, 'We give thanks to the God and Father.'—*C.*

g ver. 23. Ro. 8. 24. Ga. 5. 5. Ep. 1. 18; 4.4. Tit. 2. 13; 3.7. He. 6. 18, 19. 2 Ti.4.8. 1 Pe.1.3,4. 13.

2 *For* (rather, 'through') *the hope.*—*C.*

h Ac.13.26.2 Co.6.7. Ro.10.8. Tit.1.9. 1 Ti. 1.15. Ep.1.13. Mar.16. 15.

i ver.23. Is.11. 9, 10. Ps.98.3. Mat.28.19;24. 14; 26.13. Ro.10.18; 15. 19. ver. 23. Ac. 1.-xx. Mar.16.15.

j Mar.4.8. Jn.15. 16. Ep.5.9. Phi.1.11. Ac.6. 7;12.24;19.20. Tit.2.11-14. Ro.10.17.

A.M. cir. 4068. A.D. cir. 64.

k Jn. 4. 23. Ps.110.3. Lze.16.8;30.26,27. Ac. 19.14; 13.48; 11. 18; 26. 18. Phi.1.29. 1 Th.1. 5; 2.13. 1 Pe.1.2,3,23;2.1-3.

l ch. 4. 12. Philе. 23. Ep.4.11,12. He.13. 37. 2 Co.11.23. 1 Ti. 4. 6. 2 Ti.2.2,3,15.

m ver.4. Ro.15.30; 5. 5.2 Ti.1.7.

3 'The love of God and his children wrought in you by the Spirit.'—*C.*

o Ep.1. 15-20; 3. 15-19. Phi.1.9-11. Ro.12.2. 1 Co. 1. 5. Ep. 5. 10,17. Ps.119.99. 1 Jn. 5.20.

p Ep.4. 1. Phi. 1. 11, 27. 1 Th.2.12; 4.1. ch.4. 12. Ge.17.1. Jn.15.8,16. 1 Co.15.58. 2 Pe. 1.3-9; 3.18. 1 Co.10.31,32.

q Ep. 3.16;6.10; 1.19. Is.40.29-31; 45.24. Zec. 10.12. Phi.4.13. 2 Co.12. 9.

r Ro.5.3-5. 2 Co.6.4, 6. Ga.5.22. Ep.4.2. He. 12.1,2. Ac.5.41. He.10, 34. Phi.2.17,18; 3.1,3;4. 4. Ja.1.2,4. 1 Pe.1.6,7. Mat.5.12. 2 Co.1.5.

s See Ep.5.4,20. Ps. 115.1; cvii. xxxvi. ch.3. 15.

t 1 Ki.6.7. 2 Co. 5. 5. Ep.1.3-11. 1 Pe. 1. 4. 1 Jn.3.1. Jude 1. 1 Th.5. 23. Re.21.14.

u Lu.12.32. Je.3.19. Ac.20.32; 26.18. 1 Pe.1. 4. Ro.8.17. Mat.25.34.

CHAPTER I. Ver. 1, 2. I Paul, an inspired preacher immediately called by Jesus Christ to be an eye-witness of his resurrection and ascension, and to plant churches among the Gentiles, according to the free purpose, commandment, and pleasure of God the Father; along with Timothy, my faithful brother in the work of the gospel—to all the holy and faithful Christians in Colosse, spiritually united to Jesus Christ, and renewed and sanctified by virtue derived from him,—wish the most abundant manifestation and application of divine favour, and all the happy and peaceful fruits thereof, from God our common Father, the original fountain of all blessings, and from Jesus Christ as the mediatorial sacrifice and dispenser of them: 3, 4. To whom we have, in our daily prayers, offered up the most affectionate and hearty thanksgivings, ever since we heard of your cordial acceptance of and trusting in Christ alone for salvation, and of your brotherly affection to all that profess his holy name and bear his holy image. 5, 6. Our prayers and praises, as well as your faith and love to Christ and his people, are excited by the consideration of that perfect blessedness which ye justly hope for through him, and which is laid up and hid with him in God, as a rich treasure reserved and secured by him, as your Father, for you, and which he has held forth and offered to all in the preaching of the true and faithful gospel—which was, in the kind providence of God, carried over and published to you without your seeking after it, as well as to both Jews and Gentiles in most places of the Roman empire; and, by the attending power of the Holy Ghost, has converted all who believe to Christ, and made them to bring forth the fruits of faith, love, and holy obedience, as it has done among you ever since ye experienced a real work of grace on your hearts, and were led into the spiritual knowledge and sincere faith of its doctrines of divine grace.—7. According as ye were taught them by Epaphras, your worthy minister, and our dear brother and faithful fellow-labourer in the service of Christ and his church—particularly in promoting your conversion to and sanctification in and by Christ; 8. And who, in his great affection to you, has represented to us your hearty and spiritual love to Christ and to all his saints, which the Holy Ghost has wrought in you, and drawn out in a spiritual manner, and on spiritual accounts, by means of the gospel. 9. Reflecting upon which report, we ever since have been led to a peculiar concern for you in all our solemn addresses to God; and to beg that ye may be more and more abundantly filled with the knowledge of his mind and will relating to the way of salvation by Jesus Christ, and to your comfort and duty, as interested therein, and may exceedingly abound in a judicious, experimental, and practical acquaintance with his manifold wisdom, and in all spiritual discernment of spiritual things, in their truth, excellence, and importance, and the use ye ought to make of them;—10. That, in the whole of your conversation before God or men, ye may act up to the dignity of your relation to and profession of him, and to the rich benefits which ye have received and hope for from him, and every way agreeable to his holy nature and will, bringing forth all the fruits of righteousness to his glory, and daily increasing in a transforming acquaintance and fellowship with him, as your heavenly Father and Friend; 11. Strengthened with every needful and almighty assistance of his Spirit for performing every duty and service, and for sustaining every trial, in a sweet, calm, and patient manner, without either murmuring against God or raging against men—persevering in them with a noble constancy and fortitude of spirit in submission to the will of God, and even triumphing in what he has done, does, or will do to support, strengthen, comfort, and glorify you. 12. Yea, that instead of complaining under trouble, you may heartily join with us in the most grateful thanksgivings to God, the Father of our Lord Jesus Christ, and of us in him—who, by graciously changing and renewing our nature, and endowing us with heavenly desires and affections, has prepared us for the full possession of that glorious inheritance which he had mercifully appointed, provided, and promised to us, and to all persons who believe, as his children; and in the light, glory, and joy of which we shall, in his immediate presence, be for ever perfectly filled with knowledge, holiness, and happiness; 13. Who also, by his almighty power and grace, has plucked out and rescued us that believe, Jews or Gentiles, from the tyranny and dominion of sin and Satan; and by changing our state, nature, and temper, has brought us into his kingdom of grace, in order to advance us into his kingdom of glory, under and through his infinitely beloved Son: 14. In whom, through his righteousness, fulfilled in our stead, and imparted and applied to our persons, we have a complete discharge from the guilt of sin and curse of the law; and in consequence thereof, a deliverance from the power of sin, Satan, and the wrath of God; and have a full title to, and the anticipating possession of, all spiritual and eternal blessings. 15. For the dignity of his person added an infinite value to his sacrifice, he being the express image of his Father's person—one with him in essence, nature, and perfections; and being, in his mediatorial office, incarnation, qualifications, and performances, the representative image of the Godhead, in which all its spiritual excellencies are most clearly, amiably, and transformingly displayed; and having existed from eternity as the essential Son of God, begotten of the Father before any creature was formed; and being, along with him, the former of all things, and accordingly the original Lord and first-born Heir thereof. 16. For by him, together with his Father and blessed Spirit, as the efficient cause, and in order to their subserviency to his mediatorial kingdom, and for his glory, as their last end, were all creatures, of every rank and order, material or spiritual, formed out of nothing; 17. Which undeniably demonstrates that he had an existence prior to all creatures, and has an infinite dignity above them; and all things do equally subsist, stand, or continue in him, who is omnipresent, all-powerful, and active in his providential influences over them, by which they are continually preserved in being, order, and proper action under him, as Head over all things to his church; 18. In which capacity he is not only her political Head of direction and government, but her Head of vital influence, to communicate all spiritual life, nourishment, growth, and activity to all and every one of his members—the original spring, not only of the spiritual life of their souls, but of the glorious resurrection of their bodies to eternal life; being the first that rose from the dead to an immortal life, and that by his own power, as the pledge, pattern, quickening cause, and first-fruits of his people's resurrection—that in all things he might be dignified and exalted by God, and esteemed by the church, even in his mediatorial capacity, above all saints, angels, and every other creature. 19. For, in effecting our salvation, JEHOVAH, in his own infinitely wise, gracious, and holy good pleasure, in honour to his Son and love to his people, has ordained and appointed that, answerably to the greatness of Christ's divine person and mediatorial office, all fulness of gifts and graces, merit and right, light and power, should permanently abide in him to the utmost perfection, not only for himself, but to be communicated to all who believe in Jesus Christ that out of his fulness we may receive, and grace for grace. 20. And having, through that redemption which was secured by his sacrifice, which was finished in his painful, shameful, and accursed death on the cross, removed the enmity and made up the breach between him and believers, it has pleased the Father by him, as their Head and Mediator, to bring them all into a state of favour and friendship with himself, that the demands of his broken law and offended justice being fully answered by him in their stead, he might honourably act towards them in a way of gracious kindness and friendship, whether they be Jews or Gentiles, believers on earth, or glorified saints in heaven. 21, 22. In consequence of this, you who in the days of your heathenism and unregeneracy were estranged from the life of God, inwardly filled with enmity, and living in constant rebellion against him and his holy law, has he now, upon your believing, brought into a state of peace and friendship with himself, through the incarnation, obedience, and satisfactory sufferings of Christ, that he might present you now, as his mystical members in his church, and hereafter in the last judgment, as persons made righteous in law, and thoroughly sanctified in nature and life: 23. Which, I am satisfied, will be the happy issue with respect to you, as ye steadfastly persevere in the faith, profession, and obedience of the truth, as persons who are built upon and established in him as your spiritual foundation, and so maintain your ground against all the artful and violent attempts of Satan and his agents to shake or carry you away from Christ, the object of your hope, and from your hope in him, as set before you in the gospel, which ye have attentively heard and cordially

13 Who[v] hath delivered us from the power of darkness, and hath translated *us* into the kingdom of [z]his dear Son;[4]

14 In[y] whom we have redemption through his blood, *even* the forgiveness of sins;

15 Who[x] is the image of the invisible God, the[a] first-born of every creature:

16 For [b]by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

17 And[c] he is before all things, and by him all things consist.

18 And he is [d]the head of the body, the church: who is [e]the beginning, the first-born from the dead; that in all[5] *things* he might have the pre-eminence.

19 For it pleased *the Father* that in him should[g] all fulness[6] dwell;

20 And, [h]having made peace[7] through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

21 And [i]you, that were some time alienated, and enemies in *your* mind by[8] wicked works, yet now hath he reconciled

22 In[j] the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight:

23 If[9] ye [k]continue in the faith grounded and settled, and *be* not moved away from [l]the hope of the gospel, which ye have heard, *and* which [m]was preached to every creature[1] which is under heaven; whereof I Paul [o]am made a minister;

24 Who now [p]rejoice in my sufferings for you, [q]and fill up that which is behind of the afflictions of Christ in my flesh for his [r]body's sake, which is the church;

25 Whereof[s] I am made a minister, according to the dispensation of God which is given to me for you, to fulfil[2] the word of God;

26 *Even* [t]the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

27 To whom God would [u]make known what *is* the riches of the glory of this mystery among the Gentiles; which is [v]Christ in[3] you, the hope of glory:

28 Whom[x] we preach, warning every man, and teaching every man in all wisdom; that [y]we may present every man perfect in Christ Jesus:

29 Whereunto I also [z]labour, striving according to his working, which worketh in me mightily.

A.M. cir. 4068. A.D. cir. 64.

v Is.40.25. Ac.20.28. He.2.14,15. Ep.6.12. 4.18;5.8. 1 Th.2.12. 1 Pe. 2.9. Tit.2.14. Ep. 2. 4. 1 Jn.4.9. Ps.2.8. Is.58.10-12.

x Is 42 1. Mat.3.17. 17.5. 2 Pe.1.17. Ep.1.6.

4 Gr. *the Son of his love.*

y Ep.1.7. Ro. 3. 24. 26. Ac 13.38,39; 20.28. Mat.20.28. He.9.12,14. 15.1 Pe.1.19;3.18. Re.5.9.

z Jn.14.9. 2 Co. 4. 4. Phi.2.6. He.1.3.

a Ps.89.27; 110. 1. 5. He.1.2. Re.3.14.

b Jn.1.2,3. He.1.2; 3. 3-6. Ep.3.9. Ro.11.36; 8.38. 1 Co.8.6. 1 Pe. 3.22. Ep.1.21; 6.12. ch.2.15, with He.2.10.

c Pr.8 3-31. Jn.1.1-3; 17.5. He.13.8; 1.3. 1 Co. 8.6.

d 1 Co.11.3; 12.12,27. Ep.1.10,22,23; 4.12,15, 16; 5. 23, 30. ch. 2. 19; ver 24.

e ver. 15. Jn. 11. 25. Ac.26.23. 1 Co. 15. 20-23. Re.1.5; 3.14. Is.26. 19. Jn.14.19.

5 Or, *among all.*

g Jn.1.14,16; 3.34,35. Ep.1.23; 4.10. ch.3.11, with 2.3,9. Mat.11.27; 28.18. Ep.1.3.

6 *All fulness* of grace and truth. See Jn.1.14.—*C.*

h Ac.10.36. Ro.3.24-26; 5.10. Ep.2.14-16; 1. 10. 2 Co. 5.18-21. 1 Jn.4. 9,10. Lu.2.14; 19.38.

7 Or, *making peace.*

i 1 Co.6.9-11. Tit.3.3-7. Ep.2.2,5; 4.17-19, 32; 5.8. Ro.5.5,6-11; 8.2-8; 3.10-22; 1.30; 8.2,33, 34.

8 Or, *by* your *mind in.*

j Ep.2.15; 1.4-7; 5.25-27. Tit.2.14. 1 Pe.1.18, 19. 2 Th.2.13. 1 Th.4.7. Lu.1.75. Jude 24.

9 *If* (rather, 'since') *ye continue*, as *εἴγε* is translated, 2 Co. 5. 3.—*C.*

k Phi.1.27; 4.1. He. 3.6,14; 4.14; 10. 23, 38, 39. Ep.3.17,18. ch.2.7. Jn.15.4-7. Ga.6.9. 1 Co. 15.58.

l ver.5. Ro.5.5; 15.4, 13. Ep.1.18. 2 Th.2.16. He.6.11,18,19. 1 Pe. 1. 3. Tit.1.2; 2.13. Ga.5.5.

A.M. cir. 4068. A.D. cir. 64.

m Mar. 16. 15. Mat. 24.14; 28.19. Ro.10.18. See ver.6.

1 *Every creature* Jew and Gentile without exception.—*C.*

o 2 Co.3.6. 4.1; 5.18-20; 6.1. Ep.3.7,8. 1 Ti.1. 11, 12; 2. 7. 2 Ti. 1. 11. ver.1,25.

p Ro.5. 3. 2 Co. 7. 4. Phi 2.17. Ep.3.13. Ja.1. 2. 2 Co.2.14. Ga.6.14.

q 2 Co.1.5-8; 4.8-12; 11.23-27. 1 Co. 4. 9-13. Phi 3.10. 2 Ti.1.8; 2.10. 3.11.

r See ver.18.

s See ver.23. Ac. 9. 15; 26.16-18. Ep.3.2,7. 8.2 Co.3.6. Ro.11.13.

2 Or, *fully to preach*, Ro. 15. 19. 1 Co.4.17. 9.17. 2 Ti.4.2,5.

t Ro.16.25,26. Ep.3. 9; 1.9. Mat.13.11. 2 Ti. 1.9,10. Tit.1.3. 1 Pe. 1. 10,20.

u 2 Co.2.14. Ga.1.16. Ep 1.18-20,7; 2.7; 3.8, 10. Ro.9.23. Pr.8.18,19. ch.2.3.

v 1 Co.2.2. ch. 3. 11. Lu. 17. 21. 2 Co. 13. 5. Ga.4.19; 2.20. Ep.3.17. Ro.6.4; 8.26. Col.3.1,4. Ep.2.6. 1 Ti.1.1.

3 Or, *among.*

x 1 Co.1. 23, 24; 2. 2. Ac. 20. 20, 27, 28, 31. 2 Ti.4.2; 2.24,25.

y 2 Co.11.2. Ep.4.13; 5. 27. ver. 22; ch.4. 12. He.5.14. Da. 12.3. Ja.5. 20. He.13.21. Jude 24.

z 1 Co.15.10. Phi. 1. 30; 2.16. ch.2.1. Ga. 4. 19. Ro.15.19.

CHAP. II.

a 1 Th.2. 2. 2 Co. 12. 28. Phi.1.30. ch.4.12; 1. 24,29. Ga.4.19.

1 Or, *fear* or *care.*

b Re.3.14, &c.

2 It is evident from this verse that Paul had never visited either Colosse or the region round it in which Laodicea, Hierapolis, and several other cities stood. He had gathered much interesting information regarding them from Epaphras, who being a native of Colosse, and probably the first preacher of the gospel there, knew intimately both the country and the state of the church. —*P.*

CHAPTER II.

1 *He still exhorteth them to be constant in Christ,* 8 *to beware of philosophy, and vain traditions,* 18 *worshipping of angels,* 20 *and legal ceremonies, which are ended in Christ.*

FOR I would that ye knew what [a]great conflict[1] I have for you, and *for* them at [b]Laodicea, and *for* as many as have not seen my face in the flesh;[2]

received, when tenderly preached to both Jews and Gentiles, and of which God, in his infinite mercy, has appointed me a stated and inspired preacher. 24. And in the view of your steadfastness, I am so far from repining at the severe persecutions and present imprisonments which have befallen me on account of my preaching the gospel to Gentile sinners, that I greatly rejoice and glory in all these outward tribulations which I, who was once a persecutor, do or may endure, according to the appointment of Christ, and for his glory, and for the confirmation, edification, and comfort of his mystical body the church: 25. Of which church God, by his immediate authority, has constituted me an apostolic minister, according to that infinitely gracious order which he has fixed for dispensing the gospel, which is committed to me as a sacred trust, for the fulfilment of the ancient promises of the conversion, edification, and salvation of you Gentiles; 26. Which gospel is indeed a mystery, as it contains the unsearchable riches of Christ; and as it was for many ages concealed in its brightest glories, not only from the Gentile nations, but even in a great measure from the Jews, but which is now revealed, as clearly as the nature of the things permits, to his holy prophets and apostles, and by them to all true believers who, by repentance, faith, and regenerating grace, are his saints; 27. To whom, of his everlasting love, according to his compassion and ancient predictions, God would now, under the New Testament, make a plain discovery of the exceeding riches of the glory and incomprehensible excellency of the gospel tidings of salvation among you Gentiles—the all-comprehending sum of which is Christ, in his person, offices, relations, fulness, and work; who also is preached among you, and dwelling in your hearts by faith as the foundation, author, and object of all your hopes of eternal life. 28. And it is this Christ, in his natures, person, and mediation, and in the believing, affectionate, obediential regards due to him, whom we faithful preachers of the gospel make the grand subject of our ministrations, wisely and prudently admonishing all sorts of persons, Jews or Gentiles, to consider their sinful and miserable state by nature, and to beware of rejecting him; and instructing them, as God enables us, in the knowledge of the manifold wisdom of God, as displayed through him in the gospel revelation, to render them truly wise unto salvation, that we may be honoured instruments of presenting them to God as true and uncorrupted believers, renewed in all the faculties of their soul and members of their body, and remarkably fruitful in the several graces of the Spirit—who are perfect already in Christ their Head; and to be, through him, perfected in all knowledge and grace, holiness and happiness.—29. For this end, and in this work, as one excited and assisted by the remarkable influences of the almighty power of God, I labour to my utmost in prayer and preaching, and every other means, amidst all difficulties, and in the face of all opposition.

Ver. 7. It would seem from the way in which Epaphras is here mentioned that he was the first teacher of the Colossians, and perhaps the founder of the church there. He was a native of Colosse, ch. 4. 12, and shared Paul's imprisonment, for a time at least, in Rome, Phile. 23. It seems to have been from him the apostle learned so much of the Colossians, ch. 1. 8. *P.*

Ver. 12. An allusion, most probably, to the fact that the Israelites who came out of Egypt were not admitted to the inheritance of Canaan; while their children, under the teaching of Moses, and by the power of the Spirit, were prepared to enter in with Joshua, and to conquer and possess the land. *C.*

Ver. 15. *Who is the image of the invisible God.* God is essentially invisible; but 'the WORD that was God' 'became flesh, and dwelt among us,' and in that flesh men 'beheld his glory;' and thus 'he that saw Christ saw the Father,' Jn. 14. 9: that is, in the works of love and power which Christ wrought.—*The first-born of every creature.* According to ver. 16, 17 Christ was before all things, and by him were all things created; therefore the title 'first-born' cannot signify that the Creator was a creature, for that were a contradiction; but the title πρωτότοκος appears to be taken, as in Jn. 1. 15, 30, for πρῶτος, and signifies that Sonship of the WORD which existed before any being was created, agreeably to the scriptural mode of describing eternity. See ch. 8. 23; 24. 26; comp. 1 Jn. 1. 2. *C.*——This expression in the Greek may signify either (1) That Christ was the first-born of every creature, which might imply that he was himself a creature; or, (2) That he was *begotten before* every creature: and, consequently, that he could not himself be a creature. While the grammatical form of the clause will bear either signification, sound canons of hermeneutics compel us to attach to it the latter meaning, which alone accords with the analogy of Scripture. He was '*begotten antecedently to everything that was created;*' his *eternal Sonship* is here set forth. *P.*

Ver. 16. This description can never be applied to a moral or evangelical, but must refer to a natural creation. See ch. 2. 15; Ep. 1. 20; 6. 22. *C.*

Ver. 20. *All things* that, having rebelled against divine authority, needed reconciliation, and were given to Christ by the Father, Jn. 17. 2, that they might be called, gathered, kept, saved, and glorified, Ro. 8. 31. *C.*

Ver. 24. As if he had said, 'I who formerly took a cruel pleasure in persecuting others, now feel the highest joy in enduring, through what yet remains of my life, such afflictions as my Lord himself endured, and as he appoints for me, that thereby I may edify and confirm in patience, hope, and love, every persecuted member of his mystical body, the church.' *C.*

REFLECTIONS.—Ministers ought never to lose sight of their mission from Christ; and Christians ought never to lose sight of the divine authority of the Scriptures. Abundant is the grace, peace, and other blessings which Christ and his Father give, and which we ought therefore to wish to all his people. It is a great mercy to hear the gospel, to have its power manifested in our hearts, its glorious fruits appearing in our lives, and to hear of the like in others. And very thankful should we be that the gospel of our salvation, which was so long concealed under obscure figures and in dark promises, and almost confined to the Jews, is now plainly manifested to both Jews and Gentiles. Happy is it to experience its power in enlightening our mind, renewing our will, delivering us from the slavery of Satan, and translating us into the kingdom of Christ, that he may dwell in us as the hope of glory! With much assurance may prayers be made for the increase of saints in light and grace, their strengthenings unto all patience and comfort under present trials, and unto all fruitful and holy walking with God, and meetness for their heavenly inheritance. Infinite are the glories of our Redeemer, as the *essential, necessary*, and *eternal* Son of God; the Creator, Preserver, and Governor of all things; the Head of the church; the Storehouse of all spiritual blessings; the reconciling Mediator between God and men: and abundant the peace, pardon preservation, sanctification, and everlasting glory which his people receive by faith in him. Great is the honour to be made wise, faithful, diligent, and successful preachers of Christ. No sufferings nor

2 That[c] their hearts might be comforted, being knit together in love, and unto [d]all riches of the full assurance of understanding, to the acknowledgment of the [e]mystery of God, and of the Father,[3] and of Christ;

3 In[g] whom[4] are hid all the treasures of wisdom and knowledge.

4 And this I say, lest any man should [h]beguile you with enticing words.

5 For[i] though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.

6 As ye have therefore [j]received Christ Jesus the Lord, *so* [k]walk ye in him:[5]

7 Rooted[l] and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware[n] lest any man spoil you through philosophy and vain deceit,[6] after the tradition of men, after the rudiments[7] of the world, and not after Christ.

9 For [o]in him dwelleth all the fulness of the Godhead bodily.

10 And ye are [p]complete in him, which is the head of all principality and power;

11 In[q] whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ;

A.M. cir. 4068. A.D. cir. 64.

c 2 Co. 1.6. Ro. 5. 5. 2 Th. 3.5. 1 Th. 4.9.
d Phi. 3. 8–10. 2 Pe. 3.18; 1.3, 5, 32–17; 3.11. Jn. 17. 3. ch. 1.9. He. 6. 11. Je. 9.23, 24.
e 1 Jn. 5. 7. Mat. 28. 19. Ex. 34.6, 7. Jn. 3.16. Is. 7.14. 1 Ti. 3.16.
3 Rather, 'the mystery of God *even* the Father.'—*C.*
g Mat. 11.25, 27. 1 Co. 1.24; 2.6. Ep. 1.8; 3. 10. ch. 1.9, 15–17.
4 Or, *Wherein.*
h Mar 13.22. Ge. 29. 25. Ro. 16.18. 2 Co. 11. 3, 13. Ep. 4. 14; 5.6. Mat 24.4, 24. 2 Th. 2.18; 3.6. 2 Pe. 2.1, 3, 18, 19. ver. 18. Tit. 1.10, 11. Re. 12.9.
i ver. 1. 1 Th. 2.17. 1 Co. 5.3, 4; 14.40. 1 Pe. 5. 9. Re. 2.2, 13, 19; 3.8, 10. 1 Th. 3.8.
j Jn. 1.12. Ac. 16.31. 1 Co. 1.24, 30. Ep. 3.17.
k Jn. 14.6; 10.9. Is. 35. 8–10. 2 Pe. 3.16. h. 3.17. He. 10. 19–23; 4.14–16. 1 Th. 4.1. 1 Jn. 2.6.
5 *Walk ye in him,* as he is your way to the Father.—*C.*
l Ep. 2. 21, 22; 3. 17. Jn. 15. 4, 5. Re. 3.11. 1 Co. 15.58. 2 Pe. 1.4–9; 3 18. Ep. 5.20. ch. 3.17.
n Je. 29.8. Ro. 16.17. Mat 15.2. Ga. 1.14; 2.1; 4.3, 9. Ep. 4.14; 5.6. He. 13.9. ver. 16–23.
6 See introductory note—*P.*
7 Or, *elements.*
o ch. 1.19. Is. 7.14; 9. 6. Jn. 1. 14. 1 Co. 11. 3. Ro. 8. 3; 9. 5. Ga. 4. 4. Phi. 2.6–8. Jn. 10.30; 14. 9. 1 Jn. 5.7. Tit. 2.13.
p He. 5.9. Ep. 1.22; 3. 19. 4.10. Col 3.11. 1 Co. 1.30. Jn. 1.16. 1 Pe. 3 22.
q Ep. 2.10. 2 Co 5.17. De. 30.6; 10.16. Je. 4.4 Phi. 3. 3. Ro. 6. 6; 2.29. Ga. 3.27. Ep. 4.22. ch. 3. 8, 9.

* This is doubtless, as the grammatical structure of the Greek indicates, a present and spiritual resurrection; a resurrection from the deadness of sin to the life of holiness and purity and zeal in the cause of God. Regeneration is a resurrection—a raising again to new activity of vital powers which sin had quenched. To this resurrection they had attained 'by faith in the operation of God (that omnipotent power by which God the Father raised Christ) who raised him (Christ from the dead.' The resurrection of Christ by the power of God is not merely the type and pledge of our future resurrection, but of our present spiritual resurrection.—*P.*

A.M. cir. 4068. A.D. cir. 64.

r Ro. 6. 3–5. Ep. 1. 19, 20; 2. 5, 6; 3. 17; 2. 8, with Ac. 2. 24. Ro. 4. 24. 1 Pe. 1. 21.
8 See note on Ro. 6. 3, 4.—*C.*
9 See note * in first column.
s Ep. 2. 1, 5, 11. Ro. 5. 10; 6. 4–6, 8, 11; 7. 4; 6. 8. 2. t He. 8. 8, 10, 12. Ps. 32. 1, 2; 103. 3. 1 S. 1. 18; 13. 25; 44. 22; 55. 7. Je. 31. 34; 33. 8.
u Ep. 2. 15, 16. He. 7. 18; 8. 13; 9. 10; 10. 9. Ro. 6. 14; 7. 4; 8. 1–4; 10. 4. Ga. 2. 20; 3. 13.
v Ge. 3. 15. Ps. 68. 18. Is. 53. 12. Mat. 12. 29. Lu. 10. 18; 11. 22. Jn. 12. 31; 16. 11. Ep. 4. 8, 6. 12. He. 2. 14.
1 Or, *in himself.*
x Ro. 14. 3, 10, 13. Ga. 4. 10. 1 Pe. 3. 16, with Le. xi. xiii.
2 Or *for eating and drinking.*
3 Or, *in part.*
y He. 8. 5; 9. 9, 10, 20; 10. 1, 11, 23. Jn. 1. 17.
z ver 4, 8, 22. Re. 3. 11
2 Jn 8. 1 Jn. 4. 1. 2 Th. 2. 3 Tp. 5, 6. Mat. 24. 4. Je. 29. 8.
4 Or, *judge against you.*
5 Gr *being a voluntary in humility.*
a Ps 131. 1, 2. Eze 13. 3. 1 Ti. 1. 7. De. 29. 29. Job 38. 2.
b See ch. 1. 18. 1 Co. 11. 3; 12, 13, 27. Ep. 4. 15, 15, 16; 1. 22, 23; 5. 23, 30. Jn. 1. 16. ver. 10.
c Ro. 6. 3–8, 11; 7. 4, 6. Ga. 2. 19, 20. ch. 3. 3. Ro. 4. 25.

12 [r]Buried[8] with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.[9]

13 And[s] you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having [t]forgiven you all trespasses;

14 Blotting[u] out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

15 *And,*[v] having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.[1]

16 Let[x] no man therefore judge you in meat, or in drink,[2] or in respect[3] of an holy day, or of the new moon, or of the sabbath *days:*

17 Which[y] are a shadow of things to come; but the body *is* of Christ.

18 Let[z] no man beguile you[4] of your reward in a voluntary humility[5] and worshipping of angels, [a]intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

19 And not holding the [b]head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

20 Wherefore, if ye be [c]dead with Christ

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labours must be reckoned too hard for his sake, or for the edification, comfort, and eternal salvation of souls.

CHAPTER II. Ver. 1. I mention these my earnest endeavours to present every man perfect in Christ Jesus, to make you sensible of my great care and fervent prayers for you and your neighbours of Laodicea, and others who never had an opportunity of attending on or being profited by my ministrations; 2. That their hearts may be abundantly filled with divine consolation, as believers who are closely and firmly cemented together in the most cordial affection to Christ and to one another, and are thoroughly united in their endeavours for attaining a distinct, clear, and complete acquaintance with the gospel plan of salvation, in all its riches of spiritual and eternal blessings, unto the entire satisfaction of their souls, and their making an honourable, steady, and public profession of those deep things of it which were from all eternity intended and prepared in the gracious mind of God the Father, and are secured, revealed, and bestowed through faith in Christ, as the great Mediator between God and man; 3. In which mystery of the gospel, and especially in which Christ, are truly, safely, and incomprehensibly laid up and contained all the inexhaustible treasures of wisdom and knowledge for managing all the affairs of providence and grace, and for manifesting the whole will of God as to our salvation, and seasonably supplying our wants, enlightening our minds, and daily directing our steps to the heavenly glory. 4. And I would lead you to consider this inexhaustible fulness of wisdom and knowledge laid up for you in Christ and the gospel, in order to prevent your being seduced from him and his truths by pretenders to heathen philosophy and Jewish learning. 5. For though in bodily presence I am, and always have been, absent from you, yet my heart is with you, delightfully reflecting on what I have heard of your faith, love, and hope; and, through the suggestions of God's Spirit, I have a view of your rich attainments and diversified trials; and am affected as if I were present among you, rejoicing in your orderly behaviour and regular discipline, and in your firm, solid, and steady adherence of faith to the person, mediation, and doctrines of Christ, notwithstanding all the artifices which have been used to corrupt your minds, and draw you off from him. 6. As therefore ye have by faith received the Lord Jesus Christ in his person and offices, as your Prophet, to instruct you; your Priest, to make atonement and intercede for you; and your King, to defend, rule, and govern you,—be careful, by virtue of union to and gracious influence from him, to cleave to him with full purpose of heart, and to walk in a daily exercise of faith on him, and in a constant observation of all his ordinances and commandments, answerably to your profession of and relation to him: 7. As trees of righteousness, being rooted in and fastening on him, to keep you fixed and immovable, and drawing nourishment from him for your spiritual growth; and as a spiritual house, being built upon him and closely united to him, as the only foundation of your faith and hope, security and salvation—that ye may be confirmed in the doctrine and grace of faith in him, as ye have heard by the ministry of Epaphras; and may exceedingly abound in the daily increase of knowledge, faith, and every other grace, with enlarged thankfulness and praise to the author and finisher of all that concerns you.—8. Take heed lest seducers make a prey of you, and draw you off from Christ and his pure gospel, and rob you of its privileges and blessings, through the subtleties and corruptions of heathen philosophy, Jewish traditions, or the observation of Mosaic ceremonies; none of which things are, according to the mind and will of Christ, revealed in the gospel, nor do any of them, as now urged and observed, lead your soul to him only for salvation, who alone hath an all-sufficiency for it in himself. 9. For all the perfections of the Godhead, in their utmost fulness, for ever and substantially abide and dwell in his incarnate person, or temple of his manhood, in a personal and infinitely more glorious manner than ever JEHOVAH dwelt in the Jewish tabernacle or temple. 10. And ye who have received him by faith, and are united to him as members of his mystical body, have all your defects made up, and all your securities or blessings completed in him as your Head, made of God to you wisdom, righteousness, sanctification, and redemption; who, answerable to the infinite dignity of his divine person, is, in his office capacity, exalted to be the sovereign Ruler of all ranks of angels or men, good or bad. 11. In him therefore ye are so complete as to have no need of ceremonial circumcision, as judaizing teachers pretend, being spiritually circumcised by the Holy Ghost, who hath renewed your heart and cut off your whole system of inward corruption—removing the guilt, power, and defilement of it, not by any human influences, but merely by the cleansing and sanctifying operation of Jesus Christ. 12. And in that baptism, which Christ hath instituted in the room of circumcision, ye have received the sign of and obligation to that holiness which is, or ought to be, in you as God's faithful people; and have had represented, sealed, and applied to you a certain and continued death to sin, and a quickening and resurrection to a life of holiness, in conformity to and by virtue derived from his death and resurrection, through that faith you have exercised in your hearts by the same almighty influence by which God raised up Christ from the dead, and will, by virtue of his resurrection, at last raise you up to eternal life. 13. And you, who, in your sinful unregenerate state, were dead in law, lying under a just sentence of condemnation, and dead to God and everything spiritually good, lying under the power and filth of your inward corruptions, which circumcision anciently signified, hath God now raised up to a new life of grace and holiness, in order to a heavenly life of glory and blessedness together with Christ as your Pattern and Head of influence—having, on account of his righteousness imparted, freely pardoned to each of you all your iniquities, original and actual, lesser or greater, and given you a full and glorious title to eternal life; 14. Blotting out, as it were, all our transgressions by the blood of his Son, and thereby disannulling that federal or ceremonial obligation to punishment on account of them which testified that we were transgressors, and which separated the Gentiles from the church and privileges of the Jews, and was the cause of much enmity between them; and by his death entirely removing and utterly destroying it, that it might never be produced in judgment against us. 15. And having, by fully honouring all law and justice, disarmed Satan and all his subordinate ranks of apostate angels of their power, which arises from the curse of the law, he exposed them to open contempt in the view of all the holy

from the rudiments[6] of the world, why, as though living in the world, are ye subject to ordinances,

21 (Touch[d] not; taste not; handle not;

22 Which[e] all are to perish with the using;) after[g] the commandments and doctrines of men?

23 Which things have indeed [h]a show of wisdom in will-worship, and humility, and neglecting[7] of the body; not in any honour to the satisfying of the flesh.

CHAPTER III.

1 *He showeth where we should seek Christ.* 5 *He exhorteth to mortification,* 10 *to put off the old man, and to put on Christ;* 12 *exhorting to charity, humility, and other several duties.*

IF ye[a] then be risen with Christ, [b]seek those things which are above, where [c]Christ sitteth on the right hand of God.

2 Set[d] your affection[1] on things above, not on things on the earth.

3 For [e]ye are dead, and your life is hid with Christ in God.[2]

4 When Christ, *who* [g]*is* our life, shall appear, then shall ye also [h]appear with him in glory.

5 Mortify[i] therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

6 For[j] which things' sake the wrath of God cometh on the [k]children of disobedience:

7 In[l] the which ye also walked some time, when ye lived in them.[3]

8 But now ye also [m]put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie[o] not one to another, seeing that ye have put off the old man with his deeds;

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6 Or, *elements*, ver. 8,14.Ga.4.3,9.Ep.2.15. He.7.16,18,9.9,10.

d Le.xi.De.xiv.Nu. xix.

e Ro.14.17.1 Co.6.13. Mar.7.18,19.He.13.9.

g Is.29.13.Mat.15.9, 17.Tit.1.14,ver.8.

h ver. 18. 1 Ti.4.3,8: 5.23.Ec.7.16.1Co.3.18; 4.6.

7 Or, *punishing* or *not sparing*.

CHAP. III.

a Ro.6.4,5. Ep. 2. 6. Ga.2.19,20.ch.2.12,13.

b Mat.6.33;13.44–46. 2Co.4.18.He.11.13–16. Ps.73.25,26,ver.2.

c Ro.8.34. Ps. 110. 1. Ac.2.34. Ep.1.20;4.10. Ju.14-3;17.24.He.8.1.

d See ver. 1. Phi. 1. 23; 3. 20,with Phi. 2.21; 3. 18, 19. Ps. 17. 14; 119. 36,37.Ro.8.5,6. Ja.4.4. 1 Jn.2.15–17.

1 Or, *mind*.

e Ro.6.2–8, 11, 13; 7. 4; 8. 2. Ga.2.19,20; 6. 14. ch. 2.20. 2 Co.5.7. 1 Co. 1. 30. ch. 2. 10–13; ver. 4; ch. 1.5. Jude .. Jn.10.28–30.

2 See note * below.

g Jn.11.25. Ga. 2.20. Jn.10.10,28. 1 Jn.4.9,5. 11,12. Jn.17.2,3;14.6.

h Is.26.19. Ps. 17.15 1 Co. 15. 22,42–54. Phi. 3.21. 1 Jn.3.2. 1 Th.4.14. 2 Ti. 4. 8. Mat. 13. 43. Da. 12. 2, 3, Job 19.25–27.

i Ro.6.12,13;8.13;13. 12–14. 2 Co.7.1,11. Ga. 5.19–21,24. Ep.4. 22; 5. 3–6. 1 Th.4.5,6. Mar.7. 21,22.1 Pe.2.11.

j Is.3.11.1 Co.6.9,10. Ga. 5. 19–21. Ep.5.5,6; 2.2,3. Re. 22. 15; 21. 8. Ro.1.18.

k Tit. 3. 3. De. 32.5, 20.Ro.2.8;8.7,8.

l Ro.6. 19, 20; 7. 5. 1 Co. 6. 11. Ep. 2.1–3,12. ch.2.13. Tit.3.3.1 Pe.4. 3.

2 *In them.* Rather, 'among them;' that is, the heathen—living as they did—in principle and practice.—*C.*

m See ver.5. Ro.6.4, 6,12,13. He.12.1. Ja. 1. 21. Ep.4.22,29,31;5.4.

o Le.19.11. Zec.8.16. Jn.8.44. Re.21.8,27; 22. 15. Ep. 4.28,29.22. Ro. 6.6;8.13. Ga.5.24.

* More correctly, 'For ye died (referring back to the historical fact stated in ch. 2. 12. The moment ye were united to Christ his death was made yours—ye died to all earthly interests and concerns in so far as they have respect to your eternal salvation), and your life (your new spiritual life) is hidden with Christ (no human eye can see it, though its power and effects are seen) in God.'—*P.*

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p 2 Co.5.17. Ga.6.15. Ro. 12. 2. Jn. 3. 3, 5, 6. Ep. 2. 10; 4.23,24, with Ge.1.26,27. 1 Pe. 1. 14–16. Ro.8.29.

q Ro.10.12;9.24;3.22. 1 Co.12.13. Ga. 3.28; 5. 6;6.15. 1 Co.7.19,21,22. Ac. 10. 34, 35. Jn. 8.32, 36.

r 1 Co. 1. 29–31; 2. 2. Ga.1.16. 2.20;6.14.2Co. 5. 21. Phi. 1. 21,23; 3.7–10.ver.4; ch.2.10. 1 Co. 3.22.

s Ro.13.14. Ep.4.24; 6.11. 2 Pe.1.4–9;3.18.

t 1 Th. 1. 4. 2 Th. 2. 13. 1 Pe. 1. 2. Ep.1.3–11. Re. 8. 28–34. 1 Pe. 2.9. Re.17.14. 2 Pe.1.10.

u Ep.4.32;5.2. Phi.2. 3.Ga.5.22,23.

v Mat.6.14,15. Mar. 11.25.1Co.4.12.Ep.4.2, 32;5.2.1 Pe.3.9;2.23.

4 Or, *complaint*.

x 1 Pe.4.8;3.8. Jn.13. 34;15.12. Ro.13.8. 1 Co. xiii.; 8. 13. Ep.4.3; 5.2. ch.2.2.1 Th.4.9.1 Ti.1. 5.1 Jn.3.23;4.21.

5 The full meaning of this injunction will best be apprehended by a careful study of 1 Co. xiii.—*P.*

y Phi.4.6,7. Jn.14.27; 16.33. Pr.16.32. 1 Co.7. 15. Ep.4.3,15,16; 5.2,4, 20. ch. 1. 12. 1 Th.5.16, 18.

z Is.8.20;34.16. Jn.5. 39. Ac. 17. 11. Job 23. 12.2 Ti.3.15–17. Ps.119. 11. Je.15.16.ch.2.3.

a ch.1.28.1 Th.5.11, 14.

b Ep. 5. 19. ch.4.6. 1 Co.14.15–26. Ps.cxlv.–cl.

6 See note on Ep.5. 19.—*C.*

c 1 Co. 10. 31. Ep. 5. 20. Ro.1.8. 1 Th. 5. 18. 2 Th. 1. 3. He. 13. 15. 1 Pe.2.5;4.11.

d Ep.5.22,24,33. Tit. 2. 4, 5. Ge. 3.16. 1 Ti.2. 12. 1 Pe.3.1–6. 1 Co.11. 3;14.34. Ac.5.29.

e Ep.5.25,28,33.1 Pe. 3. 7. Pr.5.19. Mal.2.11–16. Ep.4.31,ver.8.

g Ep.6. 1–3. Ex. 20. 12. Le. 19. 3. Pr.1.8; 6. 20. Mal.1.6.

h Tit.2. 9. Ep. 5. 24. Ac. 5.29.

i Ep.6. 4. Ge. 18. 19. Jos.24.15. Pr.22.6;4.1–13.

10 And [p]have put on the new *man*, which is renewed in knowledge after the image of him that created him:

11 Where[q] there is neither Greek nor Jew circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but [r]Christ *is* all, and in all.

12 Put[s] on therefore, as the [t]elect of God, holy and beloved, [u]bowels of mercies, kindness, humbleness of mind, meekness, long-suffering;

13 Forbearing[v] one another, and forgiving one another, if any man have a quarrel[4] against any: even as Christ forgave you, so also *do* ye.

14 And [x]above all these things *put on* charity, which is the bond of perfectness.[5]

15 And let [y]the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

16 Let[z] the word of Christ dwell in you richly in all wisdom; [a]teaching and admonishing one another in [b]psalms and hymns and spiritual songs,[6] singing with grace in your hearts to the Lord.

17 And [c]whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.

18 Wives,[d] submit yourselves unto your own husbands, as it is fit in the Lord.

19 Husbands,[e] love *your* wives, and be not bitter against them.

20 Children,[g] obey *your* parents in [h]all things: for this is well-pleasing unto the Lord.

21 Fathers,[i] provoke not your children *to anger*, lest they be discouraged.

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angels, and triumphed over them as his conquered foes. 16. Since therefore believing Gentiles as well as Jews are complete in Christ, and the handwriting of ordinances, contrary to both, is cancelled, let none pretend that the non-observance of ceremonial ordinances relating to meats and drinks, or to their annual or monthly festivals, or even the Jewish seventh-day sabbath, can hinder your spiritual or eternal happiness; or, if they do, regard them not. 17. For the whole of these observances required by the ceremonial law were but merely shadows and figures of the good things which were to come under the gospel; but the truth, reality, or substance represented by them is brought in by Christ, and to be found in him.—18. And since he, in whom ye are complete, is the Head of all principality and power, let no one, whether Jewish zealot or Gentile philosopher, deprive you of your spiritual comfort or eternal glory, or lead you out of the way to it, seducing you to adopt human inventions in the worship of God, or to worship angels, good or bad, as mediators between God and men; through the pride of their corrupt hearts, pretending uncommon insight into the things of God, and attempting to pry into what he never revealed; 19. Adopting these corruptions of worship to the great dishonour of Jesus Christ, and rejecting, instead of laying hold on, adhering to, and by faith trusting in him alone, as the only and all-sufficient Mediator and Advocate, to recommend them and their prayers to the acceptance of God; and joining creatures in honour with him who is the Head of angels, good or bad, and of every other creature, and who is the Representative and the vital as well as governing Head of his church, from whom all her true members, deriving spiritual nourishment, are united to him and to one another, by his Spirit, and by faith, love, and religious ordinances; and do, by virtue derived from God, increase in light and grace, comfort, holiness, and strength, and in good works, according to his will, and for his glory. 20–23. If then, according to the meaning of your baptism, ye, by virtue of union with Christ, and by communion with him in his death, are fully discharged from the moral law as a covenant, and from the obligations of the ceremonial law, why, as if ye were merely carnal men, and lived under a carnal dispensation, do ye, from regard to human imposition, submit yourselves to any of the legal ordinances, which prohibit the touching or eating of meats once ceremonially unclean, but now allowed for men's perishing provision, as things that cannot defile their soul?—These human injunctions, relative to the service of God or mortification of our body, beyond what he has prescribed, have nothing worthy in themselves or honourable to him, but are a mere shadow of wisdom or humility, and are really calculated to cultivate and please the false taste of men of corrupt minds.

Ver. 1. *Laodicea.* A famous city in the neighbourhood of Colosse. *C.*

Ver. 7. *Rooted*, as a tree bidding defiance to every storm.—*Built up*, as a living stone in a living temple.—*Note*, There is here no mixture, but merely a variety of most appropriate metaphor, each forming a separate and complete picture in itself. *C.*

Ver. 9. He embodied the Godhead: God was manifest in his flesh, in life, wisdom, love, and power. *C.*

Ver. 10. *Ye are complete in him.* Rather, 'Ye are made complete in him'—in knowledge of God, in motives to holiness, in comfort of heart, in possession of righteousness, in heirship of glory. *C.*

Ver. 14. *The handwriting.* The bond of Jewish ordinances by which we were bound as a debtor to a creditor.—*Nailing* was an ancient mode of cancelling a bond.—*To his cross.* Rather, 'by his cross'—the condemnation of the law having been reversed by his sacrifice. *C.*

Ver. 15. This verse is very obscure. The subject of it may be, grammatically, either God or Christ. From ver. 13 I am led to the belief that it is God; and I therefore adopt Alford's interpretation, which is in substance as follows:—'Putting off (not "having spoiled"—a meaning which this word cannot have) the principalities and powers (the glories and angelic attendants which are referred to in ver. 10 and ch. 1. 16), he (God the Father) exhibited them (the principalities and powers as completely subjected to Christ) openly, triumphing over them in him' (*i.e.* showing his omnipotence by placing all these under Christ as Head of the church, so that he may employ them in his work). *P.*

Ver. 18. *Let no man*, &c. 'Let no man beguile you of your prize'—the high calling of God in Christ—'desiring' to initiate you 'in an affected humility and worshipping of angels.' The reference seems to be to some false teachers who inculcated the impropriety of a direct address to God by Christ, and urged the necessity of angel mediators as an evidence of humility. *C.*

Ver. 20–22. 'Why are ye subject' to those vain philosophical precepts or Jewish ordinances, which are ever saying, 'Touch not' this, even with your finger; 'taste not' that, lest you be seduced by appetite; 'handle not' this, for it is unclean—precepts which have no real relation to the immortal soul, but merely to bodily aliments, 'which all perish with the using?' *C.*

Ver. 23. Not in anything really honourable because spiritual but merely in things pertaining to bodily gratification by food. And, truly, ascetic severity, instead of improving the heart, is usually found to pamper self-righteousness and pride. *C.*

REFLECTIONS.—It is God's will, and his ministers' care, that the saints be united, comforted, and daily increase in knowledge, faith, and holy order; and that, having received Jesus Christ in all his offices as an all-supplying fountain, they should walk in him with the most steady faith, love, holy obedience, and cordial thanksgiving. Christians have need to beware of carnal wisdom and plausible errors. And it is absurd to forsake Christ or his gospel for anything else, when he has such fulness of Godhead and of spiritual blessings, and renders us complete in himself. Thrice happy are they who, being quickened by his Spirit, renewed in their hearts, delivered from the broken law, reconciled to God, and made triumphant over devils, derive all necessary and nourishing influences from him as their Representative, vital Head, and gracious Governor. Rich is the mercy that, through his incarnation, obedience, and death, we are delivered from sin, from curses, from devils, from death and hell, and from all the dark and burdensome rites of the Jewish dispensation. And it is absurd for such as the

22 Servants,[j] obey in all things *your* masters according to the flesh: not with eye-service, as men-pleasers; but in singleness of heart, fearing God:

23 And[k] whatsoever ye do, do *it* heartily, as to the Lord, and not unto men;

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[j] Ep. 6. 5-7. Tit. 2. 9. 1 Ti. 6. 1, 2. 1 Pe. 2. 18-20. Phile. 16, with Ga. 2. 10. 1 Th. 2. 4. Ge. 42. 18. Pr. 1. 7.
[k] See Ep. 6. 7.
[l] See Ep. 6. 8.
[m] See Ep. 6. 6. 1 Co. 7. 22.
[n] Is. 3. 11. Ro. 2. 8, 9.
[o] *He that doeth wrong*, whether servant or master, shall be judged by his act, and not by his rank.—*C.*
[p] Le. 19. 15. De. 1. 17; 10. 17; 16. 19. 2 Ch. 19. 7. Job 34. 19. Pr. 24. 23. Ac. 10. 34. Ep. 6. 9. Ro. 2. 11. 1 Pe. 1. 17. Jude 16.

24 Knowing[l] that of the Lord ye shall receive the reward of the inheritance: for [m]ye serve the Lord Christ.

25 But[o] he that doeth wrong[p] shall receive for the wrong which he hath done: and [p]there is no respect of persons.

Lord has thus freed to retain those rites, or add others, in the worship of God, as if such things could render us acceptable in his sight.

CHAPTER III. Ver. 1. If, according to your profession, ye be indeed risen from under the law, and the guilt and power of sin, to a life of righteousness and holiness—together with, in conformity to, and by the quickening virtue of, our risen Redeemer, applied by faith—let your hearts, in their temper and exercises, and in all your meditations, views, inquiries, and pursuits, by prayer, and every other ordinance of God, aspire after realizing clear and enlarged experiences and assurances of the durable, substantial, and satisfying things of the heavenly state, where he, your ascended Head, is exalted in all his majesty and authority, dignity and glory, rest and safety, to make intercession, and prepare a place for you. 2. Let all your affections of desire and hope, love and delight, be supremely fixed upon the excellent things which belong to and are transacted in that heavenly state, and not upon the empty, uncertain, perishing, and defiling pleasures and enjoyments, or even the carnal ordinances of this world. 3. And this is highly proper, since, by profession and obligation, and many of you by actual communion with Christ in his death, are really dead in your hearts and affections to the Mosaic law, and are crucified with him to sin, Satan, and the world, and all the pleasures and enjoyments of your spiritual life are maintained and promoted in secret and mysterious transactions and fellowship between God and your souls, by virtue of Christ, who is one with him, till it be perfected in that eternal life which lies so much out of sight in this life, but is nevertheless secured and treasured up with Christ in the tender love and immediate presence of God for you. 4. And when Christ, who is the source, author, sustainer, finisher, scope, and end of our spiritual life, and lives in us, shall appear in all his glory to judge the world, ye who accept him by faith shall be glorified together with and in conformity to him in soul and body. 5. In the prospect therefore of that blessed day, and in reflection on the spiritual purity and sublime happiness which ye shall then enjoy, as men dead to sin and risen with Christ, labour to have all your carnal and sinful dispositions, which are like members to the body of inward corruption, and are influenced and exerted by your bodily members, more and more weakened and slain, particularly all inclinations to unchastity in thought, word, and deed, and all excessive or irregular desires after the enjoyments of this world, whereby ye put creatures into an idolatrous competition with or preference to God. 6. Abhor and abstain from them, as polluting abominations which draw down the fearful judgments of God in this life, and especially in the next, upon unbelieving obstinate sinners. 7. And the more earnest care is necessary in this matter, as, in the days of your heathenism and unregeneracy, of free choice and with great eagerness, ye lived in the love and practice of these abominations. 8. But now, as Christians, ye ought to have no further fellowship with these or any other works of darkness; such as causeless and intemperate anger, furious passion, malicious revengefulness, reproachful speeches, particularly of God and sacred things, and all immodest expressions, which tend to defile your own or others' minds. 9. And never, either rashly, in jest, in excuse, in ill-will, or for gain, speak anything contrary to strict truth, since, in profession, and I hope in reality, ye have absolutely cast off and renounced the whole system of inward and original, of subtle, but just now decaying and dying corruption, with all its pernicious and defiling practices; 10. And, by a work of heart-changing grace, ye have, as it were, clothed yourselves with the holy qualities and beautiful ornaments of a new nature, formed after the image of God, the Creator and Renewer of men; 11. In which new creation there is no partial respect shown to persons on account of any external distinctions or privileges, whether they be Jews or Gentiles, savage or polite, slaves or freemen; but Christ is ALL IN ALL in the whole of their salvation, in all their experiences and privileges. 12. Therefore, in an entire dependence on Christ, and imitation of him, and as persons living in him, and accordingly helped into holiness, and regarded as the objects of God's distinguishing love, instead of indulging or practising works of wickedness, earnestly practise, and, as it were, clothe and adorn yourselves with the most tender compassion towards the distressed, and with a generous and benevolent temper and behaviour towards all men, with modest thoughts of yourselves, and condescension to persons of low degree, with gentleness, mildness, and candour towards all, and persevering patience under repeated and long-continued provocations; 13. Bearing with and forbearing one another's various infirmities; mutually forgiving one another their offences and injuries, in imitation and for the sake of Christ, who, at the expense of his own blood, has fully and freely pardoned all your infinite crimes. 14. And especially let the exercise of brotherly love, as an upper garment, add a beautiful lustre to and regulate all the other graces—which is at once the fulfilment of God's law, and knits together the members of Christ in the most perfect harmony, till his whole mystical body arrive at its perfect stature in him. 15. And for the more effectual cultivation of this brotherly love and every other grace, let the sense of God's friendship with you, through Christ, engage you always to practise and live under the influence of that excellent peace and concord among yourselves of which God is the author, approver, and commander, and to which ye are called by the grace of the gospel, and your union as members in Christ's church; and let the sense of mercies received or expected animate you to constant thankfulness and praise. 16. And for the same purpose let the Holy Scriptures, of which Christ is the author, matter, and end, be applied to and fixedly reside in your hearts, as the constant mean of renewed influences from him, and of directing your whole conversation; and be mutually helpful in instructing and exciting one another to bless and praise God in every proper form—not only with grateful and harmonious voices, but with spiritual and gracious affections towards Jesus Christ, and God in him. 17. And whatever ye do in thought, word, or deed, in public or private, in things religious or civil, let it be done with a conscientious regard to the authority and command of the Lord Jesus Christ, with an humble dependence on him for all direction and assistance, and with an eye to his Father's glory—always giving God thanks for his unnumbered mercies through him, through whom the blessings themselves are granted, and your thanksgivings for them accepted.—18. And as the Christian religion does not dissolve but strengthen all moral obligations to relative duties required by the law of nature, let each of you carefully attend to them, notwithstanding your differences in other things: particularly see that ye Christian wives behave in a meek and submissive manner to your lawful husbands, as far as consists with your superior relation and obedience to Christ. 19. And ye, Christian husbands, treat your wives with all possible tenderness, kindness, and affection, doing all that you can for their temporal and spiritual ease, comfort, and happiness; and never exercise a severe and arbitrary lordship over them, or abuse them by passionate words, blows, or other severe conduct. 20. Ye Christian children, love and honour your parents, of whatever character or condition they be, and conscientiously obey them in every just and reasonable command; for this is agreeable to the will of Christ, and acceptable to God through him. 21. On the other hand, see that ye parents carefully study the tempers of your children, and by prudent, kind, and gentle methods establish your authority over them; but never, by furious or opprobrious language, unreasonable impositions, or unmerciful corrections, sour their minds, break their spirits, and fill them with prejudices against you and the religion which ye profess. 22. And ye servants, whether bought or hired, be diligent and faithful in executing the trusts and doing the business which your masters commit to you, fulfilling all their commands as far as ye can in consistency with your duty to Christ, your Master in heaven; and that cheerfully and sincerely, at all times, from regard to God's honour and authority, and as in his sight. 23. And whatever ye are called to do in their service, let it not be done with grudging and reluctance, but with a willing and ready mind, from a sense of duty towards the Lord Jesus Christ, in obedience to his command, with a view to his glory, and not from a selfish mercenary spirit, which aims only at pleasing of men. 24. And to animate you to cheerfulness and fidelity in your service, know that, whatever ill treatment or unrighteous returns ye meet with, instead of a suitable reward, from your masters on earth, ye shall now, and especially hereafter, be graciously rewarded with the heavenly inheritance; for in doing your duty to earthly masters ye really pay honour and do service to the Lord Jesus himself, who hath placed you in your subordinate station for that purpose. 25. But he, whether master or servant, who indulges himself in wronging the other by any injustice, shall receive a just and impartial recompense and reward for all his iniquitous conduct, none being respected by Christ more than another upon account of any external circumstances.

Ver. 2. The chief of the 'things above' are—the Father and his eternal love; Christ and his righteousness and intercession; the Holy Spirit and his graces; the company of angels and the spirits of just men made perfect; rest from labours; happiness and glory. *C.*

Ver. 4. The 'glory' mainly consists in victory over sin and Satan; in acknowledgment as faithful servants, dear children, and heirs of God; in copartnership in the throne of God and the Lamb; in companionship with the blessed; in perfected holiness of heart implanted by the Spirit; and in the glory of renovated bodies, together with the inconceivable splendours of the paradise of God. *C.*

Ver. 11. *Christ is all* things to the believer. He is his light, his life, his wisdom, his righteousness, his sanctification, his redemption, his hope here, his glory hereafter.—*Christ is . . . in all;* that is, in all believers, of whatever nation, kindred, or tongue; and 'in all' places where two or three are assembled in his name; and 'in all' times and circumstances, even to the end of the world. *C.*

Ver. 14. *Above all*—not as if other graces could exist without charity, or as if charity were better than them all; but charity is to be put on as a covering, ornament, or cincture, to all the other garniture which believers were required to put on. *C.*

Ver. 17. *In the name of the Lord Jesus*—asking of God, speaking to men, and acting in public and private, as instructed of him by his Word and Spirit, and in all conducting yourselves as his disciples, representatives, and servants. *C.*

REFLECTIONS.—How dignified and happy are they who are risen with Christ, and whose life is laid up with him in God! Certain is their glorious appearance with Christ in the last judgment, and their eternal reign with him in heaven. And it is necessary that they set their affections on things above, and abhor and mortify every lust, shun every sinful practice, and study to be like Jesus their Head, their Saviour, their Portion, their Master, in both heart and life. A worldly and wicked mind and a heavenly hope are quite inconsistent. It is absurd to conceive ourselves members of Jesus Christ, redeemed to God by his blood, while we live in unchastity, covetousness, sinful passion, malice, falsehood, or blasphemy. If we belong to him, we must prove it by our conformity to him in our tempers and practice. Actuated by the faith of his forgiving kindness, what merciful compassion, what meekness, what humility, what forbearance, what readiness to forgive injuries, what brotherly love, what calmness of mind, what experimental and abundant knowledge of the Scriptures, what labours to edify one another, what thankfulness to God, what constant improvement of Christ, what punctuality in relative duties, ought to mark every Christian! And in every relative duty great regard must be had to Christ as the commander, the source, the motive, the pattern, the end of them all.

CHAPTER IV. Ver. 1. And as servants ought to obey their masters in all lawful things, so ye Christian masters ought to deal justly and equitably with them, allowing them proper work, provision, and wages, and giving them proper reproofs or encouragements in their work, knowing that ye yourselves serve the Lord Jesus Christ, and must give an account of your treatment of servants, as well as of every part of your conduct, to him who now inspects, and will hereafter judge and reward you. 2. But to return to general exhortations, let all of you daily, at set seasons, in secret, private, or

CHAPTER IV.

1 He exhorteth them to be fervent in prayer, 5 to walk wisely toward them that are not yet come to the true knowledge of Christ. 10 He saluteth them, and wisheth them all prosperity.

MASTERS,[a] give unto *your* servants that which is just and equal; knowing that ye also have a Master [b]in heaven.

2 Continue[c] in prayer, and watch in the same with thanksgiving;

3 Withal[d] praying also for us, that God would open unto us a door of utterance, to speak the [e]mystery of Christ, [g]for which I am also in bonds:

4 That I may make it manifest, [h]as I ought to speak.

5 Walk[i] in wisdom toward them that are without, redeeming the time.

6 Let[j] your speech *be* alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

7 All[k] my state shall Tychicus declare unto you, *who is* [l]a beloved brother, and a faithful minister and fellow-servant in the Lord;

8 Whom [m]I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

9 With [o]Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.

10 Aristarchus[p] my fellow-prisoner saluteth you, and Marcus,[1] sister's son to Barnabas, (touching whom ye received commandments; if he come unto you, [q]receive him;)

11 And Jesus, which is called Justus; who are of the circumcision. These only *are my* [r]fellow-workers unto the kingdom of God, which have been a comfort unto me.

12 Epaphras,[s] who is *one* of you, a servant of Christ, saluteth you, [t]always labouring[2] fervently for you in prayers, that ye may stand [u]perfect and complete[3] in all the will of God.

13 For[v] I bear him record, that he hath a great zeal for you, and them *that are* in [x]Laodicea, and them in Hierapolis.

14 Luke,[y] the beloved physician,[4] and Demas, greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and [z]the church which *is* in his house.

16 And when this epistle is read amongst you, [a]cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea.

17 And say to [b]Archippus, [c]Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation [d]by the hand of me [5]Paul. [e]Remember my bonds. [g]Grace *be* with you. Amen.

¶ Written from Rome to the Colossians, by Tychicus and Onesimus.

A.M. cir. 4068. A.D. cir. 64.

CHAP. IV.

a Ep.6.9. Le.25.43; 19.13. De.24.14,15. Job 24.10,11. Mal.3.5. Ja.5.4. 1 Co.7.22.

b Is.57.15,16; 66.1,2. Ps.115.3,16; 123.1.

c See Ep.6.18–20; 5.4,20. Ro.12.12; 8.26,27; 15.30. Lu.18.1–7; 11.8, 9. Mar. 13. 33; 14. 38. 1 Th.5.17. Phi.4.6. ch.3. 15–17. Jude 20. He 5.7. Ja.4.8; 5.14–16. 1 Jn.5. 14,15. Ps.50.15.

d 2 Co.1.11. Ep.6.19. He.13.18. 1 Th.5.25. 2 Th.3.1. Ro.15.30. 1 Co. 16.9. 2 Co.2.12.

e See ch.ii.; 1.26,22. Ep. 3. 8, 7. 1 Co. 4. 1. Mat.13.11. 1 Ti.3.16.

g ch. 1. 24. 2 Ti. 1. 8. Phi.1. 7,13. Ep. 3.1,13; 6.19,20.

h Mat. 10. 27, 28. 1 Co. 9. 16. Ep. 6. 19, 20. Ro.1.9,16. 1 Co. 2. 4. 2 Co.2.14;3.12;4.2.

i Ps. 90. 12. Mat. 10. 16. 1 Th.5.12. Ep.5.15, 16.

j ch. 3. 16. Ep. 4. 29. Ec.10.12. Lu.4 22. Ps. 45. 2. Pr 10.32. Mar. 9. 50. 1 Pe 3.15.

k See Ep. 6. 21, 22. Ac.20.4.2 Ti.4.12.

l He.13.1. Ro.12.10. 1 Co.3.5,9; 4.1,2. 2 Co. 3.5,6;4.5,7;6.1–10,20.

m See Ep.6.22.1 Th. 3.2. Ro.12.15; 15.1–3. Ga.4.19;6.2. 2 Co.11.2, 28,29.

o Phile.10–19. Ep.6. 21. He.3.1.

p Ac.19.29;20.4;27.2. Phile. 24. Ac.12.12,25; 15. 37, 39. 2 Ti. 4. 11. 1 Pe.5.13.

1 *Marcus* of whom we read in Ac. 12. 12. He was son of Mary. He left Paul when on his first great missionary journey, and consequently Paul refused to take him on the second, which caused a separation between him and Barnabas. Although there is no direct proof of the fact, we may believe that Mark was the author of the second Gospel. —*P.*

q Ro.15.7, 16.2. 1 Co. 16.10,11.

r ver.7. 1 Co.3.5,9; 4. 12. 2 Co.3.6; 5.20. Phi.1. 14,17.

s ch. 1. 7. Phile. 23. ver.7.

t Ro.15. 30. Ja. 5.16. Ga.4.19. Ep.6.18.

2 Or, *striving.*

u Mat. 5.48. 1 Co.2. 6,15; 14.20. 2 Co.13.11. Phi.2.15; 3.15. ch.1.22, 28. He.5.14;6.1.

3 Or, *filled.*

v Not Ro. 10. 2, but ver.12; ch.1 28,29.

x Re. 1. 11; 3. 14–17. ver.15,16.

y Lu. 1. 3. Ac. 1.1. 2 Ti.4.10,11. Phile.24.

4 Luke the evangelist is doubtless the person meant. It is strange that two of the evangelists were thus with Paul during his imprisonment at Rome.—*P.*

z Ro. 16. 5. 2 Co. 16. 19. Phile.2.

a 1 Th.5.27.

b Phile.2.

c 1 Co.4.1,2. 1 Ti.4.6, 12–16; 6.20. 2 Ti. 2.2,3, 15,22–20; 4.2,5. ch.1.25, 28,29. Ro.15.27. Ac.20. 18–35; 14.26. Lu.9.62.

d 1 Co.16.21. 2 Th.3. 17.

5 Paul employed an amanuensis, but generally added an autograph blessing and salutation. This he knew would give external authority to the epistles, and cause them to be regarded with more reverence.—*P.*

e He.13.3,25. Ro.12. 15; 15.30. 2 Ti.1.8.

g Ro.16.20,24. 2 Co. 13.14. Phi.4.23. 1 Th.5. 28. 2 Th.3.18. 1 Ti.6.21. 2 Ti. 4. 22. Tit. 3. 15. Phile.25. He.13.25. Re. 22.21.

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public prayer to God, in the name of Christ, plead for his blessings—temporal, spiritual, or eternal. Watch for special calls of Providence and needful assistances of spiritual influence, to make you ever ready, fervent, and persevering in prayer; and watch against all hindrances of it, or deadness or wandering in it. And let all your supplications for mercies be joined with grateful praises and cheerful thanksgivings for what ye have received or expect. 3. And in all your addresses to God earnestly plead with him that I and my fellow-labourers in the ministry may be favoured with extensive opportunities and abilities to preach the gospel in a right manner, and with remarkable success, and to lay open the deep things, and exhibit and offer the unsearchable riches of Christ (for doing of which I am now a prisoner in bonds); 4. That, as far as Providence shall grant me opportunities, I may be eminently assisted in declaring the whole counsel of God with a proper frame of spirit, and in a duly free, extensive, and plain manner. 5. And let the whole of your conversation toward your unbelieving neighbours be managed with such Christian skill, circumspection, and prudence that ye may not be defiled by them, or encourage them in sin; but may, by your example, win them to Christ. In this manner improve and extend every opportunity of doing your proper duty, and doing good to them. 6. And let your speech be always such as proceeds from the grace of God in your heart, and as may recommend his free favour to others, and promote in them a gracious temper, that thereby ye may know how to give a reason of your hope with all modesty, meekness, and wisdom; and how to answer scrupulous doubts, serious inquiries, and captious cavillings relative to any point of Christian faith, duty, or experience which may be proposed to you.—7. As to my outward circumstances and inward comforts, Tychicus, my beloved fellow-Christian and faithful minister of Christ, who brings you this letter, will fully inform you. 8. And being desirous to know how matters in religion stand with you, I have ordered him to make a thorough inquiry, and inform me of them—while he comforts you by his good counsels, and his informations of God's kindness to me. 9. He and Onesimus your countryman, who is now a noted convert to Christ, and comes along with him, will inform you fully of everything important about this place. 10, 11. Aristarchus, the Macedonian, who endangered his life for my sake, and is now my fellow-prisoner; and John Mark, nephew to Barnabas, my dear old colleague in apostolic labours (whom, if he come to you, I hope ye will respectfully receive, according to the recommendations he hath received); and Joshua Justus—the only three Jewish preachers who have here assisted me in propagating the gospel, and comforted me under my sufferings,—send you their heartiest wishes of temporal and spiritual blessings. 12–14. Epaphras, your fellow-citizen, who spends much of his time in earnest wrestlings with God in prayer, that ye may continue steadfast in the faith, be fully instructed in and eminently conformed to the will of God, and who manifests an uncommon concern for your present and eternal happiness, and your neighbours in Laodicea and Hierapolis; Luke, the beloved physician and evangelist; and Demas,—send you their Christian respects. 15. Present my cordial love to your brethren at Laodicea; and particularly to Nymphas, and his regular, holy, and religious family, or other Christians who meet at his house for public worship. 16. And when ye have, in a proper and public manner, read this letter among yourselves, let an exact copy of it be sent to and read in like manner by the church in Laodicea; and let the letter from the Laodiceans be also publicly read among you. 17. And as ye are surrounded with subtle enemies who seek to pervert you, entreat and respectfully admonish Archippus, under a deep sense of the excellent nature, design, and importance of his ministerial work, to lay out himself to his utmost in the authority and strength of Jesus Christ, and for his glory, to fulfil the duties of his office with all wisdom, diligence, faithfulness, and perseverance; explaining, confirming, vindicating, and enforcing the great doctrines of revelation, in exemplifying them in his own conduct, in reproving sin and confuting error, and in every other thing in his power, for the furtherance of the gospel in the conversion of sinners, and the edification and comfort of saints. 18. To conclude in my usual manner, I send you, in my own handwriting, my hearty respects, wishing that the full favour of God, with all the precious manifestations and effects thereof, may abound towards you. This I heartily desire and hope for; and that my letter may have the greater weight with you, and render you the more earnest in prayer for me, remember that I am suffering, with patience and cheerfulness, in bonds, for preaching the gospel to you Gentiles.

Ver. 1. The 'servants' here spoken of were bond-servants or slaves, wherefore the apostle is the more careful to commend them both to justice and equity—principles that could not long be in exercise until slavery would first change its character, and then cease to exist. *C.*

Ver. 3. *A door of utterance*—acceptable capacity and favourable opportunity of preaching the gospel. *C.*

Ver. 6. *With grace*—courteous, respectful, free from all rudeness real or affected.—*Seasoned with salt*—commingled with such wisdom as would render it agreeable to the intellectual taste, worthy of being preserved in memory, thought of, and repeated—even as salt seasons food, and preserves it from putrefaction.—*That ye may know*, &c. That having your thoughts in a state of preservation and readiness, and your minds habituated to a respectful and agreeable, because sincere and humble, manner of address, you may be able to reply to the learned or unlearned, the rich or the poor. *C.*

Ver. 9. *Onesimus* had been Philemon's slave (see Phile.), and is most probably sent as a free man, as the best practical and living commentary on the apostle's directions for masters. *C.*

Ver. 11. *These only.* It is worthy of remark that Paul had now but five fellow-soldiers at Rome; and yet, let none 'despise the day of small things;' for these were the leaders of that army that finally subdued that gigantic heathen empire.—*Note*, Among the millions of an unconverted world, let the ministers of Christ never despond; God, who encouraged Gideon to assail and conquer Midian with a reduced army, is able to conquer the whole kingdom of darkness by whatever handful he may please to commission. *C.*

Ver. 16. *The epistle from Laodicea.* Some suppose this to refer to a lost epistle; but this is gratuitous and unauthorized. Some think it to refer to 1 Ti.; others, to the epistle to the Ephesians left by Tychicus on his way to Colosse. What epistle it was is unknown, and conjecture is useless. The record, however, is most valuable, as it inculcates the duty of reading the apostolic writings. *C.*

REFLECTIONS.—With great equity, mildness, and mercy ought masters to treat their servants, in the view of God's authority over them, and of their accounting to him. Great is the necessity of fervent and persevering prayer for fellow-Christians, and especially for ministers—that they may preach the gospel with proper wisdom, courage, and success. And much wisdom and

grace are necessary to make Christians improve their time, and order their speech to the honour of Jesus Christ and the edification of their neighbours. Much mutual esteem of one another, and fervent wrestlings for the church; great sympathy towards the distressed; courtesy to all men, especially the saints; and studious care to fulfil their ministry in the Lord—ought to prevail in every minister of Christ. And earnest care to vie with one another in every grace and duty, and to edify one another in love, and even to render their pastors duly diligent and faithful, ought to take place among all Christian professors.

CONCLUDING REMARKS ON THE EPISTLE TO THE COLOSSIANS.

There is a considerable similarity between the epistles to the Ephesians, the Philippians, and the Colossians; so that they may be most advantageously read as mutual commentaries. The Epistle to the Colossians has in it, however, several particulars that are not referred to in the others. Among these the most prominent are, the germinant doctrines of angel-worship, and acts of voluntary austerity and will-worship, which were subsequently matured by the popedom of Rome;—which voluntary austerities, in penances, pilgrimages, and such like, 'have indeed a show of wisdom and humility, and neglecting of the body;' but have in reality sprung from that ignorance which has rejected, even as the Jews rejected, 'the righteousness of God,' Ro. 10. 3; which will-worship has superseded the all-prevailing intercession of Christ, by conjoining with him apostles, saints, and angels, all exalted to be objects of confidence, not only without, but in defiance of, the divine commandment, Mat. 4. 10. Thus early did the enemy begin to sow the tares where even the hands of apostles had sown the wheat! And, no doubt, they will be permitted by a wise and merciful Providence to 'grow together until the harvest,' when the tares of false doctrine and evil practices shall be separated, and the wheat of truth and holiness shall be gathered for the garner of the Lord, Mat. 3. 12; 13. 25. *C.*

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE

THESSALONIANS

Thessalonica was the chief city of Macedonia, rebuilt by Philip the father of Alexander the Great, and so named to commemorate his victory over the Thessalians. Here Paul planted a Christian church, consisting partly of Jews and partly of Gentiles; but was quickly driven from them by the fury of the Jews, Ac. 17. 1–10: and his attempt to return to them seems to have been hindered by the same cause, ch. 2. 18. To show his great affection for, and care of them, and to prevent their being seduced by false teachers, or discouraged by persecution, he wrote them this epistle;—in which he affectionately thanks God for his mercy manifested in their conversion, ch. i.: represents the engaging example he had set before them, and the tender care he had of them; his intention to send Timothy to comfort them, and his praying for their welfare, ch. ii. iii.: and, in view of the approaching judgment of the world, admonishes them to make proper preparation in all the branches of holiness, ch. iv. v.

[Thessalonica was a flourishing city and seaport, the capital of Macedonia. This name was given to it by Philip, father of Alexander, in memory of his conquest of Thessaly. We learn from Ac. 17. 1–9 that Paul, during his first tour in Europe, preached the gospel in Thessalonica with considerable success, but was driven thence through the malice of the unbelieving Jews. From Thessalonica he went to Berea, and thence to Athens. From Athens he sent Timothy to Thessalonica to inquire into the state of the church, and confirm the new converts in the faith. Timothy, on his return, found Paul at Corinth,—whence, about A.D. 52 (as is generally supposed), he wrote this epistle, the topics being suggested by Timothy's report. This is also generally believed to have been the first of that glorious series of epistles with which Paul afterwards enriched the churches. Particular references are made in this epistle to Ge. 15. 16; Is. 59. 17; Zec. 14. 5; 1 Co. 15. 22, 51, 52. *C.*]

CHAPTER I.

1 *The Thessalonians are given to understand both how mindful of them Saint Paul was at all times in thanksgiving and prayer:* 5 *and also how well he was persuaded of the truth and sincerity of their faith, and conversion to God.*

PAUL,[a] and Silvanus, and Timotheus, unto the church of the [b]Thessalonians *which is* in [c]God the Father and *in* the Lord Jesus Christ: [d]Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

2 We[e] give thanks to God always for you all, making mention of you in our prayers;

3 Remembering without ceasing [g]your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, [h]in the sight of God and our Father;

A.M. cir. 4058. A.D. cir. 54.

CHAP. I.

[a] Ac.ix.xiii.-xxviii.; 13.6; 15.22,23,40. 2 Co. 1.19.2 Th.1.1.1 Pe.5.12. Ac.16.1-3. 1 Ti.1.2. 2 Ti.1.2.Phi.1.1.Col.1.1.

[b] Ac.17.1-10. Phi.4. 15,16.2 Th.4.10.

[c] Ga. 1.22. 1 Jn. 1.3. Jn.14.23;17.21,23.1 Co. 1.2. Ep.1.1. 1 Pe.1.2. 2 Th.1.2.

[d] Ro.1.7. 1 Co.1.3. 2 Co.1.2. Ga.1.3.Ep.1.2. Phi.1.2. Col.1.2. 2 Th. 1.2. 1 Ti.1.2. 2 Pe.1.2. Nu.6.24-26.

[e] See Ro. 1. 8–10. 1 Co. 1. 4–8. Ep.1.15,16. Phi.1.3–11.Col.1.3–6.2 Th.1.3,4.

[g] Ac. 17. 7, 10. ch. 2. 13,14; 3.6,4.9. 2 Th.1.3, 4,11. Jn.6.27,29. Ga. 5. 6. Ja.2.17. He.6.10,12. Ro.16.6; 8. 25; 12.12. 1 Co. 15. 58. Ja. 1. 3, 4. 2 Pe.1.6.Re.1.9;2.2,3.

[h] Ge. 5.24; 17.1. Ps. 16.8. 2 Co.2.17. 1 Pe.3. 4.

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[i] ch.2.13; ver.5,9,10. 2 Th. 2. 13. 1 Pe. 1. 2, 2 Pe.1.10. Col.3.12. Ep. 1. 3–11. Ro. 8.28–30; 9. 6–23; 11. 2–7. 2 Ti.1. 9, 10,15–17.

[1] Or, *beloved of God, your election.*

[j] Is. 55. 11. Mar. 16. 20. 2 Co. 10.4,5. 1 Co.1. 24;2.2–4;4.20. 2 Co.6.6. Ga.3.2,5. Col.2.2.ch.2. 1,13. He.2.3; 6.11. Tit. 3.3–7.

[k] ch.2.1–11. 2 Th.3. 8,9. Ac.20.18–35. 1 Co. 2.2–5;4.9–13. 2 Co.1.12; 2.14–17; 3.12;4.1,2;6.3–10. 1 Ti.4.12–16. 2 Ti.3. 10. 1 Co. 9. 1–22. 2 Co. 12.4.2 Ti.2.10.

[l] 1 Co. 11. 1; 4. 16. 2 Co.8.5. Phi.3.17. 2 Th. 3.9.

[m] ver. 5; ch. 2.13,14; 3.3. 2 Th.1.4,5. Ac.17. 5–5.41; 13.52. He.10.34. Ho.2.14.

[o] Tit.2.7.1 Ti.4.12.

[p] Ro.10.18.2 Th.3.1. Is.2.3; 11.9; 52.7,15; 66. 19,20.

[q] ch. 4.10. 2 Th.1. 4. Ro.1.8.

4 Knowing,[i] brethren beloved, your election of God.[1]

5 For [j]our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know [k]what manner of men we were among you for your sake.

6 And ye [l]became followers of us, and of the Lord, [m]having received the word in much affliction, with joy of the Holy Ghost;

7 So that ye were [o]ensamples to all that believe in Macedonia and Achaia.

8 For from you [p]sounded out the word of the Lord [q]not only in Macedonia and Achaia, but also in every place your faith to God-ward is

CHAPTER I. Ver. 1. Paul, together with Silas and Timothy, his assistants in preaching the gospel—to you Christians at Thessalonica who believe in God as the only true God, and in Jesus Christ as the only true Messiah—wish all the rich manifestations and fruits of divine favour, and the most abundant peace and prosperity, temporal, and especially spiritual and eternal, from these divine Persons, according to their different stations in the work of our redemption. 2. And in our stated and occasional addresses to God, we daily, and in the most express manner, offer up our most solemn thanksgivings to God for his mercy bestowed upon you, and our most fervent supplications that he would perfect his work of grace which he has begun in you; 3. Being animated hereunto by the affecting and constant remembrance which we have of that lively and operative faith manifesting itself in all holy obedience, and of that ardent love to Jesus Christ, his oracles, ordinances, and people, and the manifold exertions thereof towards us and towards one another, and of that patient continuance in well-doing under all your tribulations, and waiting for God to crown your lively hopes of eternal life, through our Lord and Saviour Jesus Christ, with full enjoyment—which he has wrought in you, through the living and constant faith which, as his children, ye exercise with all uprightness and sincerity, as in his sight: 4. By which manifest fruits of holiness ye and we justly conclude that ye have graciously led to accept eternal salvation. 5. For the gospel preached by me and my

spread abroad; so that we need not to speak any thing.

9 For they themselves show of us [r]what manner of entering in we had unto you, and how [s]ye turned to God from idols, to serve the living and true God;

10 And [t]to wait for his Son from heaven, whom[u] he raised from the dead, *even* [v]Jesus, which delivered us from the wrath to come.

CHAPTER II.

1 *In what manner the gospel was brought and preached to the Thessalonians, and in what sort also they received it.* 18 *A reason is rendered both why Saint Paul was so long absent from them, and also why he was so desirous to see them.*

FOR yourselves, brethren, know [a]our entrance in unto you, that it was not in vain:[1]

2 But[b] even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we [c]were bold in our God to speak unto you the gospel of God with much contention.[2]

3 For[d] our exhortation *was* not of deceit, nor of uncleanness,[3] nor in guile:

4 But [e]as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, [g]which trieth our hearts.

5 For [h]neither at any time used we flattering words, as ye know, nor a cloak of covetousness; [i]God *is* witness:

6 Nor[j] of men sought we glory, neither of you, nor *yet* of others, when [k]we might have [4]been burdensome,[5] as the apostles of Christ.

7 But we were [l]gentle among you, even as a nurse cherisheth her children:

8 So, [m]being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

9 For ye remember, brethren, [n]our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

10 Ye[p] *are* witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among you that believe:

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[r] ver.5,6;ch.2.1,13.

[s] Ac.14.15. 1 Co.12. 2, Ga.4.8. Is.2.3,18-20; xxxv.xlii.xlix.lv.lx.

[t] Mar. 15. 43. Lu. -25.1 Co.1.7,2 Th.3.5;1. 7. Ac.1.11; 3.21. Phi.3 -20. Re. 1. 7. He. 9. 28. Tit.2.13 2 Ti.4.8. 2 Pe. 3.12,14.ch.4.10.

[u] Ac.2.24. Ro.4.25. 1 Pe.1.21.1 Co.xv.

[v] Mat.1.21; 3.7. Ro 5. 9, 10. 2 Th. 1. 10, 11. Re.5.9. 1 Pe.2.24; 3.18. Ga 3.13. ch.5.9. Is.45 17,22-25.

CHAP. II.

[a] See ch.1.3-10:ver. 13.2 Th.3.1.

1 *Not in vain*, but followed by 'belief of the truth,' and productive of 'fruit unto holiness.'—*C.*

[b] 2 Ti.3.11. Ac.16.12, 22-24,37.

[c] 2 Co. 3. 5,6. Ac.17. 2,10. Phi.1.30. Col.2.1, 1. 24, 28, 29. ch. 3. 3, 7. Ep.6.19. Jude 3.

2 *Contention.* Fervency and zeal in the face of determined and obstinate opposition.—*C.*

[d] 2 Co.2.17; 4.2,5; 7. 2;11.13.2 Pe.1.16.

[e] Ga. 2. 7. Ep. 3. 8. 1 Ti. 1. 11, 12. Tit. 1. 3. 1 Co.1.2;9.17. Ga.1.10 1 Co.2.4,5,13.2 Co.4.1,2; 5.11,20.

3 *Nor of uncleanness*—as ministering

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to your corrupt passions, but, on the contrary, as enforcing them mortification.—*C.*

[g] See Je. 17.10. Re. 2.23.

[h] Ac. 20. 33. 2 Co. 2. 17; 4.2; 7.2; 12.17. Mat. 23.14. Ro.16.18. 2 Pe.2. 3. Is.3.10. Je. 6.13,14. Ez.c.13.10,19.

[i] Ro.1.9;9.1 2 Co.1. 18; 11.31. Ga.1.20. Phi. 1.8.1 Ti.5.21.2 Ti.4.1.

[j] Jn. 5. 41, 44; 12. 43. Ga.1.10;5.26.

[k] 2 Co.2.10,11;12.13-15. Phile. 8, 9. ver. 9. 1 Co.9.1,2,6,14.2 Th.3.8, 9.

4 Or, *used authority*.

5 The meaning of 'burdensome' is to be collected from its opposites. ver. 7, 9; from which it appears to refer either to the 'burden' of authority over them, or support from them.—*C.*

[l] 1 Co. 2. 3; 9.1-22. 2 Co.10.1, 2, 10, 11; 13. 4. 2 Th. 3. 9. 2 Ti.2.10,24, 25.

[m] Ro. 1. 11. 2 Co. 12. 14,15. Ga. 4. 19. Col.1. 28;4.12. He.11.17.

[n] Ac.18.3; 20.34,35. 1 Co. 4.12; 9.12,15. 2 Co. 10.15; 11.9,12,23; 12.10. 13-15. 2 Th. 3.7-9. 1 Ti. 4.10.2 Ti.2.10.

[p] 1 Sa. 12. 3. Ac. 20. 18, 33-35. 2 Co. 7. 2. 2 Th. 3.7. 1 Ti.4.12. 2 Ti. 3.10.

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assistants did not merely reach your ears; but while it was attested by miracles, the almighty influence of the Holy Ghost brought it home to your hearts, and produced in your souls an unshaken assurance of the truth and importance of it, and of your personal interest in the blessings thereby conveyed; God thus owning our plain, patient, and faithful preaching of the gospel among you, in order to promote your eternal salvation. 6. And by this powerful influence of the gospel on your hearts ye immediately became imitators of us preachers, and of Christ our glorious Master, in faith, obedience, and patience, having, amidst all your severe persecutions, firmly believed the truths of the gospel, and thereby received such inward consolations of the Holy Ghost as sweetly supported you under your sufferings; 7. So that ye became eminent, encouraging, and exemplary patterns of faith, patience, and holiness, to all those who in Greece were afterwards turned to the Lord. 8. For the gospel of Jesus Christ, having had such glorious success among you, was thenceforward published far and near with great reputation and advantage —the fame of your faith in God through Jesus Christ, manifested by remarkable fruits of holiness, having so spread abroad that we have no occasion to speak of it; 9. For wherever we travel we meet with persons who are disposed, with wonder and joy, to mention to us what happy effects our ministrations had among you; with what sincerity ye embraced the gospel which we preached; and how, by its powerful influence, ye voluntarily and quickly renounced your heathen idols, and with indignation turned from them, to believe in, adore, and obey that God who alone has all life, glory, and blessedness in himself, and is the fountain of all created life, natural, temporal, spiritual, or eternal; 10. And to wait with faith, preparation, patience, desire, and hope, under all your present sufferings, for the glorious appearance of his eternal Son, whom he hath raised from the dead to judge the world—even Jesus Christ, who, by his obedience and suffering, secured, and by his loving sacrifice seeks, our deliverance from his dreadful wrath, which will be for ever coming, like a perpetual torrent of deep displeasure, to the wicked.

Ver. 1. *In God* the Father, because dwelling in his love, 1 Jn. 4.16. 'In God' the Son, as a living member in a living body, 1 Co. 12. 27. *C.*

Ver. 5. *As ye know*, &c. More accurately—'Even as ye know (ye yourselves from personal observation and experience) what manner of men we proved to be (*i.e.* were shown by our acts, and the authority and power with which we proclaimed the gospel) among you, on your account' (so as thus to promote your eternal interests by pressing gospel truth on your acceptance). *P.*

Ver. 8. Thessalonica being a sea-port, the news of the conversion of so many of the inhabitants would readily obtain a wide circulation—so graciously does God overrule all local circumstances to the advancement of the kingdom of his Son! O that Britain, the great sea-port of the world, would combine the gospel with all her commerce, and supply the nations with that merchandise which is better than gold, and enrich them with that gain which is better than fine gold! *C.*

Ver. 9. *They themselves*—that is, 'all that believed in Macedonia and Achaia,' ver. 7. *C.*

Ver. 10. *Hope*—the hope especially of Christ's second coming —is the chief subject of this epistle. It is the pole-star of the church on earth; for then, and only then, will be consummated the church's happiness. The Greek word does not convey the idea of immediate expectation, but rather of deep, abiding, patient faith and expectation. *P.*

REFLECTIONS. —Thrice happy is it when the gospel is really accepted in the hearers' hearts; and when they, by their conversion from idols to God, and a holy imitation of Christ and his servants, in love, patience, and purity, prove their active faith in him! They are a credit to their religion who receive the gospel with full assurance of its divine truth, excellence, and importance, and with joy in the Holy Ghost, amidst manifold tribulations. With great pleasure should faithful ministers assist one another, and reflect on the success of their labours, regard their spiritual children, pray for them, and labour to promote their edification. And nothing is more endearing, comforting, or animating to holiness, than saving views of Jesus Christ the Son of God and his everlasting salvation.

CHAPTER II. Ver. 1. And yourselves, my dear Christian brethren, know that, as I and my two fellow-preachers did not entertain you with unprofitable subjects, or a mere sound of words in our ministrations, so they were not without that good fruit which the promise of God had given us ground to expect. 2. And in hopes of this, even after we had been treated with the utmost cruelty and contempt at Philippi, we, in an humble dependence on our God, publicly preached the gospel among you with a holy resolution and undaunted courage, and with great zeal and fervour of spirit—striving for your conversion, and against the furious opposition of the unbelieving Jews. 3. For our exhortations to duty, and comforting encouragements under sufferings, did not consist of erroneous doctrines leading to licentiousness, but of the pure gospel of Christ, productive of holiness in heart and life; nor did we minister to you in hypocritical pretences of piety and zeal, or of love to you, in order to promote our own selfish ends, but in the sincerity of our hearts, for the glory of God and your real welfare. 4. There was no falsehood or impurity in the matter, or insincerity or selfishness in the manner of our preaching; but as God had chosen, authorized, and furnished us for, and intrusted us with, the preaching of the gospel, so we endeavoured to preach it exactly as we received it from him—not in a manner suited to the corrupt taste, notions, and fancies of men, but with such purity and sincerity as God, the searcher of hearts, could not but approve of. 5. We can appeal to you, and even to God himself, that we never studied, by fawning or complimentary speeches, to ingratiate ourselves with any of you; nor did we ever encourage any to expect salvation in their sins, or by their own righteousness or strength; nor did we ever make use of religion as a pretence to cover some secret design of making advantage of you; 6. Nor were we ever ambitious of being honoured by men, or ever contrived, intended, or endeavoured to be admired, caressed, or applauded by any among whom we ministered; nor, though as messengers of Christ we might have justly claimed it, did we ever require a maintenance from you; 7. But, on the contrary, we behaved among you with such humility, modesty, meekness, and self-denial, as plainly marked the most tender and affectionate concern to do everything possible for your spiritual benefit, help, comfort, and eternal salvation; 8. Insomuch that we not only took great pleasure in preaching to you the gospel of Christ in a suitableness to your necessities, but were ready to testify our affection to you in the most tender compassion, exhausting our strength and spirits, and nazarding or even laying down our lives to promote your spiritual and eternal welfare. 9. In proof of which, ye cannot but remember, that while we were among you we not only spent our strength in our ministerial labours, but even worked early and late at our secular callings for our livelihood,—that, as an evidence, it was not your wealth, but your spiritual and eternal salvation, we were earnestly desirous of—we might preach the gospel to you without putting you to any expense. 10. We can appeal to your consciences, and even to the all-seeing and heart-searching God, that we exercised ourselves in a conscientious discharge of all the duties of religion towards God, and of righteousness towards men; and always in such a sober, humble, benevolent, and inoffensive manner as might best recommend the good ways of the Lord among you, who were brought to the faith of Christ by our ministrations. 11, 12. And while we set you a good example in our own behaviour, ye cannot but know how we counselled, entreated, excited, and encouraged every one of you to practise the like Christian duties in your respective stations, and did all that we could to comfort you under your tribulations; and, with the greatest earnestness and affection, in the name and authority of Jesus Christ, solemnly charged you to live answerably to the holy nature and will, and to the blessed favours of God as your God, who has truly invited you by the gospel to partake of all the blessings and honours of his kingdom of grace in this world, and of his kingdom of glory in that which is to come. 13. In reflection upon which, we are exceedingly thankful to God, and daily praise his blessed name, that, when we were sent by him to preach the gospel to you, your hearts were opened to attend to it, and embrace it with reverence, faith, love, and obedience, not as a human scheme, or on the ground of human authority, but as indeed a revelation from God, and upon the ground of his authority, as a doctrine of which none but God himself is the contriver and author, and which, through his blessing, worketh so powerfully in changing the

11 As ye know [q]how we exhorted, and comforted, and charged every one of you, as a father *doth* his children,

12 That[r] ye would walk worthy of God, who hath [s]called you unto his kingdom and glory.[6]

13 For this cause also [t]thank we God without ceasing, because, when [u]ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but, as it is in truth, the word of God, which [v]effectually worketh also in you that believe.

14 For ye, brethren, [w]became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews;

15 Who[y] both killed the Lord Jesus, and their own prophets, and have persecuted us;[7] and they please not God, and are contrary to all men;

16 Forbidding[z] us to speak to the Gentiles that they might be saved, [a]to fill up their sins alway; for the wrath[8] is come upon them to the uttermost.

17 But we, brethren, being taken from you for a short time [b]in presence, not in heart, [c]endeavoured the more abundantly to see your face with great desire.

18 Wherefore we would have come unto you, even I Paul, once and again; but [d]Satan hindered[9] us.

19 For what *is* [e]our hope, or joy, or crown of rejoicing?[1] *Are* not even ye in the presence of our Lord Jesus Christ at his coming?

20 For ye are our glory and joy.

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q ver. 7. 1 Co. 4. 15. Ga. 4. 19. Ge. 18. 19. Pr. 4. 1-13.

r Ep. 4. 1. Col. 1. 10. Phi. 1. 27. Ge. 17. 1. 1 Pe. 1. 15. 1 Co. 7. 24.

s 1 Co. 1. 9; 7. 20. Ga. 1. 6; 5. 8. Ep. 4. 1. ch. 5. 24. - Th. 2. 14. 2 Ti. 1. 9. He. 3. 1. 1 Pe. 2. 9; 5. 10. 2 Pe. 1. 3, 10.

6 *Kingdom and glory* has been pronounced a Hebraism for 'glorious kingdom;' but the phrase seems rather to be descriptive of the 'kingdom of God' in its two stages:—first, as a church militant, then as a church triumphant.—*C.*

t See ch. 1. 3, 5.

u Mat. 10. 40. Ga. 4. 14. 2 Pe. 3. 2. ch. 4. 8.

v ch. 1. 5, 10. Ja. 1. 18. 1 Pe. 1. 23. Ac. 16. 14. 1 Co. 3. 5, 6. He. 4. 12. Jn. 6. 63, 68; 15. 3; 17. 17. 2 Co. 3. 18. Je. 15. 16.

w ch. 1. 6. Ac. 17. 5, 13. He. 10. 32-34. Ac. viii. xii.

y Mat. 5. 12; 23. 34, 37. Lu. 6. 23; 12. 53. Ac. 2. 23, 36; 3. 15; 5. 30; 7. 52; 8. 4; 11. 19.

7 Or, *chased us out.*

z Ac. 13. 50; 14. 5, 19; 17. 5, 13; 18. 12; 19. 9; 22. 21, 22.

a Ge. 15. 16. Mat. 23. 32; 24. 21. Mar. 11. 15. Mat. 3. 12; 8. 12; 11. 21-24; 12. 45; 21. 41-44; 22. 7. Lu. 13. 3, 5, 9, 17, 22-37; 19. 27, 41-45; 21. 20-24. He. 6. 8. Re. 22. 11. 1 Pe. 4. 8.

8 *The* (judicial) *wrath* that, on account of their sins, has delivered them up to their own counsel, and 'given them over to a reprobate mind.'—*C.*

b 1 Co. 5. 3. Col. 2. 5. 2 Ki. 5. 26.

c ch. 3. 10. Ro. 1. 13; 15. 22.

d As Ac. 23. 12, or 14. 12.

9 *Satan hindered*, by stirring up the enmity of the Jews.—*C.*

e Pr. 16. 31. Eze. 16. 12; 23. 42. 2 Co. 1. 14. Phi. 2. 16; 4. 1. Jude 24. Re. 1. 7.

1 Or, *glorying.*

CHAP. III.

a ver. 5. Ac. 17. 15.

1 *Forbear.* Rather, 'bear the anxiety' arising from an uncertainty about your state either of suffering or firmness (see ver. 5).—*C.*

b Ac. 16. 1; 17. 14, 15. Ro. 16. 21. 1 Co. 16. 10. Phi. 2. 19, 25. Ep. 6. 21, 22. Col. 4. 7, 8. Ac. 14. 22. Ro. 1. 22.

c Ac. 5. 41; 20. 24; 21. 13. Ro. 5. 3. Col. 1. 24. 2 Ti. 1. 8. Ja. 1. 2. Phi. 1. 14. Ep. 3. 13.

d Jn. 16. 2, 33. 1 Co. 4. 9. Ac. 14. 22; 20. 23; 17. 5; 21. 11. ch. 2. 14, 15. Ro. 8. 29. 2 Ti. 3. 12. 1 Pe. 2. 21. ver. 4. Re. 3. 19. He. 12. 5-11.

2 *Appointed*—even as gold or silver is appointed to the fire for refining.—*C.*

CHAPTER III.

1 *Saint Paul testifieth his great love to the Thessalonians, partly by sending Timothy unto them to strengthen and comfort them; partly by rejoicing in their well-doing:* 10 *and partly by praying for them, and desiring a safe coming unto them.*

WHEREFORE, when[a] we could no longer forbear,[1] we thought it good to be left at Athens alone;

2 And sent [b]Timotheus, our brother, and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith;

3 That[c] no man should be moved by these afflictions: for yourselves know that [d]we are appointed[2] thereunto.

4 For verily, when we were with you, we

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sentiments, inclinations, and views of you who believed it. 14. As a proof of which blessed operation in you, ye had no sooner embraced it in faith and love than ye became imitators of us and of the believers in Judea—courageously, calmly, patiently, and even cheerfully submitting to the persecutions of your countrymen for the sake of Christ, even as they did to those of their Jewish brethren, 15. Who, in the madness of their rage, murdered the Lord of glory and only Saviour of mankind, as their fathers did the ancient prophets; and who have all along, and everywhere, persecuted us ministers of Christ—acting in direct opposition to the merciful nature and holy law and gospel of God, and even to the common welfare of men; 16. Doing what in them lies to hinder our preaching the gospel to you Gentiles, for your conversion and salvation; and thus, through their obstinate prejudices and furious opposition to Christ and his servants and cause, filling up the measure of their own and their fathers' iniquities, till the righteous wrath of God, which has already begun against them, dreadfully complete their ruin, and without remedy destroy their church and state for many ages, till the fulness of the Gentiles' conversion to Christ occasion their restoration. 17, 18. Being, by their outrageous persecution, driven from you exceedingly against our will, when, in your tribulation and danger, ye had much need of our further counsel, admonitions, cautions, and encouragements, my brethren, and especially myself, have been extremely desirous, and have once and again attempted, to pay you a visit; but Satan, that adversary of Christ and his ministers, and of your salvation, has hitherto, by his instruments, laid such entanglements and obstacles in our way as rendered it improper. 19, 20. We are, nevertheless, still as mindful of you as ever, and as affectionately desirous to see you, if the Lord permit; for what is the hope which chiefly animates us in our ministrations? What is our chief joy in them? Or what is the crown of glory we expect as our reward at the end?—Is it not that we shall present you and other converts as chaste virgins to Christ; that when he who is our life shall appear, ye, together with us, may appear with him in glory, and sit on his right hand?

REFLECTIONS.—Great patience, courage, candour, diligence, humility, prudence, tender affection, self-denial, unblamable holiness, and equity, are necessary for ministers in all their ministrations and conduct. And happy is the church in which such are found, and where hearers receive the gospel into their hearts upon the testimony of the Holy Ghost, and experience it powerfully influencing them to universal holiness and readiness to suffer for its sake! Desperately malicious are apostate professors against Christ, his truths, and people, and certain and dreadful is their punishment. In manifold forms Satan bestirs himself to hinder the spread of the gospel by faithful ministers.—But dear is the affection such bear to their spiritual children; great the comfort they take in them now, and exalted the honour they will have by them in the great day of account.

CHAPTER III. Ver. 1. Such was the distressing care of my mind about you, as young converts in perilous circumstances, that, when I found I could by no means quickly return to you myself, I chose rather to struggle alone with difficulties unnumbered at Athens than neglect anything which might contribute to your edification; 2. And therefore cheerfully parted with my dearly beloved brother Timothy, whom God has by his grace called to, richly furnished, and rendered most laborious and faithful in the ministerial office, and sent him to labour among you in exciting, strengthening, and confirming your faith in Christ and the great doctrines of the gospel, and that he might revive in your souls a sweet sense of the glorious advantages and delights which result from your faith in this, and especially the other world; 3. That so none of you might be disheartened or staggered at the afflictions and persecutions which ye or we have to endure for the sake of Christ; especially as ye know that God, in his eternal, infinitely wise, and holy purpose, has appointed us, the servants and followers of Christ, to suffer with and for him, as well as to reign with him. 4. For when I and my fellow-labourers in the work of the gospel were present with you, we warned you that both you and we must expect trouble and persecution in following Christ; and ye know it quickly came upon us before your eyes. 5. And on account of the troublesome circumstances in which we were forced to leave you, I could no longer forbear sending Timothy to inquire concerning your spiritual condition, lest, by the violence of persecution, the subtlety of false teachers, or the deceitfulness of your own hearts, Satan—that malicious, artful, and busy adversary—should prevail to draw some of you back from the truths and ways of the Lord, after all the promising appearances ye had made.—6. But when Timothy returned to us at Corinth, and informed us that, notwithstanding all your trials, temptations, and dangers, ye stand fast in the faith of the gospel, and in your love to Christ and his truths, ordinances, ministers, and people, and retain an affectionate remembrance of us in your daily prayers, and a lively sense of the excellent doctrines which we preached among you, and are often speaking of us with esteem and honour, and earnestly desirous of another visit from us; 7. These good tidings of your steady perseverance in the faith of Christ, and the genuine fruits thereof, entirely removed all our painful anxiety about you, and exceedingly comforted us under all the troubles to which we have been exposed for the gospel's sake. 8. For whatever were our difficulties, dejections, and solicitude concerning you before, we are now alive and comforted in our souls, and go on cheerfully in our work, since we knew that ye continue so steadfast in your adherence to the Lord Jesus, and hold fast the profession of your faith without wavering. 9. For, considering the happy state of your affairs, how can we ever be thankful enough to God, in fresh returns of praise, for his grace bestowed on you, and for giving us hearts to rejoice so exceedingly and sincerely in it before him: 10. In all our stated and occasional devotions praying with uncommon fervour, earnestness, and importunity, that, if it be his will, we may be allowed to visit you again, and be further instrumental in instructing, establishing, and building you up in knowledge, faith, comfort, and holiness, unto complete and eternal salvation? 11. And to promote these valuable purposes, may God himself, whose kingdom ruleth over all, and who is your loving God and Father; and our Lord Jesus Christ, who, as Mediator, is Head over all things to his church—by his overruling providence, grant us a speedy and unobstructed opportunity to visit you. 12. And whether we be permitted to come to you or not, may the Lord Jesus, as your Head of influence and government, enable you, by his Spirit, still more abundantly to increase in Christian love towards one another, as members of the same mystical body of Christ, and children of the same heavenly Father, and even in all good-will towards all men, with all sincerity and fervour, even as our affection increases towards you; 13. To the end that he may thus strengthen, stablish, and confirm your whole souls in the doctrines of the gospel, and in every grace, and may preserve you blameless in every good word and work, and in all holy conversation before our all-seeing God and Father, till ye be presented holy, unblamable, and unreprovable, when Jesus Christ, attended by all his holy angels and glorified saints, shall come to judge the world.

REFLECTIONS.—Ministers should be very solicitous to demonstrate their love to their people, and use every mean possible for their establishment and comfort in the truth; and to prevent their being seduced by deceivers, or dispirited by sufferings, especially when they are but newly converted and babes in Christ.—The

told you before that we should suffer tribulation; [e]even as it came to pass, and ye know.

5 For this cause, [g]when I could no longer forbear, I sent to know your faith, [h]lest by some means the tempter have tempted you, and our labour be in vain.

6 But now when [i]Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see* you;

7 Therefore, brethren, [j]we were comforted over you, in all our affliction and distress, by your faith:

8 For [k]now we live, if[3] ye stand fast in the Lord

9 For what [l]thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;

10 Night[m] and day praying exceedingly that we might see your face, and might [o]perfect that which is lacking in your faith?

11 Now[p] God himself and our Father, and our Lord Jesus Christ, direct[4] our way unto you.[5]

12 And[q] the Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you:

13 To the end he may [r]stablish your hearts unblameable in holiness before God, even our Father, at the [s]coming of our Lord Jesus Christ with all his saints.

CHAPTER IV.

1 *He exhorteth them to go forward in all manner of godliness,* 6 *to live holily and justly,* 9 *to love one another,* 11 *and quietly to follow their own business:* 13 *and, last of all, to sorrow moderately for the dead.* 15 *And unto this last exhortation is annexed a brief description of the resurrection, and second coming of Christ to judgment.*

FURTHERMORE then [a]we beseech[1] you, brethren, and exhort[2] *you* by the Lord Jesus, that [b]as ye have received of us how ye ought to walk and to please God, [c]*so* ye would abound more and more.

2 For ye know [d]what commandments we gave you by the Lord Jesus.

3 For[e] this is the will of God, *even* your sanctification, that ye should abstain from fornication:[3]

4 That every one of you should know how to [g]possess his vessel[4] in sanctification and honour;

5 Not[h] in the lust of concupiscence, even as the Gentiles which know not God:

6 That no *man* [i]go beyond and defraud[5] his brother in *any* matter;[6] because that [j]the Lord *is* the avenger of all such, as we also have forewarned you and testified.

7 For [k]God hath not called us unto uncleanness, but unto holiness.

8 He therefore that despiseth,[7] despiseth[l] not man, but God, who [n]hath also given unto us his Holy Spirit.

9 But[o] as touching brotherly love, ye need not that I write unto you; for ye yourselves are [p]taught of God to love one another.

10 And indeed ye do [q]it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye [r]increase more and more;

11 And that [s]ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

12 That [t]ye may walk honestly toward them that are without, and *that* ye may have lack of [8]nothing.[9]

13 But I would not have you to be ignorant, brethren, concerning them which are [u]asleep, that [v]ye sorrow not, even as others which have no hope.

14 For [x]if we believe[1] that Jesus died and rose again, even so them also which [y]sleep in Jesus will God bring with him.

15 For this we say unto you [z]by the word of the Lord, that [a]we which are alive, *and* remain unto the coming of the Lord, shall not prevent them which are asleep.[2]

16 For[b] the Lord himself shall descend from heaven with a shout,[3] with the voice of the archangel, and with the trump of God: [c]and the dead in Christ shall rise first:[4]

17 Then we [d]which are alive *and* remain, [e]shall be caught up together with them in the clouds,[5] to meet the Lord in the air: and so [g]shall we ever be with the Lord.

18 Wherefore [h]comfort[6] one another with these words.

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e Ac.17.5-9. ch.2.2, 14;1.6.2 Th.1.4-6.
g ver.1, 2 Co.7.5. 1 Co.2.3.
h 1 Co.7.5. 2 Co.11.2,3 Ga.2.2;4.11. 1 Th.3.16, with ch.2.1 12.
i Ac.18.5.2 Co.7.4,6, 7. Phi.1.8. Ro.12.9-21. ch.5.12,13,2.17,18;ver. 9,10.
j ch. 2. 2, 15; ver. 5. Ac.17.1 18. 2 Co.7.4,6, 7.2 Jn.4.ver.8,9.
k ver. 7. 1 Co.15. 58; 16.13. Hc.10.23;4.14. 1 Jn.4.3. Jn.3.4. Re.3.3, 11.Ep.6.13,14. Phi.4.1.
[3] *If.* Rather, 'since ye stand fast.' See Phi.4.1.—*C.*
l Ep. 5. 20. Phi. 4. 6. ch. 5.18. see ch. 1.2, 3. Ac.26.7.2 Ti.1.3 Ro.1. 9-12; 15.23.ch.2.17.
m Ac. 26. 7. 2 Ti.1.3. Ro.1. 9-12; 15. 23. Lu. 22.44.ch.2.17.
o 2 Co.13 9,11.Col.1. 28;4.12.Ep.4.12. Phi.1. 29,6.2 Th.1.11;2.17.
p Ezr. 8. 21. Ps. 5. 8; 32.8; 73.24. Pr.3.5,6. Je. 10.23.
[4] Or, *guide.*
[5] This is so obviously and undeniably a prayer to our Lord Jesus Christ as much as to the Father, that if the worship of prayer be an evidence of Godhead in him to whom it is directed (and surely it is one of the most decided), then must the Godhead of Christ be acknowledged as a matter beyond all dispute. And if any will deny this evidence, 'neither would they believe though one should rise from the dead,' and confirm it by the fact of the angelic worship in heaven.—*C.*
q Ju.1.17. ch.4.9,10. 5.15. 2 Pe.1 7. Ro.13 8. Mat.7.12;22.39. 1 Jn.3. 14,23;4.7-12,20;5.10.
r 1 Co.1.8. Phi.1.10 ch.5.23.2 Th.2.17.1 Jn. 3.20,21. Col.1.22. Jude 24.
s Zec.14. 5. ch. 4.16, 17. 2 Th. 1. 7-10. Jude 14. Mat.24.30,31;25.31. Re.1.7;20.11,12.

CHAP. IV.

a 2 Co.10.1;5.20. Ro. 12.1. Ep.4.1. 1 Pe.2.11. 2 Pe.3.11,14.ch.2.11.
1 Or, *request.*
2 Or, *beseech.*
b Mat.28.20.1 Co.11. 2. ch.4. Col.2.6,7;1. 10. Phi.1. 27,29. Ti. 2. 11-13;3.8,14.
c 1 Co. 15. 58. 2 Pe.1. 4-9;3.18. Job 17.9. Pr.4. 18. Ps.92.13,14.
d ch.2.11,12. Mat.28. 20. Eze.3.17. 1 Co.11.3, 23.
e Ex. 20. 14. Mat. 5. 27. Ro.6.19,22; 12. 2. 1 Co.5.11; 6.9,15,18. Ga. 5.19-21. Ep.4. 26; 5. 3, 17,22. Phi.4.8. Col.3.5.
[3] *Fornication* includes every form of lewdness.—*C.*

* *That we which are alive,* &c. Rather, that we (that is, whosoever are living, whosoever are remaining till the coming of the Lord) shall not prevent (anticipate) them that are asleep.—*C.*

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g 1 Co 6.18,19. Ro.1. 24,26, with 1 Co.11.7.
[4] *Vessel.* The body is so called because of its frailty, 2 Co.4.7. —*C.*
h 1 Co.7.9;15.34. Ep. 4.17-19.2 Th.1.8. Ga.4. 8. Ro.1.21-28
i 1 Co. 6. 7, 8. Le.19. 11,13. Ex.20.14 17.
[5] Or, *oppress* or *overreach.*
[6] Or, *in the matter.*
j Ro.1.18. 1 Co.6. 9, 10 Ga.5.19-21. Ep.5.6. Col.3.6. He 13.4.
k 1 Co. 6. 18. He. 12. 14. 1 Pe.1.14-16. Jn.17. 10. Ep. 1. 4. 1 Co. 1. 2. Mat.5.48. Le.11.44;19. 2.
[7] Or, *rejecteth.*
l 1 Sa.8.7. Lu.10.16.
n 1 Co.4 7.2 Pe.1.21. Ro.8.9,14.1 Jn.3.24.
o ch.5.1. Jn.13.34;14. 26; 15. 12. Le. 19. 18. Mat.22.39 Ep 5.2. ch. 3.12; 5.8,15. 1 Pe.3 8; 4. 8. 1 Jn.3.11,23; 4.21; 2. 10.
p Je. 31. 34. Jn. 6.45; 15.12,17. He.8.11. 1 Jn. 2.20,27. Jn.14.26.
q ch.1 Ro.1.8.
r ver.1:ch.3.12.
s 1 Co. 7.20,24. 1 Pe. 4.15. Ac. 20. 34. Ep. 4. 28. 1 Ti. 5.13. 2 Th.3.7, 10,12.
t Ro. 12. 17; 13. 13. 1 Co.14.40 Col.4.5.2 Co. 8.21;13.7. Phi.4.8. 1 Pe. 2. 12. 1 Ti. 2. 2. He. 13. 18.ch.2.10.
[8] Or, *of no man.*
[9] Rather, 'that ye may be under obligation to no man'—an apostolical rebuke and refutation of the Romish doctrine of the merit of idleness and mendicancy.—*C.*
u ver.15. Ac.7.60. 2 Pe. 3. 4. 1 Co. 15. 6, 18. see 1 Ki.2.10
v Le.19.28. De.14.1. 2 Sa.12.20.
x 1 Co. 15.4,12,13,20 -23,45,46. Ro.8.11. Is. 26. 19. Jn.14.19; 11. 25. ch. 3.13.
[1] *If we believe*—evidently to be translated 'since we believe.' See Col.3.1.—*C.*
y 1 Co.15.13. He.11. 13 Re.14.13. Ps.23.4.
z 1 Ki. 13. 17, 18; 20. 35;22.14. Eze 3.17.
a 1 Co 15.51-53.
[2] See note * in first column.
b Mat. 24. 30, 31; 25. 31. 2 Th.1.7. 1 Co.15.52. Ac.1.11. Ps. 47. 5. Re. 20.11,12.
[3] *With a shout* of victory from angels and saints over Satan, sin, and death. —*C.*
c 1 Co.15.23,57. ver. 15. Re.20.5,6.
[4] *First,* does not describe 'the dead in Christ' as rising before dead unbelievers, but before the living believers are changed.—*C.*
d ver.15. 1 Co.15.51, 52.
e Re.11.12. Jn.12.32. Is.33.10; 51.11. 2 Ki.2. 11. Ac.1.9
[5] *In the clouds.* Rather, 'in clouds,' in multitudes. See He.12.1.—*C.*
g Jn.12. 26; 14. 3; 17. 24. Re. 22. 3-5; 21. 3,4. Is.60.19,20.
h Is. 40. 1, 2. Lu. 21. 28. ch. 5.11,14. He.12. 12.2 Th.1.10;2.16,17.
[6] Or, *exhort.*

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more thoroughly professors count the cost at their entrance on religion, the better they will withstand Satan's temptations to apostasy. And when church-members persevere and increase in knowledge, faith, love, and good works, it gives great comfort to their faithful ministers; yea, it supports them under their distresses, engages their thankfulness to God, and animates their prayers for and delight in them.—But it is Jesus Christ, and his Father, and his blessed Spirit, who are alone the proper source of believers' gospel privileges, growth and establishment in grace, and happy meetness for and comfortable appearance in the last judgment.

CHAPTER IV. Ver. 1. In order to your being established in holiness at the great coming of our Lord Jesus, with the most tender affection we entreat, and with the highest authority, in the name and for the sake of the Lord Jesus, we exhort and charge you, that, according to the inspired directions which ye have received from us, how to order your whole conversation in a manner acceptable to God through Christ, ye would, by his grace, more and more labour to improve and excel therein every day. 2. For ye cannot but know and remember what holy precepts we delivered to you when with you, as the rule of your behaviour in all things; and with what solemn and evangelical arguments we enforced and pressed them on your consciences, by the immediate authority of the exalted Lord and Saviour of his body the church. 3. For the ordaining, approving, and commanding will of God, and his end in bestowing his grace upon you, concur in this—that, encouraged by the promises of his word, ye should cleanse yourselves from all filthiness of flesh and spirit, perfecting holiness in his fear; and particularly that ye should carefully avoid and detest all manner of unchastity, and every appearance of temptation, or approach to it; 4. And that every one of you, Jew or Gentile, should, by the gospel, know by what obligation, in what manner, and by what motives, means, and assistances from above, he may make use of his body, which is the receptacle of his soul, with temperance, chastity, and purity, to the honour of God and its relation to Christ and his Spirit, and of the Christian profession and character: 5. Not using it in the gratification of defiling passions, appetites, and inclinations of the sensual kind, in the manner of the heathens, who, being ignorant of the true and living God, have rendered themselves infamous for the vilest abominations. 6. That so none of you may ever presume to act a dishonest or injurious part towards your neighbour, particularly in violating the fidelity and chastity of his wife; for ye know we have often solemnly warned you that the fearful justice of God

CHAPTER V.

1 He proceedeth in the former description of Christ's coming to judgment, 16 and giveth divers precepts, 23 and so concludeth the epistle.

BUT of[a] the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly that [b]the day of the Lord so cometh as a thief[1] in the night.

3 For[c] when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4 But[d] ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye[e] are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6 Therefore[g] let us not sleep, as *do* others; but let us watch and be sober.

7 For [h]they that sleep, sleep in the night; and they that be drunken, are drunken in the night.

8 But let us, who are of the day, be sober, putting[i] on the breastplate of faith and love; and for an helmet, [j]the hope of salvation.

9 For [k]God hath not appointed us to wrath,

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CHAP. V.

a Mat.24.3,36.Ac.1.7.ch.4.9.

b Lu.12.39,40*.*21.34. Mat.13.34. Mat.24.42-44;25.13. 2 Pe.3.10. Re.3.3;16.15

1 *As a thief*, unexpected and unawares.—*C.*

c Is.13.8,*21.4. Je.13.21. Ho.13.13. Re.18.7,8. Lu.17.27;21.34,35. 2 Th.1.9.

d Ep.5.8.1 Jn.2.8.

e Ac.26.18. Ep.1.18; 5.17 19; 5.8. Col.1.13. 1 Pe.2.9. Lu.16.8. Phi.1. 7;2.15. Ro.13.12,14.

g Mat.25.5,13;24.42, 44. Lu. 21. 34, 36. Ro. 13. 11-14. Ep. 5. 14-17. Tit. 2. 11-14. 2 Ti. 4. 5. He.9.28. Phi.4.5. Ja.5. 8. 1 Pe.4.7;5.8,9.

h Pr.1.6, 9-11. 1 Co. 15.34. Ro.13.13. Ac.2. 15.

i Is.59.17. Ro.13.12. Ep.6.11,13,14,17. 2 Co. 6.7.

j Ps 43.5; 42.11. Ro. 8. 24; 5.4, 5. 2 Th. 2. 16. Ga.5.5. He.6.19. 1 Jn.3. 1-3.

k Jude 4. 1 Pe. 2. 8. Ro.9.11,22,23. 2 Th. 2. 13,14. 2 Ti.2.19,20.

* The command is universal. Nothing that happens to the child of God is excluded. All trials, sorrows, bereavements, hardships, as well as peace, joy, and temporal prosperity—all are to be received with thanks. The reason is given in Ro.8.28: 'We know that *all things* work together for good to them that love God.' The sick man will give thanks for the bitterest medicine; so the Christian will give

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thanks for the bitterest trial. It is the medicine of his soul; it works out for him an eternal weight of glory.—*P.*

l Mat. 20. 28. Jn. 10. 10,15. Ro.14.8,9

n ch 4. 10, 18. Jude 20. 1 Co.14.26. Ro. 14. 19.

2 Or, *exhort.*

o 1 Co. 16.18. Phi. 2. 20. Ga.6.6. 1 Co 9. 11, 14. 1 Ti 5.17,18. He.13. 7,17.

p 1 Co.4.1,2 Co.5.20. Mat.10.40. Ga.4.14.

q Jn 14.27. Ro.14.19. 2 Co.13.11.

3 Or, *beseech.*

r Ro 14.1; 15. 1, 2. 2 Co.6.6. Ga.6.1,2. Ep.4. 2. Col.3. 12 16; 1. 8. 2 Th.3.11,12. He.12.12.

4 Or, *disorderly.*

s Le.19.18. Pr.17.13; 20.22; 24.29. Mat 5.43, 39, 44. Ro. 12. 17-21. 1 Co.6. 7. 1 Pe.3.9; 2. 21, 23.

5 If in danger, Christ is your deliverer: if in sickness, your physician; if in want, your supplier; if in death, your life: therefore, 'rejoice evermore.'—*C.*

v Lu.18. 1-7; 21. 36. Ro.12.12. Ac.10.2; 12. 5. Ep.6.18. Col.4.2. 1 Pe.4. 7. 2 Ti 1. 3, with Ex.3.8.

x Ep.5. 4, 20. Col. 3 15,17. He.13.15. Job 1. 21. Ps. 34.1.

* See note * in first column.

y 1 Co. 12. 3-13. Ep. 4.30. 1 Th.4.14.2 Ti.1.6.

z 1 Co.14.1,39.

but to obtain salvation by our Lord Jesus Christ,

10 Who[l] died for us, that, whether we wake or sleep, we should live together with him.

11 Wherefore[n] comfort[2] yourselves together, and edify one another, even as also ye do.

12 And we beseech you, brethren, [o]to know them which labour among you, and are over you in the Lord, and admonish you;

13 And [p]to esteem them very highly in love for their work's sake. *And* [q]be at peace among yourselves.

14 Now we exhort[3] you, brethren, [r]warn them that are unruly,[4] comfort the feeble-minded, support the weak, be patient toward all *men.*

15 See[s] that none render evil for evil unto any *man;* but [t]ever follow that which is good, both among yourselves, and to all *men.*

16 Rejoice[u] evermore.[5]

17 Pray[v] without ceasing.

18 In[x] every thing give thanks; for this is the will of God in Christ Jesus concerning [6]you.

19 Quench[y] not the Spirit.

20 Despise[z] not prophesyings.

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shall punish such abominable transgressors: 7. For he, being infinitely holy, neither did nor could, by his gospel and grace, call us to the knowledge and fellowship of Christ, that we might indulge ourselves in uncleanness or any other sin, but that he might, by the strongest obligations and motives, engage us to chastity, holiness, and unblamableness, in our whole conversation before him. 8. Whoever therefore he be that rejects or contemns these admonitions and commands, does not despise the authority of man, but of the great God himself, by whose inspiration we deliver them, and who gives his sanctifying Spirit to all true believers, to direct and excite them to all proper obedience. 9, 10. But with respect to the great duty of loving one another as brethren in the faith, hope, holiness, and blessings of the gospel, I need not inculcate it upon you as though ye were averse to it; for, by the teaching of God's Word and Spirit, ye have been instructed in the obligations and manner of performing this duty, and are inclined and enabled to practise it, not only towards your fellow-Christians at Thessalonica, but towards all those of the churches around you; so that I need only beseech you to persevere and abound more and more in the manifestation and exercise of this brotherly love towards all the saints, your poor brethren of Judea not excepted; 11, 12. And for promoting it, let all of you study to behave in a meek and peaceable manner, never officiously meddling with other people's affairs, but attending to the duties of your respective stations and personal concerns, and industriously labouring in your several callings for the support of yourselves and families, and that ye may be enabled to give to such as are in straits—as ye know I and my fellow-ministers of Christ commanded and exemplified to you while we were with you—that so ye may live in such an upright, faithful, decent, and becoming manner towards the heathens around you as to prevent their reproaching you or your religion; and that, instead of needing the charity of others, ye may have enough of everything needful. 13. Moreover, I would not have you ignorantly indulge yourselves in excessive or superstitious sorrow for your deceased Christian relations, as if either their want of circumcision, or any other thing, could prevent their eternal felicity: 14. For if we truly believe that Jesus Christ died for our offences, and rose again for our justification, we must, upon the same ground, believe that God, through the death and resurrection of Christ, will quicken to an immortal and glorious life them that sleep in union with him, and will present them together with him in the last judgment. 15. For this we declare unto you, by the infallible inspiration of the Holy Ghost, that those members of Christ's mystical body who shall be living on the earth at his appearance to the last judgment shall not be happy, or have their bodies fashioned like unto Christ's glorious body, sooner than those that shall be found in their graves: 16. For in that important day the Lord Jesus, in his human nature, shall visibly, and in great glory, descend from heaven, and in a most solemn manner, somewhat similar to the thunders at Sinai, summon the world to appear at his tribunal; and then the bodies of those who died in a state of faith and vital union with him shall be quickened to a glorious immortality, before the bodies of the wicked be raised, or the living saints gathered to his right hand. 17. But immediately after their resurrection, the members of his body, to which we all belong, who shall be then living, shall undergo a refining change, and, together with the raised saints, be carried up, by his almighty power, into the air, that we may sit down on his right hand; and being there acknowledged and acquitted, shall for ever continue, soul and body, in his immediate presence, to behold his glory. 18. Wherefore comfort yourselves and one another with respect to the death of your Christian friends, and every other trial ye undergo, with these views of your and their happiness in the last judgment and eternal state.

Ver. 6. *In any matter.* The great object of the passage (ver. 3–8) being to denounce lewdness and enforce chastity, it cannot be interpreted as merely forbidding and condemning fraud or oppression in common business, but must be understood as denouncing any injury to a father or husband by the seduction of a child or wife. *C.*

Ver. 13. *Asleep* is a literal and true description of the state of death. In natural sleep the body alone sleeps, the spirit is awake and active, as often appears, not merely from the existence of dreams, but from the fact that, in dreaming, men are frequently known to reason as accurately as when awake. Even so, in death, the body is really asleep till the resurrection, but the spirit of the believer is awake and with the Lord, 2 Co. v. *C.*

REFLECTIONS.—Christians should every day carefully study an increase of holiness in heart and life, according to the will of God. And there is need of the utmost watchfulness and care to avoid all sensuality and impurity, as contrary to the command of God, and infinitely dangerous to our souls. Whatever contempt is aimed at Christ's faithful ministers falls chiefly on himself, and will be punished accordingly. It is delightful when church-members, as taught of God, abound in mutual love, peacefulness, and industry. But, alas! how many, by their intermeddling temper, bring trouble to themselves and reproach on their religion; while others, by their idleness, thievishly prey on their neighbours around! Very absurd is immoderate grief for Christian friends who are taken from us to be with Christ, and shall be quickly raised in glory, and set with him in the last judgment. Inexpressible is the solemnity of that day, and the comfort and honour it will bring to the saints.—Thrice blessed is that people whose God is the Lord! In death they sleep in Jesus' bosom; in the resurrection they appear with him in glory; and through eternity they shall see his face and sit with him on his throne.

CHAPTER V. Ver. 1. But with respect to the precise time or opportunity that Christ will take for his appearance to judge the world and complete your happiness, I have no need to say anything. 2. For from what ye have heard from Christ and his ministers, ye cannot but perfectly know that however unalterably that time be fixed in the mind of God, yet, to excite all concerned to constant preparation and watching for it, the precise period or day thereof is altogether concealed; and it will come as unexpectedly on all, and as terribly on the wicked, as a thief who breaks into a house at midnight, when the master and all his family are asleep; 3. For while secure sinners shall be flattering themselves with nothing but peace and prosperity, that awful day, and the everlasting destruction which attends it, shall, by means of the sin which they carry about in them, overtake them in the most sudden, agonizing, and unavoidable manner. 4. But ye, my dear Christian brethren, are not like others under the power of spiritual darkness, that ye should sleep secure in sin, faithless and unconcerned about that awful event, or unprepared for it; and therefore, though it may unexpectedly surprise you, it cannot issue in your hurt or ruin. 5. Nay, all of you by profession, and I hope most of you in reality, are enlightened in the knowledge of Christ, and the way of salvation through him, that ye may be watchful, and walk honourably in the light of gospel truth and holiness, with your eyes open, and as persons exposed to public view; and being thus made light in the Lord, we are no more covered with the shadows of judaism, darkness of heathenism, mist of error, or natural ignorance of our own minds, as others still are, and we once were. 6. Being therefore brought into this happy state, let us never give way to a slothful, careless, and indolent frame of spirit, as others do who are still in their sins; but, as enlightened by the gospel and Spirit of Christ, let us maintain a wakeful temper of mind, watch over our own hearts and ways, and watch against sins and temptations, and for the coming of Christ; and let us, in view of it, be modest in our opinions of ourselves, and moderate in our cares and pleasures relative to this present world. 7. For as men sleep in the night that their rest may not be disturbed, and drink in the night

21 Prove[a] all things; [b]hold fast that which is good.

22 Abstain[c] from all appearance of evil.

23 And the very [d]God of peace [e]sanctify you wholly; and *I pray God* [g]your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

24 Faithful[h] *is* he that calleth you, who also will do *it.*

A.M. cir. 4058. A.D. cir. 54.

a 1 Co.2.11,15; 11.2; 12.10;14.29.1 Jn.4.1.Is. 8.20. Ac.17.11. 2 Th.2. 15.

b Re.3.11. He.4.14; 10.23. Phi.1.27; 3.16. 1 Co.15.58.

c Ex.23.7. Is.33.15. Ep.5.7,11. Ps.1.1;16.4. Jude 23. Phi. 4.8. Ro. 13.13.ch.4.12.

d Ro.15.33; 16.20. 1 Co. 14.33. 2 Co. 13.11. Phi. 4.9. He. 13.20. 2 Th.3.16.

e Le.20.8.Jn.17.17.

A.M. cir. 4058. A.D. cir. 54.

g 1 Co. 1.8. Phi. 1.6, 10. Col. 1.22. ch. 3.13. Ep.5.20,27. Jude 24.

h 1 Co. 1.9; 10.13. 2 Th.3.3. Tit.1.2. He.6. 17,18.Nu.23.19.

i Col.4.3. 2 Th. 3.1. Ro.15.30. Ep.6.19,20.

j Ro.16.16. 1 Co. 16. 20. 2 Co.13. 12. 1 Pe. 5. 14.

[7] Or, *adjure.*

k Col.4.16.

l Ro.16.20, 24. 1 Co. 16.23. 2Co.13.14.Ga.6. 18.Ep.6 24. Phi.4.23. 2 Th.3.18.He.13.25.Re. 22.21.

25 Brethren,[i] pray for us.

26 Greet[j] all the brethren with an holy kiss.

27 I charge[7] you by the Lord [k]that this epistle be read unto all the holy brethren.

28 The[l] grace of our Lord Jesus Christ *be* with you. Amen.

¶ The first *epistle* unto the Thessalonians was written from Athens.

that they may not be exposed to shame, so they who indulge themselves in carnal security, or immoderate cares or pleasures of this world, delight in and are under the power of ignorance, error, guilt, and corruption. 8. But let us who are spiritually begotten unto God by, and endowed and surrounded with, the light of gospel truth and grace, be vigilant and moderate in our affections or pursuits of earthly enjoyments; and being in a state of warfare with sin, Satan, and the world, let us make use of our Christian armour for defending ourselves—particularly of faith in Christ, and in God through him; and of love to him, and to one another in him, which, as a breastplate, may defend our heart; and of a well-grounded, solid, and satisfying hope of eternal life through him, which, as a helmet, may secure our head, till we come off more than conquerors through him that loved us: 9. For by what God has wrought for and in us, it is evident that he would have none of us through our sins to be lost without hope for ever, but come to a free, rich, and everlasting redemption through the merits and mediation of Christ. 10. Who, as our Saviour, obeyed and died in our room and stead, to take away our sin, that, by the merit and efficacy of his death, we who believe in him, whether we be found dead or alive at the last day, should, together with, in union to, and fellowship with him, be solemnly admitted into eternal blessedness. 11. Wherefore, with the views and hopes of and converse about these glorious events, labour, as ye have begun, to comfort, establish, and edify one another. 12. And as they who minister in holy things are the ordinary means and instruments which Christ hath appointed for the instruction, conversion, and edification of men's souls unto complete salvation, we earnestly entreat and charge you to converse freely with, own, and honour, and show your liberality, love, and respect to all his faithful servants and their ministrations—who painfully labour among you for the good of your souls; and, by virtue of their commission and ability from Christ, watch over your spiritual concerns, according to the laws which he has enacted in his Word; and who, as occasions require, warn you against all sin, error, and danger; reprove what is amiss in your conduct; and exhort, counsel, and encourage you to persevere in the ways of truth, sobriety, and holiness; 13. And to esteem them in the most honourable and affectionate manner, on account of the dignity and importance of the work in which they are employed for the glory of God and your spiritual advantage; and, as ye would not dishonour Christ, grieve them, or his Spirit in them, nor prevent your profiting by their labours, follow the things that make for harmony, peace, and friendship, with them and with one another. 14. And we further beseech both ministers and people among you, in their respective stations, to admonish those that are any ways disorderly in their walk towards God or men, and to warn them of their sin and danger, and the dishonour which they bring on their holy profession, and the pernicious influence of their conduct on others, and thus endeavour to reclaim them. Encourage and comfort distressed, timorous, and dejected fellow-Christians; deal tenderly with and endeavour to strengthen the weak in faith or knowledge, and labour to uphold them from falling or stumbling; and, as far as ye can, without sin, exercise patience and forbearance towards all men, friends or enemies. 15. Whatever injurious treatment ye receive, see that ye never attempt to revenge the injuries done you, but render good for evil; and always apply yourselves to do whatever is kind, useful, and beneficial, not only to fellow-Christians, but to every one with whom ye are connected.—16. And as to personal duties, study, for the credit of religion and your own comfort, always to maintain a cheerfulness of temper, rejoicing in the Lord Jesus Christ, and God in him, in whatever he is in himself or to you, or has done, does, or will do for you. 17. But as in this world your weakness, sinfulness, necessities, and dangers are constant, let your souls always maintain a praying frame; and see that ye daily, on stated or other occasions, abound in fervent prayer for yourselves and others. 18. Always, and in all circumstances, mingling your supplications with hearty thanksgivings to God for the unnumbered mercies, spiritual and temporal, which ye have or do receive, and the eternal which ye have in hope; for this is the grateful tribute which God, by the strongest obligations, requires of you for his honour in the receipt of these favours. 19. And as none of these duties can be performed without the special assistance of the Holy Ghost, beware of neglecting, stifling, and extinguishing his gifts, graces, or operations; but carefully comply with, cherish, and improve his gracious illuminations, suggestions, and motions, to excite and enable you to proper fervour in every good work. 20. And as the Holy Ghost works by means of and according to the Word of God, see that ye never contemn, but highly prize and improve the Scriptures, and every gospel ministration thereof, whether extraordinary or not. 21. But as many false teachers are gone abroad into the world, take care, under the direction and assistance of the Holy Ghost, thoroughly to try all doctrines and practices by the rule of God's Word; and whatever ye find to be really true, good, and honourable, steadfastly cleave to it in your faith and practice. 22. And, with the greatest care, avoid everything erroneous or sinful, and even the most distant appearances thereof, or temptations thereto. 23. And, for these purposes, may that God who is reconciled to you in Christ, and who is the author, giver, commander, and approver of all true peace with himself, or with each other, thoroughly purge you from all iniquity, and make you eminently partakers of his image; and may he preserve all the powers of your soul—all your animal spirits, senses, appetites, or natural tempers, and all the members of your body, from every sinful inclination or work, that ye may be found perfect at the coming of Christ. 24. On his faithfulness ye may indeed depend; for he who has by his grace lovingly called you to his kingdom and glory, will, according to his promise, carry on and perfect whatever concerns you in your way to glory, if you will only continue faithful. 25. As we ministers are so earnest in our prayers for you, we beg that ye will daily and fervently pray for us, that, by the direction and assistance of the Holy Ghost, we may be inclined, enabled, and encouraged to the diligent and faithful discharge of our important trust, and at the end receive a crown of glory as our gracious reward. 26. Let our most affectionate and religious respects be presented to all our Christian brethren with you; and see that ye testify your cordial love to one another in the most sincere, friendly, chaste, and pious manner. 27. And as the contents of this letter are of great importance and general use, I solemnly charge you, in the name of the Lord Jesus, that it be distinctly read unto all your members, who, I hope, live together as brethren in faith, profession, holiness, and comfort.

Ver. 1. *Times.* Long periods marked by prophetic signs.—*Seasons.* Briefer periods wherein the prophecy is fulfilled. *C.*

Ver. 7. Even among the heathen drunkenness during the day was considered so utterly scandalous that the apostle, writing to the Thessalonian converts, treats of it as a thing unknown. What a humiliating contrast with the state of many countries nominally Christian, where drunkards may be seen revelling in their streets in the open face of day; and so far from being ashamed, glorying in their beastly degradation. *C.*

Ver. 8. Believers are here described as putting on their armour, because they are considered as in a state of constant danger from inveterate enemies. *C.*

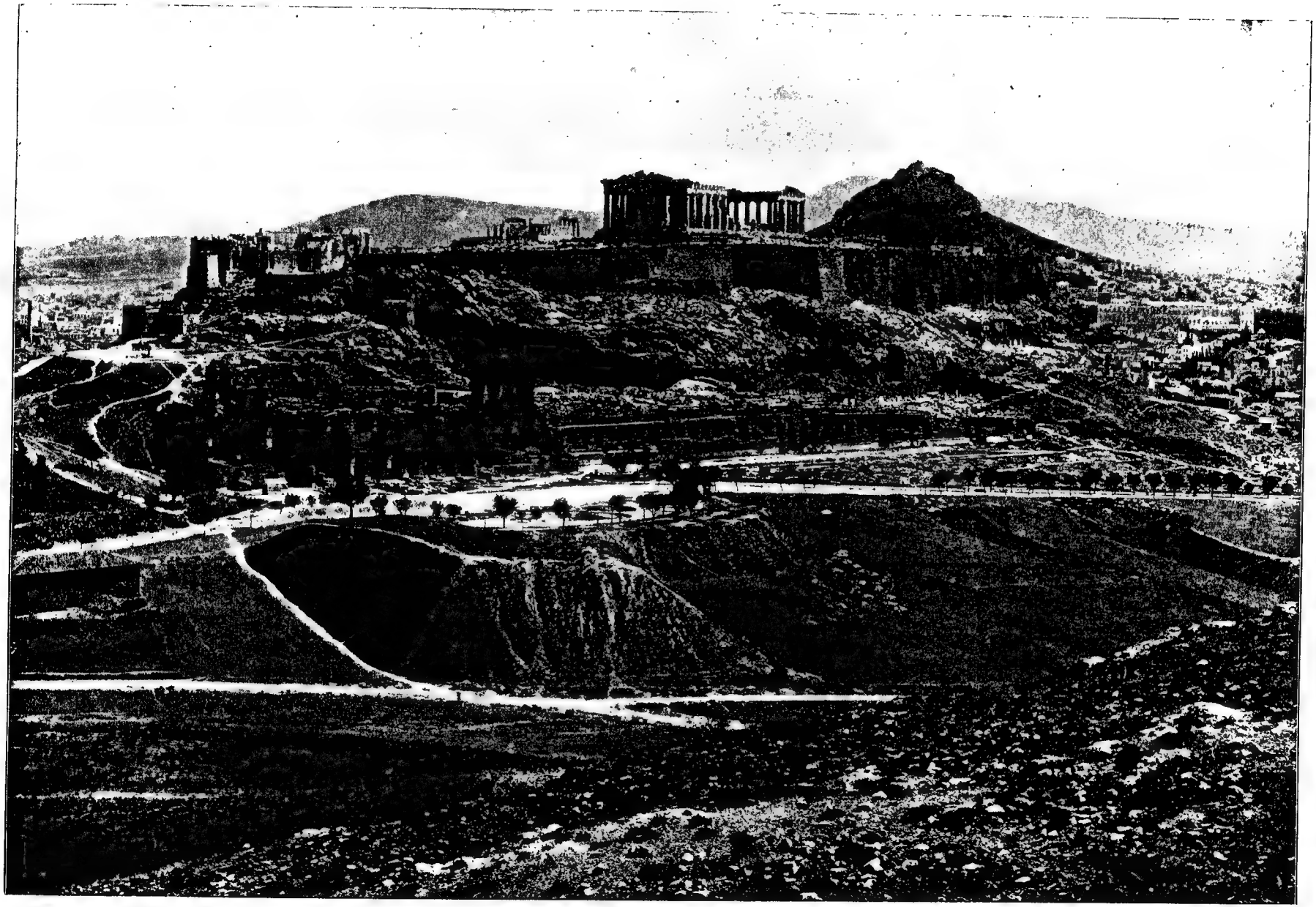
Ver. 17. *Pray without ceasing.* Not as if it were possible to have the thoughts always engaged in prayer, but to observe such regular and stated times, seasons, and opportunities as the Word of God prescribes, the practice of his people exemplifies, or as Providence or the Spirit calls us to observe and improve. *C.*

Ver. 23. *Spirit.* The separable intellectual being that 'has neither flesh nor bones,' and which, when 'the dust returns to the earth,' returns for judgment 'to God who gave it.'—*Soul.* Man, considered as a living and sentient being.—*Body.* The members that obey the will in good or evil. *C.*

REFLECTIONS.—To desire to know the time of Christ's great coming is but needless and sinful curiosity. But great is the importance of earnest watchfulness and diligent preparations for it. With sudden ruin it will dreadfully overwhelm the world of the ungodly; but will bring the most abundant comfort to those who are begotten again to a lively hope of eternal felicity through the resurrection of Christ from the dead. And the blessed, the distinguishing grace of their pardon, will then most evidently appear. What activity, watchfulness, and sobriety; what daily warring against the devil, the world, and the flesh, in the exercise of faith, love, and hope; what mutual harmony and study of one another's edification and comfort; what due regard to the messengers, ministration, and Spirit of Christ; what careful examination of doctrines and practices, and of our own hearts, by the Word of God; what steadfast adherence to and following after that which is good; what careful avoiding of sinful anger, and every other appearance of evil; what a joyful, prayerful, and thankful frame of spirit; what cordial love and friendship—are necessary to prepare us for that great event! Infinite then is the mercy that the God of peace hath undertaken our sanctification, and will, through faith, certainly effect it. And it is his grace, power, and faithfulness, and our living faith, that are the great security of our eternal happiness. Never then let me murmur at nor fear the event of any duty when my reconciled God is so full of compassion for me; and in fervent prayer and serious perusal of the Scriptures let me be a worker together with him.

CONCLUDING REMARKS ON THE FIRST EPISTLE TO THE THESSALONIANS.

This epistle is remarkable for its consolatory doctrines and precepts addressed to mourners. The sincere mourner is always an object of deep interest to a believer, for he beholds in him—not merely a brother in trouble, and, as such, entitled to his sympathy—but a copy, as it were, of the Lord Jesus himself, who was emphatically 'a man of sorrows and acquainted with grief.' There are not a few who address themselves to mourners as if they were, in some degree, guilty of a sin when they mourn. And, no doubt, there may be in mourning a rebellious murmuring against God. There may be ungrateful forgetfulness of past mercies, and unbelieving distrust for the future. Still, all this will not prove that mourning for the loss of friends is, in itself, sinful. Abraham mourned for Sarah; Joseph for Jacob; Martha and Mary for Lazarus; and the women stood afar off weeping at Calvary. The true remedy, therefore, for mourning, is not condemnation, but right direction. That direction guides to the coming of the Lord, the rising of the departed dead, and the hope of meeting in glory,—topics that inculcate no stoical insensibility, but accompany us to 'the house of mourning,' and sanction, while they moderate, that 'sadness of the countenance by which the heart is made better.' *C.*



GENERAL VIEW OF THE ACROPOLIS. [I. Thessalonians, v:28.]—The first Epistle of Paul to the Thessalonians was written from Athens, and we give a view of the Acropolis and Parthenon which stood in St. Paul's day, and also a glimpse of modern Athens as it appears to-day. We are looking toward the north. We see the ruins of the theater of Bacchus and of the Parthenon, and of the Erechtheum, and of the Propylea. To the right of the Parthenon we see Mount Lycabetus, and to the right of Mount Lycabetus we see the palace of King George I. We see a road passing along at the foot of the Acropolis over which St. Paul passed often during his stay in Athens. The Parthenon that stands upon the Acropolis, dismantled and desolate, is even to-day the most perfect specimen of architecture on the earth.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE

THESSALONIANS.

This, like the former epistle, appears to have been written, not from Athens, according to the unauthorized note at the end of both, but from Corinth. It evidently was written soon after, and with the view of correcting a misapprehension of some expressions in the former epistle. Twice (1 Th. 4. 15, 17) the apostle had spoken in such a manner of 'the day of the Lord,' that they had concluded it was just at hand. This impression would appear to have led to such a cessation from secular duties as would soon have produced want in families, and have exposed the Christians to the ridicule of the Jews and heathens. The apostle, therefore, writes to rectify this error, while he labours to strengthen their faith and hope under existing persecutions. The epistle contains evident references to the following portions both of the Old and New Testaments:—Ex. 7. 11, 12; 8. 18; 9. 11; Mat. 16. 14; Ac. 14. 22; 2 Pe. 1. 20, 21. *C.*

CHAPTER I.

1 *Saint Paul certifieth them of the good opinion which he had of their faith, love, and patience:* 11 *and therewithal useth divers reasons for the comforting of them in persecution, whereof the chiefest is taken from the righteous judgment of God.*

A.M. cir. 4060.
A.D. cir. 56.

PAUL,[a] and Silvanus, and Timotheus, unto the church of the Thessalonians in God[1] our Father and the Lord Jesus Christ:

2 Grace[b] unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We[c] are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

4 So that we ourselves [d]glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure;

CHAP. I.

[a] See 1 Th.1.1. Ac. 13.9; 15.22; 16.1; 17. 1-10. Jn.14.23;17.21-23. 1 Jn.1.3;4.8,16.

1 *In God.* See note on 1 Th.1.1.—*C.*

[b] Ro.1.7. 1 Co.1.3. 2 Co.1.2. Ga.1.2. Phi.1.2. 1 Th.1.1. 1 Pe.1.2. Jude 2.

[c] Ro.1.8. 1 Co. 1. 4. Ep.1.4,15,16. Phi.1.3-7. Col.1.3-6. 1 Th.1.2, 3; 3. 6, 7; 4.9. ch. 2. 13. Mat.13.23. Ps.84.7. Pr. 4.18. Is.40.29-31. 2 Pe. 1.4-8; 3.18. Job 17.9.

[d] 2 Co.1.14;9.2. 1 Th. 2.19,20,14,19; 1.3,16; 3. 4,7. Ja.5.11.

[e] Phi.1.28. 1 Pe.4.17, 18,ver.6.

[f] Ep. 4. 1, 13. Col.1. 10,12,22. 1 Th.5.23. Re. 3.4,ver.11.

[g] 1 Th.2.14. He. 10. 32,33. Ac.14.22. Ro.8. 17. 2 Ti.2.12. Ju.16.33.

[h] Re.6.10;16.5-7; 19. 2;18.20. De.32.43. Zec. 2.8.

[i] Re. 14. 13. Mat. 5. 11;25.34. Ro.8.17. 2 Co. 4.17. 2 Ti.2.12. 1 Pe.1.6, 7;5.10. He.4.9. Lu.16. 25.

A.M. cir. 4060.
A.D. cir. 56.

[k] 1 Th.4.16. Mat.24. 30;25.31. Jude 14. Re. 20.11,12.

2 Gr. *the angels of his power.*

[l] Ps.50.3. De. 32. 22, 41,43. Na.1.2,6. Ro.2. 8,9. He.10.27. 2 Pe.3.7, 10,12. Jude 15. Re.1.7.

3 Or, *yielding.*

[m] Is. 27. 11. Ho.4.6. Ps.79.6; 92.6,7,9. Zep. 1.6. 1 Th.4.5. Ep.2.12. Ga.4.8. Pr.29.18 Jn.3. 18,36. He.2.3;10.29;12. 25,29. Ro.2.8.

[n] Phi.3.19. 2 Pe.3.7. Ps.79.6. Mat.25.41,46; 3.12; 13.41,42,49,50. Is. 33.14;2.19; 66.24. Mar. 9.43-48. Ro.2.8,9. Jude 6,7. Re.14.10,11;20.10, 14,15.

4 That this 'destruction' does not signify annihilation, as some have erroneously taught, is evident from the fact that the punishment being everlasting, the consciousness of being and of guilt must be everlasting likewise.—*C.*

[o] Mat.25. 31. Ac. 2. 11; 3.19,20. Ps.89.7;68. 34,35. 1 Th.1.10;4.16. 1 Co.2.9.

5 *Which*[e] *is* a manifest token of the righteous judgment of God, that ye may be counted [g]worthy of the kingdom of God, [h]for which ye also suffer:

6 Seeing[i] *it is* a righteous thing with God to recompense tribulation to them that trouble you;

7 And to you who are troubled, [j]rest with us; when the Lord Jesus [k]shall be revealed from heaven with his mighty angels,[2]

8 In[l] flaming fire taking[3] vengeance on them that [m]know not God, and that obey not the gospel of our Lord Jesus Christ:

9 Who[o] shall be punished with everlasting destruction[4] from the presence of the Lord, and from the glory of his power;

10 When he shall come [p]to be glorified in

CHAPTER I. Ver. 1. Paul, an inspired messenger of Christ, and Silas and Timothy, his assistants in planting the gospel among you, to those in Thessalonica who have been graciously turned from heathen idols to the true and living God, and to Jesus Christ as the only true Messiah; 2. Again earnestly wish that the divine favour, in all its manifestations and effects, and all manner of spiritual peace and prosperity, may abound to all and every one of you, from God as the fountain, and through Christ as the compassionate dispenser thereof. 3. Reflecting upon what we have further heard of the remarkable increase of your faith towards God and love towards one another, we find ourselves sweetly constrained solemnly and daily to thank God for the marvellous influences of his grace on your hearts, by which these and all other graces are maintained and improved. 4. And in all the churches of Christ whither we come, with the highest esteem, honour, and delight, we make mention of your firmness of mind, calm submission, holy resolution, strong and lively faith, and steadfast adherence to Christ and the gospel, under all the persecutions and afflictions which have all along attended you for his sake; 5. Which is a manifest token that God has appointed a future, just, and impartial judgment of the world, which will set all things to rights, and in which he will adjudge you to that heavenly kingdom for the honour of which, and in hope of the enjoyment of which, ye so cheerfully suffer; 6. Since it cannot but be agreeable to God's righteous nature, will, law, and government, that in due time severe punishment be inflicted upon those that unjustly vex, distress, and cruelly persecute you on account of your adherence to the truth of the gospel; 7, 8. And that, in and through Christ, he should give you and us, who are persecuted for his cause, a release from our present tribulations, and an entrance into a state of perfect rest and peace; when our Lord Jesus, who has redeemed us to God by his own precious blood, shall, in the most public and awful manner, attended by all his millions of mighty and holy angels, appear in the clouds at the last day, cate our everlasting God of all grace, that, by the them, Jews or Gentiles, who continue in their sins, strangers to the true knowledge of God, and rebellious against the light of nature; or who continue to disobey, reject, and contemn the gracious calls of our Lord Jesus Christ in the gospel: 9. Both which sorts of sinners shall then begin to be punished with an everlasting loss of and banishment from his blissful presence, and all the glorious effects of his saving power, and an eternal suffering of the most inexpressible remorse in their souls because it shall then appear that the day of repentance and opportunity is past; 10. At the very time in which he will appear, to your joy, to glorify himself in the full performance of all his promises, in the complete salvation of all his believing ones; and to be glorified and adored by them who by faith cordially embrace the testimony of the gospel preached by us—in thankful and everlasting wonder at the riches of his grace, and the great things he has done for them. 11. In reflection upon these important events, and in hopes of your escaping the terrors and sharing the joys thereof, we daily and earnestly supplito adjudge the reward of their doings upon all almighty operation of his Spirit, he would gradually fulfil all his promises, and perfect your faith and other graces, and all the fruits of good works proceeding therefrom, and thus make you meet for the full enjoyment of that heavenly inheritance to which ye are called by the gospel. 12. That so the person, authority, and doctrine of our Lord and Saviour Jesus Christ may be exalted, in their happy effects upon you, and in your high esteem thereof and holy conversation answerable thereto; and that, by virtue of your union with him, ye may arrive at the most glorious state of perfect joy and praise, according to the free favour and grace of God, who has called you to it, and of Jesus Christ, who has secured and promised, and will bestow it upon you.

Ver. 5. The meaning seems to be this:—Admitting, as all men do, that God is a righteous Judge, he must therefore, at some time, render to every man according to his works. To you he has assigned present persecutions, but has therewith given you grace as the foretaste and token of rest and glory; to your persecutors he has given present power, but as they will they are given over to Satan's temptation, their own evil passions, and the torments of an evil conscience—a punishment already begun in time as a 'manifest token' that it will be continued in eternity. *C.*

REFLECTIONS.—Happy is the state of believers in God through Christ; and rich and abundant the mercies that flow from both to them. There is great ground of thankfulness when the faith, love, and patience of Christians grow exceedingly, even under great tribulation and cruel persecution. And why should saints fret at their present troubles, when the last judgment will so quickly set everything right! Awfully tremendous, but infinitely glorious, will be that appearance of our Redeemer! Fearful is the work he will then and through eternity make on obstinate sinners, especially such as rebelled against the clear light, and refused the precious blessings of the gospel. But delightfully will he glorify himself in the public honours and eternal salvation of his saints. And there is need of prayers, care, and diligence on their side, and of the work of the Spirit on his, to prepare them for that grand event.—My soul, wait and long for thy coming, thy quickly-coming Redeemer! Rejoice in hopes of thy eternal nearness to, vision, and admiration of him! Rejoice that thy worthiness lies in his righteousness and riches of grace, and in your holding by faith to the truth as it is in Christ!

CHAPTER II. Ver. 1. But, having attempted to comfort you under your present tribulations with the certain prospect of Christ's appearance to judge the

his saints, and to be admired in all them that believe (because our testimony among you [q]was believed) in that day.

11 Wherefore also [r]we pray always for you, that our God would count[5] you [s]worthy of *this* calling, and fulfil all the [t]good pleasure of *his* goodness, and the [u]work of faith with power;

12 That[v] the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

CHAPTER II.

1 He willeth them to continue steadfast in the truth received, 3 showeth that there shall be a departure from the faith, 8 and a discovery of antichrist, before the day of the Lord come. 15 And thereupon repeateth his former exhortation, and prayeth for them.

NOW we[a] beseech you, brethren, by the coming[1] of our Lord Jesus Christ, and *by* our gathering together unto him,

2 That[b] ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us,[2] as that the day of Christ is at hand.

3 Let[c] no man deceive you by any means: for *that day shall not come* except there come a[d] falling away[3] first, and that [e]man of sin be revealed, the [g]son of perdition;

4 Who opposeth and [h]exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God.

5 Remember[i] ye not, that, when I was yet with you, I told you these things?

A.M. cir. 4060.
A.D. cir. 56.

[q] ch.2.13;ver.3.1 Th.1.5;2.13.

[r] 1 Th.1.2;3.10. Col.1.3,9-12, 22. Phi.1.4-11. Ep.1.16-19;3.14-19. 1 Th.5.23,24. 1 Pe.1.3-7.2 Pe.1.2.

[5] Or, *vouchsafe.*

[s] See ver.5. Ep.4.1. Col.1.12. Re.3.4. 2 Pe.1.4-10.

[t] Ep.1.4-12; 2.7,8. Ro.5.20,21. Tit.3.5-7. Zec.4.7.

[u] Ep.1.19,20. 1 Th.2.13. Col.2.12. Jn.6.29. 1 Th.1.3,5.

[v] 1 Pe.1.7;4.14. ver.10. Jn.17.10,21-24,26.

CHAP. II.

[a] Ro.12.1,2 Co.10.1. 2 Ti.4.1. 1 Ti.6.14. 1 Co.1.8. 1 Th.3.13;4.16,17. Mat.25.31-34; 24.30, 31.

[1] *By the coming.* Rather, 'concerning the coming.'—*C.*

[b] Je.29.8. Mat.24.4-6. Col.1.24;2.8,18. ch.3.14. 2 Pe.2.1. 1 Jn.4.1. Mi.2.11. 1 Th.4.15. 1 Pe.4.7,8.

2 See note * below.

[c] Mat.24.4,23. Je.29.8. Ep.5.6.

[d] Da.7.8, 20-25; 11.36-39. 1 Ti.4.1-3. 2 Ti.3.1-5;4.3,4. 1 Jn.2.18. Re.9.1-11;xiii.

[3] Rather, 'the falling away,' the great apostasy foretold in the prophets and by Christ himself.—*C.*

[e] ver.8-10. 1 Jn.2.18. Re.13.5,6,11,12,14. Da.7.25.

[g] Re.9.11;13.10;17.2,6,8;19.20. Jn.17.12.

[h] Is.14.13. Da.11.36, 37;7.8,25. Re.13.6-8, with 1 Co.8.5.

[i] ver.15. Re.3.3. 1 Th.2.11. Col.1.28. Ac.20.31.

* It would seem from this remark that the views and teachings of Paul had been misrepresented in the church at Thessalonica, not only by false oral statements, but by a forged letter, purporting to have been written by him.

A.M. cir. 4060.
A.D. cir. 56.

I cannot think the apostle could refer in such terms as these to a simple misunderstanding or misinterpretation of his own former epistle. He must have heard while at Corinth that an epistle, falsely ascribed to him, had recently been circulated among the Thessalonians, and that they were being led astray by it. His object now is to expose the forgery, and to correct the wrong impressions.—*P.*

4 Or, *holdeth.*

[j] Re.17.5. Ac.20.29. 1 Jn.2.18;4.3. 1 Co.1.12; 3.3. 3 Jn.9. Ro.10.3. Col.2.18-24.

5 The truth of this statement may be seen by reference to the 'Concluding Remarks' on Galatians and Colossians.—*C.*

[k] ver.3,4. Re.9.1-11; xiii. Da.7.8,20-25; 11.36-39. 1 Ti.4.1-3. 2 Ti.3.1-5;4.3,4.

[l] Da.7.10,11,22,26; 11.45. 2 Ti.3.9. Re.12.3,17; 13.10; 14.6-20; 15.6-8. xvi.; 17.14,16; 18.2-23; 19.2,20,21; 20.10.

[m] Is.11.4. Ho.6.5. Re.2.16; 19.15,20,21. He.10.27. Job 4.9.

[n] De.13.1. Mat.24.24. Jn.8.44. 2 Co.4.4. Ep.2.2. Re.13.13,14; 16.20.

[o] He.3.13. Re.13.8; 17.8. 2 Co.2.15,14,3. Ps.109.17. 1 Co.16.22.

[p] Ps.81.11,12; 109.17. Pr.1.29. 1 Ki.22.22. Is.44.20; 66.4. Eze.14.9. Ro.1.24. Mat.24.5,11, 24. 1 Ti.4.1,2. Re.9.8, 20; 13.2-8, 11-16.

[q] De.32.35. Ro.1.32. Ps.9.17. Mar.16.16.

[r] ch.1.3,4. Ep.1.4. 1 Th.1.4,2 Ti.1.9. 1 Pe.1.2-4.

[s] 1 Pe.5.10. Ep.1.14. Ju.10,28. 1 Jn.2.25. Jn.17.22,24; 14.2,3. Re.3.21. Ro.8.17.

[t] 1 Co.16.13. Phi.4.1. 1 Co.11.2. ch.3.6,14 Pr.23.23. Jude 3. Re.3.11;2.10.

6 *The traditions.* Rather, 'the instructions.'—*C.*

6 And now ye know what withholdeth,[4] that he might be revealed in his time.

7 For the [i]mystery of iniquity doth already work:[5] only he who now letteth, *will let,* until he be taken out of the way.

8 And then shall that [k]Wicked be revealed, [l]whom the Lord shall consume [m]with the spirit of his mouth, and shall destroy with the brightness of his coming.

9 *Even him,* whose coming is [o]after the working of Satan, with all power and signs and lying wonders,

10 And[p] with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11 And[q] for this cause God shall send them strong delusion, that they should believe a lie:

12 That[r] they all might be damned who believed not the truth, but had pleasure in unrighteousness.

13 But [s]we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth;

14 Whereunto[t] he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, [u]stand fast, and hold the traditions[6] which ye have been taught, whether by word, or our epistle.

world, I must now, in the most solemn manner, entreat and adjure you, by your belief, expectations, and desire of that awful event, and by your hopes of being gathered, along with us and other saints, to his right hand, and of being for ever with the Lord, 2. That ye take heed that none, pretending to a spirit of prophecy, or misconstruing our words, or appealing to spurious writings which pass in our name, or any old tradition, mislead and perplex your mind, or stagger your faith, by insinuations that the coming of Christ to the last judgment is instantly to take place; the failure of which, if believed, might tempt you to disbelieve his coming at all, or even the whole truth of the gospel. 3. Let no pretences whatever decoy you into this pernicious notion; for, by revelations from God, I can assure you that the last judgment shall not happen till there has been a remarkable general apostasy from the faith, worship, and holiness of the gospel; and an antichristian succession of impious men, Romish popes, and their agents, has manifestly appeared in the church, countenancing and propagating the vilest corruptions in doctrine, worship, and practice, and, by seduction and persecution, destroying the souls and bodies of multitudes, till they themselves at last sink into everlasting destruction: 4. Who also, by pretended claims to civil and ecclesiastical authority, shall proudly assume a sovereign power over magistrates, ministers, or even angels, good or bad—a power in heaven, earth, and hell, superior to what had ever been ascribed to heathen gods; and shall set themselves in opposition to Christ in his mediatorial offices and members, and even pretend a power equal to or above the most High—in disposing of his worship to other objects, dispensing with his laws, nullifying or establishing his ordinances at pleasure; and, sitting in the church, shall assume titles, and exercise authority to confer gifts and graces, pardons and salvations, as if they were God himself. 5, 6. And as ye know I warned you that Christ would not appear to judgment till after this dreadful apostasy, I now inform you that it is the subsistence of the Roman empire under one political head which at present restrains the complete revelation of that antichristian empire which I have just mentioned. 7. For that apostasy, which includes an unsearchable depth of error and wickedness, is already, in a secret manner, spreading its malignant influence in the pride, worldly-mindedness, will-worship, and corruption of the doctrine of free justification before God, which take place among Christian professors, and would quickly appear in all its extent, power, pomp, and grandeur, were it not that the present imperial pagan government of Rome will prevent and restrain it till God, in his appointed time, remove the seat of the emperors from Rome, and even abolish the present form of the empire: 8. And then, through the growing ambition and luxury of church-rulers, under the protection and indulgence of the Christian emperors, and the division of the empire into ten kingdoms, all submitting to the delusion, shall that wicked and lawless system of the Papacy appear in its full power and pomp, and continue till the Lord Jesus, by the pure preaching of the gospel, and the zealous opposition of the Reformers, and by his fearful judgments, when he comes to fill the whole earth with his glory, shall utterly destroy it.—9. The introduction and maintenance of which papal system will, in imitation, and by the special influence and craft of Satan, be effected, by high pretences of authority from Christ, to work miraculous and wonderful operations for its honour; 10. And, at his instigation, will be carried on, by every subtle and deceitful artifice, managed in the most unrighteous manner, so as to delude those into eternal perdition who, through the influence of Satan and their own corrupt lusts, did not heartily receive the truths of the gospel, and Christ therein, as the only means of their salvation: 11. To punish which dislike and rejection of the truth as it is in Jesus, God shall deliver them up to the hardening, blinding, and delusive influence of their own hearts, that, by means thereof, they may consent to the merest forgeries, and the most absurd errors, vile idolatries, and gross superstitions; 12. That thus being left to the foolish and perverse influence of their own hearts, all of them may be condemned and punished with everlasting destruction who rejected Christ and his gospel truths, and took pleasure in perverting his Word, corrupting his worship, violating his laws, and persecuting his people. 13. But, in both duty and affection, we must bless and thank God that he hath warned you against such ruinous apostasy, having, in his universal, undying love, called you to complete and eternal salvation, to which he has sought by faith and through the universal and gradual renovation of your nature and knowledge, righteousness and true holiness wrought in you by the Holy Ghost, and through a faithful trust in Christ, and faithful adherence to him, as manifested and offered in the gospel, as God's appointed means of eternal happiness; 14. To which complete and eternal salvation, in consequence of faith in Christ, he has tenderly called you by the gospel which we preached unto you, that, through the attending operation of the Holy Ghost, ye might be fully entitled to, prepared for, and at last introduced into, the eternal enjoyment of that glorious blessedness which our Lord Jesus Christ has secured and prepared, taken possession of, promised to, and bestows upon, his believing people. 15. In consideration therefore of the secret and subtle operations of Antichrist to draw men from the faith, and of what God has done for and promised to you, we earnestly beseech you to stand fast in the faith, hope, comfort, and holiness of the gospel—steadfastly maintaining all those important points of truth and duty in which ye have been instructed by me, and my fellow-ministers of Christ, by word or writing. 16. And, for this purpose, may the Lord Jesus Christ, who has redeemed us by his blood, and secured eternal glory for us, and will at last confer it upon us; and God, his and our Father, who has loved us with an everlasting love, and often revived our souls by those everlasting consolations which flow from and are founded on it, and given us a solid, scriptural, and well-grounded hope of eternal life, confirmed by his Holy Spirit dwelling and working in our hearts,—17. Fill your souls yet more and more with all joy and peace in believing, and effectually comfort your hearts under all your troubles, fears, and dangers, and more and more establish you

16 Now[v] our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* [z]everlasting consolation and good hope through grace,

17 Comfort[y] your hearts, and stablish you in every good word and work.[7]

CHAPTER III.

1 He craveth their prayers for himself, 3 testifieth what confidence he hath in them, 5 maketh request to God in their behalf, 6 giveth them divers precepts, especially to shun idleness, and ill company, 16, and last of all concludeth with prayer and salutation.

FINALLY, brethren, [a]pray for us, [b]that the word of the Lord may have *free* course,[1] and be glorified, even as *it is* with you:

2 And that [c]we may be delivered from unreasonable[2] and wicked men: for [d]all *men* have not faith.

3 But the Lord is [e]faithful, who shall stablish you, and keep *you* from evil.[3]

4 And [g]we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

5 And [h]the Lord[4] direct your hearts into the love of God, and [i]into the patient waiting for Christ.[5]

6 Now we command you, brethren, [j]in the name of our Lord Jesus Christ, that ye [k]withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.[6]

7 For yourselves know how [l]ye ought to follow us: for we behaved not ourselves disorderly among you;[7]

8 Neither did we eat any man's bread for nought; but [m]wrought with labour and travail night[8] and day, that we might not be chargeable to any of you:

9 Not[o] because we have not power, but [p]to make ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, [q]that if any would not work, neither should he eat.

11 For we hear that there are some which [r]walk among you disorderly, working not at all, but are busy-bodies.

12 Now them that are such [s]we command and exhort by our Lord Jesus Christ, [t]that with quietness they work, and eat their own bread.

13 But ye, brethren, [u]be not weary[9] in well-doing.

14 And if any man obey not our word by

A.M. cir. 4060.
A.D. cir. 56.

v ch.1.2, 2Co 13.14. Je.31.2. 1Jn.4.9,10,19. Jn.16.27;3.16;13.1. Re.1.5.

x Ps.103.17. He.9.12; 13.20. 1Pe.1.3,4. He.6.18,19. 2Co.4.17,18;5.1.

y Is 40.1,2; 41.10,14; 46.4; 51.12; 54.10; 57.18,19; 58.11; 60.19,20; 61.2,10; 66.13. 2Co.1.3-6. 1Co.1.8. 1Th.3.13.

7 See note on 1 Th. 3.11.—*C.*

CHAP. III.

a 1Th.5.25. Ep.6.19, 20. Col.4.3. Ro.15.30. Mat.9.38.

b Ac.6.7;13.49. 1Co. 16.9. Tit.2.10–14. 1Th. 1.5.

1 Gr. *may run.*

c Ro. 15. 31. 1 Th. 2. 18.

2 Gr. *absurd.*

d Ro.10.16. Mat.11. 25. Jn.6.44. Ac.2.40;13. 45,50; 17. 5,13; 28.24. 2 Co.4.3,4.

e Nu. 23.19. 1 Co.1.9; 10.13. 1 Th. 5. 23,24; 3. 3, 13. Jn.17.15. 2 Ti. 4. 18.

3 *From evil.* Rather, 'from the evil one,' Satan.—*C.*

g 2 Co.7.16. Ga.5.10. 1 Th.4.10;5.11. ch.2.15; ver.6,11. Ro.2.7. Ga.6. 9.

h 1Ch.29.18. Jude 21. 1Jn.4.16,19. Mat.22.37. 1 Th.4.1,3,9.

4 *The Lord,* even the Lord Jesus working by his Spirit. See note on 1 Th.3.11.—*C.*

i 1Th.3.13; 5.10. Tit. 2.13. 2 Ti.4.8. He.9.28. 2 Pe.3.12.

5 Or, *the patience of Christ.*

j 1 Co. 5. 4. Ac. 3.6. ver.12.

A.M. cir. 4060.
A.D. cir. 56.

k ver. 14,15,11. 1 Ti. 6.5. Ro.10.17. 2 Ti.3.5. 1 Th.5.14; 4. 11. Tit. 3. 10. 2 Jn.8,9,10. 1 Co.5.9, 11,13.

6 The word '*tradition*' is liable to be misunderstood. Its Greek equivalent in the original means 'lesson,' or 'oral teaching.' The apostle first taught the Thessalonians orally: it is to the doctrines and precepts he then set before them that he here refers, and not to anything which we could legitimately call *tradition.*—*P.*

l 1 Co. 4. 16; 11. 1. 1 Th.1.6;2.10;4.11.

7 We did not break our rank, forsake our post, or neglect our spiritual or temporal duties. See ver.11.—*C.*

n Ac. 18. 3; 20. 34. 1 Co. 4.12. 2 Co.11.9; 12. 13. 1 Th.2.9.

8 It is probable the apostle worked during part of the night to give him leisure for conversing with inquirers or preaching to Christians through the day.—*C.*

o Mat.10.10. 1 Co.9. 1–6,14. Ga.6.6. 1 Ti. 5. 17,18.

p 1 Co.4.16;11.1. Phi. 3.17. 1 Ti.4.12. 1 Pe.5.3.

q Ge.3.19. 1 Th.4.11.

r 1 Ti.5.13. ver.6. Is. 56.10. Mat.20.3,6. 1 Pe. 4.15.

s ver. 6. Ro. 12. 1. 2 Co.10.1. ch.2.1. 1 Ti.5. 21;6.13,14. 2 Ti.4.1.

t 1 Th.4.11. Ep.4.28. Ro.12.11.

u Ga.6.9. 1 Co.15.58. 2 Pe. 3. 18; 1.4–8. Pr.4. 18.

9 Or, *faint not.*

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faith in and adherence to the truths of the gospel, and enable you constantly to speak and act for God, and for one another's edification.

Ver. 4. This 'man of sin'—this patron of sin—this 'son of perdition'—this heir of destruction—is to be found sitting 'in the temple of God,' the church, 1 Co. 3. 16, 17; 2 Co. 6. 16; 1 Ti. 3. 15; Re. 3. 12. 'He exalteth himself above all that is called God'—above all authority in churches and states, Ps. 82. 6; Jn. 10. 34—'showing himself that he is God,' by assuming his titles, attributes, and powers. Now these characteristics have never been discovered in any man or succession of men, but in the Papacy. There, however, they all meet.—Wherefore the conclusion is inevitable—the prophecy describes the Papacy. *C.*

Ver. 6. The Roman empire 'withheld' and prevented the erection of the Papacy. So soon as it 'was taken out of the way,' the papal dominion, as great and as despotic, was erected upon its pedestal. *C.*

Ver. 8. That 'that Wicked' or 'lawless one' may, according to Scripture, represent a succession or be an individual, is unquestionable. The two views are not inconsistent with each other. Among the successive pontiffs of Rome there may yet arise one who shall surpass in pride, presumption, and anti-christian despotism, and be punished with such accumulated and personal judgments as were dealt out in detail to his typical predecessors. *C.*

Ver. 11. Not that God will send 'delusion' purposing to mislead; but God will send truth to inform and rebuke, and self-interest will reject God's testimony; and wicked men, listening to the voice of their own counsel and the impulses of their own passions, will be deluded into a rejection of God's holy call to reformation, as Pharaoh's heart was hardened by God's righteous demand of his people's freedom. See Ex. 9. 34, 35. *C.*

Ver. 13. *From the beginning* is an equivalent for eternity. Comp. Pr. 8. 23 with Ep. 1. 4. *C.*

REFLECTIONS.—It is dangerous to fix the periods which God has concealed. Disappointment of the events expected may tempt us to discredit the whole gospel. That Christ will come is certain; our business is not to inquire when, but to be always ready to meet him. Happy will be the time when all the ransomed millions shall be gathered to and be for ever with him! By what strange wickedness of men does God punish obstinate and haughty professors, and carry on the designs of his glory! The most fearful lengths in wickedness will seducers go when left to their own hearts' lusts. But the triumphing of the wicked is short. Evil consequences overtakes them in due time. And when God has accomplished his purpose for the trial of his saints he leaves those who reject Christ to the reward of their doings. —But there is great ground of thanksgiving that nothing can defeat his blessed purpose; nothing can defeat his gracious and sanctifying influence; nothing can separate from his love; nothing can rob us of his comforts; nothing can undermine the faith or hope which is founded on his Word.—Stand fast, my soul! cleave to his precious truths, and give thyself unto prayer; so shalt thou be comforted and established in every good word and work.

CHAPTER III. Ver. 1. Now, my dear brethren in Christ, let me entreat your most fervent prayers for me and my fellow-labourers in preaching the gospel, that we may be graciously directed, assisted, and owned of God, in our great and difficult work; and that the gospel of salvation, of which Christ is the author and principal subject, may be speedily and successively spread far and wide; and may, as with you, be honourably received, and produce glorious effects in the conversion, edification, and holy conversation of multitudes, wherever it is preached: 2. And that we may be kept or rescued out of the hands of unbelieving Jewish zealots and false brethren, who are so insolently perverse and absurd in their reasonings and prejudices, and maliciously wicked in their principles and practices—labouring everywhere to defame, vex, and cruelly persecute us; for many who pretend to religion, and even to Christianity, do not cordially embrace Jesus Christ in his gospel by a true faith, which works by love, and purifies their heart. 3. But let neither the falls of others, nor their violent opposition to you or your way, for the sake of the gospel, discourage you; for God, whose faithful promise ye have heartily embraced, will graciously fulfil whatever he hath spoken, in confirming, establishing, and strengthening you in the doctrine and grace of faith, and in your profession of it, and practice of godliness according to it; and will preserve you from the ruinous influences of sin, Satan, and the world. 4. And as your preservation must be in the way of holy obedience, we firmly and joyfully trust in the Lord Jesus, that, through union to and gracious influences from him, ye shall, as heretofore, be enabled to persevere in an exact observance of all those commandments which we have delivered to you in his name and authority. 5. And in this hope we earnestly pray that the Holy Ghost would, by his grace, light, and influence, rectify every irregular motion of your hearts, and really direct and carry them into a clear and experimental acquaintance with the love of God to you, and into the most lively exercises of love to him, under a sense of his having first loved you; and into a patient continuance in well-doing, under all manner of trouble and persecution for Christ's sake, and a patient waiting for his great coming, to put an end to your trials, and make you a rich and everlasting, but gracious amends. 6. But, as we understand, some of your society, notwithstanding our former admonitions, continue to be idle and busy-bodies, by virtue of our commission from Christ, we do, in his name and authority, charge you to remove from your holy communion, and avoid all unnecessary familiarity with, every member of your church who thus obstinately perseveres in a course so injurious to public and family peace, dishonourable to the Christian character, and contrary to the rules of the gospel. 7. For ye know how ye ought to persist in following the holy, just, active, and unblamable pattern which we carefully set before you when among you; 8. Labouring to our utmost in preaching the gospel, and in working at our trades for our necessary subsistence, that we might give to no one the smallest occasion to pretend we were burdensome: 9. Not because we had not a divine right to a proper maintenance, as apostles and ministers of Christ, but that we might prevent every prejudice against us, and propagate the gospel more successfully, and that we might set you a good example, and excite you to industry in your respective callings. 10. For having observed some appearances of an indolent temper among you, we, when with you, strictly commanded, that if any of your members should, through wilful indolence, reduce himself and family to straits, he should not be allowed any maintenance out of the public charity of the church, which ought only to be applied for the relief of such as through sickness, old age, or the like, are not able to work for themselves. 11. And we still insist on this, as we are credibly informed that there are some of you who, in contradiction to our express injunctions, the general rule of Christianity, the express requirements of the moral law, and the order of the creation, and of all regular societies, indulge themselves in idleness, sauntering about, and curiously prying, and officiously thrusting themselves into other people's business, to the disturbance of neighbours, and creating of jealousies, misunderstandings, and quarrels among friends. 12. Such as are of this slothful and pernicious temper, we again solemnly charge, by the authority of God, and earnestly entreat, by the endearing love of Jesus Christ, and as they would avoid his fearful displeasure, and honour their profession of his name, that, with a quiet, meek, and peaceable frame of spirit, they would apply themselves diligently to the work of their stations, that, by the blessing of God, they may honestly provide for themselves and their families. 13. And we beseech such of you as attach yourselves to your proper work, unweariedly to persevere in the diligent discharge of the civil and religious duties of your respective stations, and particularly in liberality to the industrious poor

this epistle, [v]note that man,[1] and have no company with him, that he may be ashamed.

15 Yet[x] count *him* not as an enemy, but admonish *him* as a brother.

16 Now [y]the Lord of peace himself give you peace always by all means. The Lord *be* with you all.

[x] 1 Co.16.21 Col 4.18, with ch.2.18, Ro.16.22.

A.M. cir. 4060. A.D. cir. 56.

[v] ver.6. Mat.18.17.

1 Or, *signify that man by an epistle.*

[x] Le.19.17. 2 Co.10. 8;13.10. 1 Th.5.14.

[y] Ro.15.33; 10.20. 1 Co. 14. 33. 2 Co. 13. 11. Phi.4.9. 1 Th 5.23. Nu. 6.24-26. Ps. 29. 11; 147. 14. Ro.5.1-11; 8.28. Jn. 16.33. 2 Co.4.17.

2 The special authentication of this epistle was doubtless occasioned by the circulation of the forged letter referred to in ch 2. 2. Paul here states that while he employs ordinarily an amanuensis, yet he authenticates each genuine epistle by a closing salutation in his own hand. *P.*

[a] See Ro. 10. 24. 1 Th. 5 28. Re.22.21.

17 The salutation of Paul [z]with mine own hand, which is the token in every epistle: so I write.[2]

18 The[a] grace of our Lord Jesus Christ *be* with you all. Amen.

¶ The second *epistle* to the Thessalonians was written from Athens.

among you. 14. And if, notwithstanding our present and former admonitions, any persist in their idleness, or other disorderly courses, let your church set a brand of infamy on them, turning them from her fellowship; and let every particular member abstain from all unnecessary converse with them, that, being put to shame, they may, through the influences of God's Spirit, be made to reflect on, and repent of, loathe, and abhor their sin. 15. But never treat them with austerity or roughness, as if ye aimed at their temporal or spiritual ruin, nor immediately look on them as implacable and incorrigible enemies to Christ and the gospel; but, in all your reproofs, censures, and admonitions, deal tenderly and affectionately with them, as brethren, in hopes that, by your diligent and repeated attempts, they may be reclaimed and restored to their former place in the church. 16. Now may the Lord Jesus Christ, the author, fountain, and bestower of all manner of peace and prosperity, by all the means of his own appointment, continually and abundantly confer it upon you, in your personal and relative capacities; and may he himself afford all and every one of you his special presence in the way of providence and grace, to protect, guide, assist, comfort, and perfect all that concerns you. 17, 18. Marking therefore my kindest wishes to you in my own hand-writing, as I do in all my letters, as a token of their being genuine, I earnestly pray and hope that the full love and favour of our Lord Jesus Christ, inclusive of all its manifestations, fruits, and effects, may continually abound to all and every one of you, from this time henceforth and for ever.

Ver. 2. *Faith* here evidently signifies faithfulness to resolutions, promises, and obligations, as appears from comparing this with the following verse, where the Lord is distinguished as 'faithful.' *C.*

Ver. 6. *Disorderly.* A military allusion signifying out of rank, out of union with the general movement, and without or contrary to the word of command. *C.*

Ver. 17. The apostle, either from tremor of the hand, inexpertness in the Greek characters, or perhaps because he worked and dictated at the same time, usually employed an amanuensis, but affixed his own signature to prevent imposition. *C.*

REFLECTIONS.—There is need of much fervent prayer for the success of the gospel, and for the preservation and assistance of faithful ministers, that their labours may not be obstructed by the craft or violence of wicked men. And it is an inconceivable mercy to have God's promise and care for securing our endurance and comfort in an evil day. Thrice happy are they whom the Holy Ghost directs into the love of God, and into a patient waiting for Christ's great coming; and whose hearts truly accept the faith, holiness, and hope of the gospel.—It is necessary, for the honour and safety of the church, that scandalous professors be prudently and carefully censured and withdrawn from; but true kindness, not harshness, must be used to bring them to repentance. The industrious, but helpless poor, should be relieved with cheerfulness, according to their wants; but idle and disorderly persons ought to receive, not liberality, but correction, from both church and state.—It is a great mercy to have exemplary ministers, persevering and lively Christians, but especially to have a gracious Redeemer present in the church.

CONCLUDING REMARKS ON THE SECOND EPISTLE TO THE THESSALONIANS.

This epistle naturally suggests the necessity of caution and careful examination when some new and striking doctrine is propounded; especially when such a doctrine rests upon some isolated portions of Scripture. The prophetic utterance in the Gospel by Matthew (ch. 24. 30, 34), conjoined with that of Paul (1 Th. 4. 15, 17), seems, when superficially examined, to indicate the speedy, the almost immediate, coming of the Lord to judgment. By superficial examination is meant, an examination of the passages by themselves, without the light to be derived from 'comparing spiritual with spiritual,' scripture with scripture. Such comparison, humbly and prayerfully conducted—as all scriptural examination specially requires—would have enabled the Thessalonians to discover that, while the Lord, as judge, is ever at hand, the precise time of his coming is utterly unknown (Mat. 24. 36, 42), and that a long series of events, most precisely foretold, must be realized before the day of his final coming to the judgment of the quick and the dead. The Thessalonians, in thus hasting to a conclusion apparently warranted by some few passages of Scripture which they had not paused to compare with others, exhibited, however, nothing but what is common in the history of all ages of the church. Hence have arisen errors and heresies upon the one side; and, to escape them, the letheal sleep of infallibility, on the other. But God, who always brings good out of evil, light out of darkness, and order out of confusion, has overruled this propensity in the case of the Thessalonians, and drawn from the apostle this second epistle, in which their error is corrected, and a salutary warning against precipitate judgments furnished to all future ages of the church. *C.*

THE FIRST EPISTLE OF PAUL THE APOSTLE TO

T I M O T H Y.

Descended from a Jewish mother and grandmother, Timothy had been very early instructed by them in the knowledge of the Old Testament. By the ministration of Paul at Lystra he was converted to the Christian faith, and remarkably enriched with the gifts and graces of the Holy Ghost, Ac. xvi. Having circumcised him, that the Jews might take no offence at him on account of his father being a Greek, Paul took him to be his companion, under the character of an evangelist. And having left him at Ephesus to rectify and establish the complete order of the church there, he sent him this and the subsequent epistle, to fix upon his mind the instructions which he had formerly given him, and enable him to communicate the same to others. In them the apostle testifies his affection, warns him of danger, and directs him in his personal and ministerial conduct.—The second was written from Rome, perhaps several years after the first.

[The date of this epistle is supposed to be about A.D. 64, soon after the apostle's imprisonment at Rome. It contains references to the following passages in the Old Testament:—Ge. 45. 10, 11; De. 19. 15; 32. 39; Ezr. 6. 10; Is. 1. 15; 14. 12; Je. 29. 7; Eze. 33. 9; Mal. 1. 11. *C.*]

CHAPTER I.

1 *Timothy is put in mind of the charge which was given unto him by Paul at his going to Macedonia.* 5 *Of the right use and end of the law.* 11 *Of Saint Paul's calling to be an apostle,* 20 *and of Hymeneus and Alexander.*

PAUL,[a] an apostle of Jesus Christ, by the commandment[1] of God [b]our Saviour, and Lord Jesus Christ, [c]*which is* our hope;

A.M. cir. 4069. A.D. cir. 65.

CHAP. I.

[a] Ac. 9. 15; 13. 2; 22. 21; 26. 16-18. See Ro.1. 1, 5. Ga.1.1. Ep.4.11.

1 *Commandment.* Rather, 'appointment.'—*C.*

[b] ch.2.3; 4.10. Lu.1. 47. Tit.1.3; 2.10, 13; 3.4. Jude 25. De. 32. 15. Is. 12.2; 17.10, 22.

[c] Ps.71.5. Col.1.27. 1 Th.1.3. 2 Th.2.16. He. 6.18, 19.

A.M. cir. 4069. A.D. cir. 65.

[d] Ac.16.1. 1 Co.4.17. 1 Th. 3. 2. ver. 18 Tit. 1.4. 2 Ti.1.2; 2.1. Phile. 10. Phi.2.19, 22.

2 *Own son.* Rather, 'true, genuine son,' as of like zeal and energy with his spiritual father.—*C.*

[e] See Ro.1.7. 2 Co.1. 1. Ga.1.3. 1 Pe.1.2.

[g] Ac.20.1, 3. Ga. 1.6. 7. ch.6.3, 17. Col.2.4, 16. 2 Ti.2.14; 4.2. Tit.1.13.

2 Unto [d]Timothy, *my* own son[2] in the faith: [e]Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus, [g]when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,

4 Neither[h] give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith; *so do.*

5 Now[i] the end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned:

6 From [j]which some having swerved, have turned aside unto vain jangling;

7 Desiring[k] to be teachers of the law; understanding neither what they say, nor whereof they affirm.

8 But we know that [l]the law *is* good, if a man use it lawfully;

9 Knowing this, that [m]the law is not made for a righteous man, but for the [o]lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

10 For[p] whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is [q]contrary to sound doctrine;

11 According to the [r]glorious gospel of the [s]blessed God, [t]which was committed to my trust.

12 And I thank[3] Christ Jesus our Lord, [u]who hath enabled me, for that he counted me faithful, putting me into the ministry;

13 Who [v]was before a blasphemer, and a persecutor, and injurious: but [x]I obtained mercy, because [y]I did *it* ignorantly in unbelief.

14 And the grace of our Lord was [z]exceeding abundant with [a]faith and love which is in Christ Jesus.[4]

A.M. cir. 4069. A.D. cir. 65.

h ch.4.7; 6. 3, 4, 20. 2 Ti.2.16, 23. Tit. 1.14; 3. 9. 2 Pe.1.16.

i Mat.22.37-40. Ro. 13. 8-14. Ga.5.14. 2 Ti. 1. 3; 2. 22. He. 9 14; 10. 22. Ga.5.6. Ac.24.16. 1 Pe.1.22. 1 Jn.3.18,23; 4. 20.

j ch.4.2; 5.15; 6. 4, 10, 20. 2 Ti.2.18; 4.4, 10. Tit. 1.10, 14.

k Ga.4.21. ch.6.4. Ro. 2.19, 20; 1.22.

l Ro.7.12. Ps.119.128; 19.7-10. Ga.4.24.

m Ga.3.19; 5.23. Ro. 13.3.

o 1 Co.6.9, 10. Ga. 5. 19-21. Ho.4.1, 2. Re.21. 8; 22.15.

* Paul in his former state was not only a sinner, but he was helpless and reckless. While in that state God's divine grace was bestowed upon him; it first led to faith, and next to love. These two while in one sense wrought by grace, in another sense were its immediate concomitants. Divine grace is always, and necessarily, manifested by them: and where they are not found there can be no grace.—*P.*

p He.13.4. Ro. 1.26, 27. Le.18.22. Ex.21.16. De. 24.7. Re. 21. 8, 27; 22.15. Zec.5.4. Ho.4.1, 2; 10.4.

q ch.6.3. 2 Ti.1.13; 4. 3. Tit.1.9; 2.1.

r 2 Co.3.7-11. Ps.138. 2. 2 Co.4.6, 15. Ep. 1.6, 12, 14. Phi.1.11.

s ch.6.15. 2 Co.11.31. Ro.1.25; 9.5. Ne.9.5.

t 1 Co.9.17. 1 Th.2.2, 4. Ga.2.7. ch.2.7. Tit.1. 3. Ro.3.2. 2 Co.5.18-20. Ep.3.8.

3 See note on 1 Th. 3.11.—*C.*

u Ac.9.15. 1 Co.7.25; 15. 10. 2 Co. 3.5; 4.1. 1 Th.2.4. ch.2.7. 2 Ti. 4. 7, 17. Col.1.25.

v Ac.8.3; 9.1, 5, 13; 22. 4; 26.9, 10. 1 Co.15.9. Ga. 1.13. Phi.3.6.

x ver.14, 16. 1 Co. 15. 8, 10. Ro.5.20, 21.

y Lu.23.34. Jn. 9.39, 41. Ac. 3. 17. 1 Co.2.8. Mat.12.31.

z Ro.5.20. 1 Co.15.10.

a 2 Ti.1.13. Ga.5.6. 1 Jn.4.19. Lu.7.47.

4 See note * in first column.

CHAPTER I. Ver. 1. Paul, an inspired and immediately commissioned messenger of Jesus Christ, who is the great Lord and Redeemer, the author, object, ground, and bestower of all our solid hopes of grace here, or eternal glory hereafter—and of God our Father in him; 2. To his dearly beloved Timothy, of whose conversion, and establishment in the grace and doctrines of faith, God has made him the honoured instrument—earnestly wishes the most abundant manifestations and effects of God's infinite love and tender compassion, to support, relieve, and comfort you under all the temptations, labours, difficulties, and dangers of your station, together with all manner of peace with God, your conscience, and the saints, and all manner of prosperity, temporal or spiritual, from God the fountain of blessings, and from Jesus Christ who gives them to all believers. 3, 4. I earnestly desired you to tarry some time at Ephesus after I departed thence into Macedonia, that you might, in the most solemn and authoritative manner, charge the judaizing Christians there to beware of corrupting the gospel of Christ, which I preach, with anything different or contrary; and that they never regard or propagate any foolish and ill-grounded traditions, or any frivolous genealogies of descent from Abraham or any other patriarch, which leads to useless, intricate, and endless controversies, and have no tendency to promote the conversion of sinners to God, their establishment in the doctrines of faith, or their diligent perseverance in walking with God.—5. Now the end of that charge, which I ordered you to enforce, as well as of the whole law of God, in opposition to fabulous, fruitless, and perplexing disputes, is, to promote a spirit of love to God, to Christ, and to one another, as springing from a sanctified heart, and a faithful, pure, and quiet conscience, purged from dead works by the blood of Christ, and from an inward principle of sincere faith, without the least hypocrisy; 6. From which grand scope and important ingredients of practical religion some having wandered, have turned aside into a course of vain talking of things altogether unprofitable, and serving only to stir up animosities, strifes, and doubtful disputations; 7. Affecting to set up for doctors and interpreters of the law, and to impose it upon the Gentiles, while in reality they neither understand the true scope and design of it, nor what they say in their confident pretensions to explain it. 8. But we who, through the knowledge of the gospel, are enlightened in the principal design and tendency of the whole Jewish dispensation, are fully convinced that the law is a good appointment of God for answering good purposes, if it be properly used as a mean of bringing us to Christ; and that even the ceremonial law is of great use, if we consider it as a typical representation of Christ and the gospel church, and now fulfilled and abolished; and that the law in its own nature is holy, just, and good, and is of admirable use to convince us of our sin and misery, and to make us flee to Jesus Christ; and, as a rule of obedience, to direct us how to depend on him, and gratefully improve the benefits which we receive from him! 9–11. Fully satisfied that the moral law, though still continuing in force as the law of Christ's kingdom, is not designed to condemn a true believer, who is made the righteousness of God in him, and who, from a principle of faith, has an impartial respect to all his commandments, but stands in force for the condemnation of all impenitent, unbelieving, and obstinate transgressors, particularly those who have no fear of God in their hearts, no desire after him, and no care to be subject to his authority; and for those who wilfully rebel against his laws, and worship false gods; those who, being destitute of true holiness, contemn God and religion; those who murder their near relations or others, or who indulge themselves in fornication, adultery, sodomy, or other unnatural lusts; those who steal men or women, that they may either use or sell them as slaves; those who addict themselves to lying in jest, excuse, malice, or to procure gain; those who violate their promises, vows, or oaths, or swear falsely in courts of judicature; and, in fine, those who indulge themselves in any form of wickedness, contrary to the pure doctrines of revelation, and to the holy nature, design, and obligation of the gospel of our salvation through Christ, which so illustriously displays the glorious perfections, counsels, and operations of the infinitely happy, ever-blessed, and self-sufficient God, who communicates to creatures whatever happiness they enjoy—the preaching of which gospel was committed to me as a precious trust, to be faithfully preserved and dispensed wherever I come. 12. And while I think of the high honour of this important trust, I cannot but, from the very bottom of my soul, bless and praise our infinitely gracious Saviour and Lord Jesus Christ, who has qualified, authorized, and strengthened me as an apostle faithfully to minister the gospel of his grace; 13. Even me, who, before my heart was graciously and powerfully reached and converted, had been a furious blasphemer of his divine Person and doctrine, an outrageous persecutor of his members, a most injurious reviler of his name, people, and interests. But my transcendent wickedness, proceeding from ignorant and blind zeal, not from any desperate and malicious opposition to the Holy Ghost's clear convictions of his Messiahship, to the everlasting astonishment of angels and men, and especially my own, I, after all, freely received forgiving and converting mercy, and was graciously put into the apostleship. 14. Yea, the free favour of the infinitely compassionate Lord Jesus to me-ward superabounded all expectation, estimation, or conception, in awakening and convicting my unbelieving heart, and developing deep and strong love to him, his people, and cause, to which I had formerly been so inveterate an enemy; and in the conversion of multitudes to himself by my ministrations. 15. Thus my own experience, as well as the whole tenor of the gospel revelation, bears witness, for the encouragement of sinful men, that its grand or summary article may be depended on as infallibly true and faithful, and every way worthy to be universally believed and affectionately embraced by all men, viz. That the great end of Christ's assuming human nature, and coming into the world under the character of a Saviour, to fulfil the law, and suffer and die for them, and of his being offered to them in the gospel, was and is that he might deliver them, Gentiles as well as Jews, from sin and wrath, and bring them to that eternal salvation which is in him—a transcendent and amazing instance of which has appeared in me, who exceeded all other sinners, however notorious, in my malignant blasphemy of Christ and persecution of his members. 16. And for encouraging the most enormous transgressors to believe in him, it must be remarked, that this astonishing instance of free, loving, and abounding grace towards me, was designed, by the infinite wisdom and goodness of God, not merely for the salvation of my soul, but that in me first of all, and as the very chief of sinners, Jesus Christ might set forth a distinguished example to what amazing length his patience and mercy can extend—as an encouragement to every sinner who shall ever, by his grace, be led to trust in him alone for pardon and eternal life. 17. Let therefore that infinitely gracious Lord Jesus, who is the Sovereign of all things, and head over all things to his church—everlasting, incorruptible, and purely spiritual; and who, together with his Father and blessed Spirit, is the infinitely and only wise God, and Giver of all wisdom to creatures—be henceforth and for ever magnified and adored in the loftiest strains.—18. The above charge I have committed to your special care, that, according to some prophetic intimations concerning you before you entered on the ministry, you may be more excited to improve your superior gifts and miraculous powers in acting the part of a diligent, courageous, and faithful soldier of Jesus Christ, in fighting under him against sin, Satan, and the world, and valiantly standing up for the truth against all opposition; 19. Holding fast the doctrines of the gospel in a firm faith and constant profession thereof, and holding it forth to others in your ministry, and studying to be conscientiously upright in preaching it, and living answerably to it; which some neglecting and rejecting, have, to their inexpressible danger, loss, and damage, entirely renounced its doctrines and their profession of it, and abandoned themselves to error and immorality; 20. Of which apostates I mention two infamous ringleaders, that you, and all other Christians, may beware of them, and bear testimony against them; namely, Hymeneus and Alexander, whose notorious subversion of the faith and holiness of the gospel, and dangerous errors and immoralities, laid me under the disagreeable necessity of apostolically casting them out of the visible church, and delivering them up to Satan, as his subjects—that by means of such awful discipline, they might be brought to a conviction and repentance of their wickedness, at least deterred from persisting in their blasphemous defamations of the name, doctrines, and ways of the Lord.

Ver. 3. *When I went into Macedonia.* This journey was made after Paul's release from his first imprisonment in Rome, which took place about A.D. 63. Immediately after his release, he probably carried out his intention of visiting Spain; then he turned again eastward, and after a missionary tour through Asia Minor, settled down for a time at Ephesus. He left Ephesus perhaps about A.D. 66, and wrote this epistle from some place in Greece, after passing through Macedonia. I think its date can scarcely be earlier than the close of the year 66. *P.*

Ver. 4. The 'genealogies' of the Jews were intricate and traditionary pedigrees, whereby they sought either to establish their offices as priests or Levites, their rank as descendants of David or the princes of tribes, their titles to properties, as descendants of the original owners; and, in other cases, the origin and preservation of their vain traditions, which they asserted they had received, and affected to trace, from Joshua and the elders —*Note*, Even so, till this hour, does the popedom assert a 'genealogy' ascending to Peter, vainly denominated 'prince of the apostles.' And, though even tradition fails to establish any uniform consent as to the imaginary line of 'apostolic succession,' yet upon that unsettled, and therefore endless 'genealogy,' does Rome found her claim to supremacy over all churches, and infallibility in all doctrines. *C.*

15 This *is* a [b]faithful saying, and worthy of all acceptation, that [c]Christ Jesus came into the world to save sinners; [d]of whom I am chief.

16 Howbeit for this cause [e]I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, [g]for a pattern to them which should hereafter believe on him to life everlasting.

17 Now[h] unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

18 This[i] charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

19 Holding[j] faith, and a good conscience; which[k] some[5] having put away,[6] concerning faith have made shipwreck:

20 Of[l] whom is Hymeneus and Alexander; whom I have [n]delivered unto Satan, that they may learn not to blaspheme.

A.M. cir. 4069. A.D. cir. 65.

b ch.3.1; 4.9. 2 Ti.2.11. Tit.3.2,8.
c Mat. 9. 13; 18. 11. Lu.19.10. Ro. 3.24–26; 5.6–10. 1 Jn.3.5,8. Jn.1. 29,36. Mat.1.21;20.28.
d 1 Co.15.9. Ep.3.8.
e ver.13. Is.1.18; 43. 25;44.22. Je.31.20.
g Ro.15.4. Ac.13.39. He.7.25. Jn.6.37. Is.1. 18;55.1,7.
h 1 Ch. 29.11. Ps.10. 16; 145. 3. Da.7.9,14. 1 Jn.4.12. Ju.1.18. He.11. 27. Ro.1.23; 16.27. ch. 6.15,16. Jude 25.
i ver.3,19; ch.4.14,6. 12,13. 2 Ti. 2. 3; 4. 1, 7. Philc.10. Phi.2.25. Ep. 6.12.2 Co.10.3–5.
j ch.3.9. Phi.1.27; 3. 16;4.1. Jude 1. Pr.23.23. Re. 2. 13; 3. 3, 8, 10, 11. Tit. 1.9.
k Phi. 3. 18, 19. see ver.4,6; ch.6.3–6. 2 Ti. 4.3,4. Ac.20.29. 1 Jn.2. 19.
5 'Which some having put from them'—this refers only to the 'good conscience:' having set its warnings and dictates aside, they had no longer any guide, and consequently made shipwreck of their Christian profession.—*P.*
6 *Put away.* Rather, 'rejected or repelled.'—*C.*
l 2 Ti. 2. 17; 4. 14, 15. Ac.19.33.
n 1 Co.5.4,5; 4.21; 11. 32. 2 Co.10.6; 13.7, 10. Mat.18.17.

A.M. cir. 4069. A.D. cir. 65.

CHAP. II.

1 Or, *desire.*
a Ja.5.16. Ps.122.6–9. Je.29.7. Ezr.6.10.
2 Or, *eminent place.*
b Ac. 24. 16. 2 Co. 1. 12. Lu.1. 6. 1 Th. 2. 10. Tit. 2. 10–14; 3. 8, 14. Ro. 12. 10–21; 13. 1–14. Ep.iv.–vi. Col.iii.iv. 1 Th.v. 1 Pe.ii.iii.
c Ep.4.1; 5.9,10. Col. 1. 10, 22. Phi.1.11; 4. 8, 18. He.13.16. 1 Pe.2.5, 20. ch.5.4. 1 Th.4.1,3,7.
d ch.1.1; 4. 10. Lu.1 47. Tit.1.3; 2.10,13; 3.4. Jude 25. De. 32. 15. 1 Sa. 2. 1. Is.12. 2; 45.17, 22.
e Is. 55. 1, 7. Eze.18. 23. Jn.3.15,16. Tit.2.11. 2 Pe. 3. 9. Ro. 3. 29, 30. Ga.3.28. Col.3.11. Mal. 1.11.
g De.6.4. Is.44.6. Jn. 17.3. Ro 3.29,30; 10.12. 1 Co 8.6. Ga.3.20. He. 9.15; 8.6, with Job 9.33.
h Mat. 20. 28. Jn.10. 15. Mar.14.24. Is.53.6. 2 Co.5.14,15,21. Ep. 5. 2; 1.7. 1 Pe.1.18. Re.5.9. He.9.12. Tit.2.14. He. 2.9. 1 Pe.2.24; 3.18. 1 Jn 2.1,2; 4.10.
3 Or, *a testimony,* 1 Co.1.6.
i Ga.4.4. Ep.1.10; 3. 5. Ro.16.26. Col 1.26.
4 Literally, 'the testimony, or thing to be testified, in its own times'—'the fulness of the times.'—*C.*
j See Ro. 1. 1, 5; 11. 13; 15. 16, 19. Ac. 9. 15; 13.2,3; 22.21; 26.16–18. Ga.1.16. 2 Ti.1.11. Ep. 3.8.

CHAPTER II.

1 *That it is meet to pray and give thanks for all men, and the reason why.* 9 *How women should be attired.* 12 *They are not permitted to teach.* 15 *They shall be saved, notwithstanding the testimonies of God's wrath, in child-birth, if they continue in faith.*

I EXHORT[1] therefore, that, first of all, [a]supplications, prayers, intercessions, *and* giving of thanks, be made for all men;

2 For kings, and *for* all that are in [2]authority; that we may lead a quiet and peaceable life [b]in all godliness and honesty.

3 For[c] this *is* good and acceptable in the sight of [d]God our Saviour;

4 Who[e] will have all men to be saved, and to come unto the knowledge of the truth.

5 For *there is* [g]one God, and one mediator between God and men, the man Christ Jesus;

6 Who[h] gave himself a ransom for all, to be testified[3] in [i]due time.[4]

7 Whereunto[j] I am ordained a preacher, and an apostle, ([k]I speak the truth in Christ, *and* lie not;) a teacher of the Gentiles in faith and verity.

k Ro.1.9; 9.1. 2 Co.1.18,23; 11.11,31. Ga.1.20. 2 Th.2.5,10.

Ver. 9. *The law is not made for a righteous man.* Rather, 'the law does not lie against a righteous man,' either in its precepts, which he loves, Ps. 119. 97: He. 8. 10, or in its curse, from which Christ has set him free, Ga. 3. 13. *C.*

Ver. 13. These words, if interpreted by themselves, might lead to the conclusion that the apostle's ignorance and unbelief contributed in some way to his salvation; and so they have been interpreted: but taken in comparison with other Scriptures, the grace and good pleasure of God, and not any peculiarity in the state of the sinner, will be found the moving cause of salvation. The verse will be more easily understood, in accordance with the analogy of other scriptures, if arranged thus: 'Who was before a blasphemer, and a persecutor, and injurious (but I obtained mercy), because I did it ignorantly in unbelief.' See, accordingly, ver. 16, which ascribes the divine mercy entirely to the divine wisdom and purpose. *C.*

Ver. 18. *Prophecies.* Some 'prophecies,' not elsewhere recorded, that prognosticated the future zeal and faithfulness of Timothy.—*That thou* (encouraged) *by them,* &c. *C.*

REFLECTIONS.—Solemn and important, honourable and delightful, is that trust which God has committed to gospel ministers. But they have need of abundant grace and mercy from Christ and his Father, to fit them for and assist them in their work, and support them under the trials they must undergo on account of it. For in manifold shapes of vain jangling, legal prattling, horrid blasphemy, and cruel persecution, Satan always labours to oppose the gospel, and them who faithfully preach it. And careless and erroneous teachers are great plagues to churches, and murderers of souls. It is absurd to inculcate or expect obedience to God's law without repentance and reliance on the Spirit of God, our consciences sprinkled with Jesus' blood, and an abiding principle of true faith be exerted within us. And it is the highest folly for unbelievers to seek happiness by that law which cannot but condemn them for their wickedness. Thrice happy are they who are delivered from it as a broken covenant, and are only under it in Christ as a binding rule of duty. Infinite is the excellency, and powerful the virtue of the glorious gospel. From an infinitely gracious God it springs, and to his high honour and praise it tends. Its matter is Christ, and all that is in or done by him. It suits, it extends to, and ought to be earnestly received by every hearer. The most guilty and obstinate ought to yield to its almighty force. And happy is it when ministers can recommend it from their own remarkable experience of its pardoning, regenerating, sanctifying, comforting, and self-abasing influence! But, alas! infinite is their danger who persevere in opposing it, or apostatize from their wonted profession of it.

CHAPTER II. Ver. 1. As some judaizing Christians, through prejudice against the Gentiles, reject the authority of heathen magistrates, I therefore, as the apostle of the Gentiles, insist on it, as a matter of high importance, that Christians, in all their prayers, public, private, or secret, deprecate evils inflicted or feared; plead for every necessary mercy; and give thanks for favours received or promised—through Christ; with respect to all sorts or ranks of men—Jews or Gentiles, high or low; 2. Particularly for emperors, kings, or other magistrates, though heathens,—that their persons and ministrations may be blessed, that they may be enabled to rule in the fear of God; that, under their protection, and encouraged by their example and influence, we may safely and peaceably exercise ourselves in public, private, and secret acts of piety towards God, and of honourable honesty and virtue towards every man. 3. For thus to pray, and live in a manner becoming Christians, is agreeable to the good and holy nature and will of God, and through Christ well pleasing in his sight, who has manifested himself to us sinful men under the endearing character of a Saviour; 4. Who, for the more illustrious display of the goodness, blessedness, variety, and abundant riches of his grace under the gospel dispensation, seeks effectually to save men, of all sorts and ranks, greater or lesser sinners; and has for this purpose appointed that the gospel of salvation be preached to every creature under heaven. 5. And it is the more proper that prayers and thanksgivings be made for all sorts of men through Christ, in whom all nations shall be blessed, since God now manifests himself equally the one only God of both Jews and Gentiles, and Jesus Christ, God-man, is set forth as the only Mediator, able, willing, and appointed to make up the breach between God and sinful men; 6. Who having an infinite dignity in his person, and being lord of his own life, offered up himself, soul and body, an atoning sacrifice and to keep for men the broken law of God, in the room of men of all sorts and ranks, to deliver them from the bondage of sin, Satan, the law, and death, that their salvation might be published to them, especially under the gospel; 7. For the publishing of which, I solemnly avow myself a faithful and sincere teacher, chiefly of the Gentiles, manifesting to them the infallible truths and faithful promises of God for their salvation. 8. And therefore, in the name of my glorious Master, the Saviour of mankind, I insist that ministers and Christians, without regard to any ceremonial sanctity of places, pray for all sorts of persons, as above directed, with fervour, purity, and elevation of heart to God, without any wrathfulness of temper against either Jews or Gentiles, and without doubting of or disputing against his fulfilment of his promises to all them that believe.—9. I moreover insist upon it, that women at all times, and especially in your religious assemblies, appear in a garb suitable to the modesty of their sex, and with an air of reverence to God and sacred things; and not after the manner of lewd women, with curiously plaited hair, or in showy deckings of embroidered, rich, or gaudy apparel, which mark the vanity and pride of their own heart, and tempt the beholders to frothiness or unchastity. 10. But let them, as women who profess godliness, and a superlative regard to the things of another world, labour to adorn themselves with such graces, tempers, and practices as fulfil God's law, honour his name, and prove useful to others. 11, 12. And let no woman dare to preach in public assemblies, or in any case usurp authority over her husband or his sex, but learn, according to the dictates of nature and the law of God, to be duly submissive and obedient: 13. For the woman being at first formed after and out of the man, plainly intimated that she was made for him, not he for her; and that she ought to depend on and be subject to him, not he to her. 14. And being first seduced by the devil, that old serpent, in paradise, and made the primary instrument in the ruin of mankind, is a further reason for her humility and subjection. 15. Nevertheless, notwithstanding the particular threatenings issued forth against them immediately after the fall, women are generally preserved in the agonies of childbirth, and shall be saved as well as the man, yet generally in the endurance of this superior effect of the curse; yea, through the incarnation of Jesus Christ, the promised one, all of them shall be saved, with an everlasting salvation, who exercise themselves in true faith in God through Christ, and in love to him, his people, and cause, and in a holy, chaste, sober, meek, and temperate behaviour.

Ver. 1. *Supplications* for the averting of evil.—*Prayers* for obtaining blessings.—*Intercessions* on behalf of others.—*All men,* both believers and unbelievers—in opposition to the narrow bigotry of the Jews. *C.*

Ver. 4. *All men.* Men of all nations and of all ranks—Jews and Gentiles, rich and poor, without 'respect of persons.' *C.*

Ver. 5. *One God.* In opposition to the many idols and false gods of the heathen.—*One Mediator.* In opposition to angel and saint mediation. *C.*

Ver. 8. *That men.* Rather, 'the men,' as distinguished from 'the women,' ver. 9.—*Everywhere.* In opposition to the Jewish doctrine that confined acceptable prayer to the temple, synagogue, or oratory. *C.*——The leading idea in this passage is, that wherever and whenever public prayer is offered up, it is the province and duty of *the men* (not the women) to offer it. I do not think there is any reference to Jewish ideas or prejudices regarding *special places* for prayer. That point does not seem to have been before the apostle's mind here at all. *P.*

Ver. 9. *Broidered hair, or gold.* The Greek has 'plaits and gold,' doubtless in allusion to a mode of adorning the hair still common in Syria. It is trained down the back in numerous long, thin plaits, each plait having fastened upon it a row of small gold coins. *P.*

Ver. 15. *Notwithstanding she shall be saved in child-bearing.* The Greek of this difficult passage seems to me to convey the idea that *her salvation,* whatever may be implied in it, was to be *by the agency of* (not *through* or *during*) *child-bearing.* The noun has also the article, so that the proper rendering is, 'Yet she shall be saved by means of the child-bearing.' I agree with Ellicott that this has reference to the birth of the Messiah. The first Messianic prophecy was—'It (the seed of the woman) shall bruise thy head.' By the relation in which the woman stood to the Messiah, therefore, in giving birth to him, and thus being more closely related to him than man, she should be saved. *P.*

REFLECTIONS.—Nothing can more testify our love to men than much fervent prayer for them. And none ought to have a more certain share in our prayers than the rulers in church and state. It is greatly advantageous for the success and honour of the gospel when magistrates rule well, and are a terror to evil-doers,

8 I will therefore that [h]men pray every where, lifting[n] up holy hands, without wrath and doubting.

9 In like manner also, that [o]women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered[5] hair, or gold, or pearls, or costly array;

10 But (which becometh women professing godliness) with [p]good works.

11 Let[q] the woman learn in silence with all subjection.

12 But I suffer not a woman to teach,[6] nor to usurp authority over the man, but to be in silence.

13 For[r] Adam was first formed, then Eve.

14 And[s] Adam was not deceived,[7] but the woman being deceived, was in the transgression.

15 Notwithstanding[t] she shall be saved in child-bearing,[8] if they continue in faith and charity and holiness with sobriety.

CHAPTER III.

2 How bishops, and deacons, and their wives, should be qualified, 14 and to what end Saint Paul wrote to Timothy of these things. 15 Of the church, and the blessed truth therein taught and professed.

THIS *is*[a] a true saying, If a man desire [b]the office of a bishop,[1] he desireth a good work.

2 A[c] bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour,[2] given to hospitality, apt to teach;

3 Not[d] given to wine,[3] no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

4 One[e] that ruleth well his own house, having his children in subjection with all gravity;

5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

6 Not a novice,[4] lest [g]being lifted up with pride, he fall into the condemnation of the devil.

7 Moreover [h]he must have a good report of them which are without; lest he fall into reproach and the [i]snare of the devil.

8 Likewise *must* [j]the deacons *be* grave, not double-tongued, not given to much wine, not greedy of filthy lucre;

9 Holding[k] the mystery of the faith in a pure conscience.

10 And let these also [l]first be proved; then let them use the office of a deacon, being *found* blameless.

11 Even[m] so *must their* wives *be* grave, not slanderers, sober, faithful in all things.

12 Let the deacons be [n]the husbands of one wife, ruling their children and their own houses well.

13 For[o] they that have used[5] the office of a deacon well, purchase to themselves a good degree, and [p]great boldness in the faith which is in Christ Jesus.

14 These things write I unto thee, [q]hoping to come unto thee shortly:

15 But if I tarry long, [r]that thou mayest know how thou oughtest to behave thyself in [s]the house of God, which is the church [t]of the living God, the [u]pillar and ground[6] of [v]the truth.

16 And, without controversy, great is the [w]mystery of godliness: God was [y]manifest in the flesh,[7] justified[z] in the Spirit, [a]seen of angels, [b]preached unto the Gentiles, [c]believed on in the world, [d]received up into glory.[8]

A.M. cir. 4069. A.D. cir. 65.

l Ps. 65. 2. Mal. 1. 11. Jn. 4. 21–24.

m Ps. 134. 1. Is. 1. 15. Mat. 5. 24; 16. 12, 14, 15. Phi. 2. 14. Ja. 1. 6. He. 10. 22; 11. 15.

n Tit. 2. 3, 5. 1 Pe. 3. 3–5. Is. 3. 16–26. Zep. 1. 8.

5 Or, *plaited.*

o Pr. 31. 31. Lu. 1. 6. Ac. 9. 36. ch. 5. 10.

p 1 Co. 14. 34. Ge. 3. 16. Ep. 5. 22, 24, 33. Col. 3. 18. 1 Pe. 3. 1, 5.

6 That is, in the church, as bearing ministerial rule in it. —*C.*

q Ge. 1. 27; 2. 7, 18, 22. 1 Co. 11. 8, 9.

r Ge. 3. 6, 13. 2 Co. 11. 3.

7 Eve was 'deceived.' Adam was not 'deceived' either by his wife or by the serpent — he knew what he did when he took the forbidden fruit.—*C.*

s Is. 7. 14; 9. 6. Je. 31. 22. Mat. 1. 25. Lu. 2. 7. Ga. 4. 4, 5; or ch. 4. 3; 5. 10, 14. Tit. 2. 5, with Ge. 3. 16.

8 *In child-bearing.* Rather, 'through, or during the time of, child-bearing' — the sorrows of which were the immediate penalty of the woman's transgression, Ge. 3. 16.—*C.*

t Is. 7. 14; 9. 6. Je. 31. 22. Mat. 1. 25. Lu. 2. 7. Ga. 4. 4, 5; or ch. 4. 3; 5. 10, 14. Tit. 2. 5, with Ge. 3. 16.

CHAP. III.

a ch. 1. 15; 4. 9. 2 Ti. 2. 11. Tit. 3. 8.

b Ac. 1. 20; 20. 28. Phi. 1. 1. ch. 4. 11, 12. 2 Ti. 1. 11. ch. 2. 7; 5. 17. 1 Pe. 5. 2. Ep. 4. 11. 1 Co. 12. 28.

1 *A bishop.* Literally, 'an overseer.' See Ac. 20. 17, comp. with ver. 28 —*C.*

c Tit. 1. 6–9. 2 Ti. 2. 24. Ro. 12. 13. ch. 4. 12.

2 Or, *modest.*

d Tit. 1. 7. 2 Ti. 2. 24. 1 Pe. 5. 2. Is. 56. 10–12. Mi. 3. 5. Le. 10. 9. Je. 6. 13. Tit. 3. 2. Eze. 44. 21.

3 Or, *Not ready to quarrel and offer wrong, as one in wine.*

e Ge. 18. 19. Jos. 24. 15. Ps. 101. 2–8. Tit. 1. 6.

* The oldest and best MSS. are against the reading Θεος, which is consequently given up by all critics of eminence. Ος is the true reading and the clause ought to be translated, 'Who was manifest in the flesh:' —*i.e.* Christ, the sublime mystery (see Col. 1. 27), the God-man, the Omnipotent Redeemer. The giving up of the reading 'God' does not in the very slightest degree weaken the evidence of the fundamental doctrine of our Lord's divinity. —*P.*

4 Or, *one newly come to the faith,* Nu. 4. 3. 1 Sa. 1. 24. 1 Pe. 2. 2.

g Job 40. 11, 12. Pr. 16. 18; 18. 12; 29. 23. Ps. 138. 6, with Jude 6. 2 Pe. 2. 4. Mat. 25. 41. Is. 14. 13.

h Ac. 22. 12; 26. 3. 1 Sa. 2. 24. 1 Co. 5. 12. 1 Th. 4. 12.

i ch. 6. 9. 2 Ti. 2. 26.

j Phi. 1. 1. Ac. 6. 3, 5, 6, see ver. 2, 3. Le. 10. 9. Eze. 44. 21.

k ver. 16; ch. 1. 19. Ep. 1. 9. Tit. 1. 9. Re. 3. 10, 11. Pr. 23. 23. Jude 1, 3. Phi. 1. 27. He. 4. 14; 10. 22, 23. 2 Jn. 9, 10. 3 Jn. 4.

l ch. 5. 22. 1 Jn. 4. 1. 2 Ti. 2. 2. Ac. 6. 3.

m ch 5. 9. Ro. 16. 1. Tit. 2. 3, 4. ch. 2. 10.

n ver. 2, 4. Tit. 2. 6. Pr. 22. 6. Ge. 18. 19. Jos. 24. 15. Ps. ci.

o Ro. 12. 8. Mat. 25. 21. 2 Co. 1. 12. Ac. 23. 1; 24. 16.

5 Or, *ministered.*

p 2 Ti. 2. 1.

q ch. 4. 13. 1 Co. 11. 34. 2 Jn. 12. 3 Jn. 14. Phi. 1. 24.

r Mat. 13. 52.

s 2 Ti. 2. 20. He. 3. 2, 3, 5, 6. Mat. 16. 18.

t Je. 10. 10. 1 Th. 1. 9.

u Is. 59. 19; 2. 2, 3; 43. 10, 21. Jude 3.

6 Or, *stay.*

v ver. 16. Ga. 3. 1. ch. 4. 6. 2 Ti. 1. 13. Jn. 18. 37.

w 1 Co. 2. 7.

y Is. 7. 14; 9. 6. Jn. 1. 14. 1 Jn. 1. 2. Ga. 4. 4. Ro. 8. 3.

7 See note * in first column.

z Mat. 3. 16. 2 Co. 13. 4. 1 Pe. 3. 18. Ro. 1. 4. Jn. 16. 8–10. 1 Jn. 5. 6.

a Mat. 4. 11; 28. 2. Lu. 2. 13. Jn. 20. 12. Ps. 68. 17; 47. 5. Ep. 3. 10. 1 Pe. 1. 12.

b Ac. 13. 46, 48. Ep. 3. 5, 6, 8. Col. 1. 6, 23, 27. Ro. 10. 12, 18.

c Col. 1. 6, 23. Re. 7. 9.

d Mar. 16. 19. Lu. 24. 51. Ac. 1. 9. Ps. 110. 1. He. 1. 3; 4. 14; 8. 1.

8 *Received up into glory* in human nature. See Jn. 17. 5.—*C.*

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and a praise to them that do well. The extent of God's grace, and of Christ's mediation, to all sorts and ranks of men, should excite us cheerfully and powerfully to pray for them. And infinite is the mercy that in God's grace and Jesus' merit there is room for us all. The gospel and ordinances of God are now confined to no place in the world; but faithful ministers may preach it to every creature; and men may everywhere have full access to God in his worship. But let us always remember the holiness and reverence with which we ought to approach him.—Since sin entered by a woman, what reason have women to be remarkably holy and humble, and to avoid all ostentation of dress, which is but a badge and memorial of sin! And there is need of faith and love, and a holy conversation, in order to their safe and sanctified endurance in childbirth.

CHAPTER III. Ver. 1. And with respect to offices in the Christian church, it is certain that he who, having suitable qualifications, is inclined, from a regard to the glory of God and the edification of souls, to enter upon the office of a pastor or overseer in it, aims at a very honourable, important, and useful, though laborious office: 2. It is nevertheless necessary that you, and all others concerned in their admission, take care that their qualifications be truly proper and edifying. Every pastor or ruler in the Christian church ought to be of an unexceptionable moral character; must never be connected with more than one wife at once; must be very circumspect and diligent in his work; watchful against Satan and all his instruments, and over his own spirit, words, and actions, and for the souls of those committed to his charge. He ought to be very moderate in his appetites, passions, and pleasures; to be affable, courteous, prudent, and engaging in his behaviour; to be ready, according to his ability, to relieve the necessities of the poor, and entertain godly ministers, or others properly recommended; and should be furnished with a good stock of Christian knowledge and experience, that he may be capable of expressing his sentiments with freedom, clearness, and propriety, for the instruction of others, and for supporting and defending the truths of the gospel on all suitable occasions. 3. He must by no means be given to long or frequent drinking, nor be of a furious and quarrelsome temper; nor so fond of earthly riches as to be ready to procure them by unworthy means; but should be of a meek, calm, peaceable, and forbearing spirit: not abusive, noisy, and clamorous, in talking or disputing; nor covetous of what belongs to his neighbour; nor inordinately attached to the things of this world. 4. And if he have a family, he must be one who maintains a prudent authority over his children and servants, obliging them to submit to his lawful commands respecting either religion towards God or decent behaviour towards men. 5. For if a man do not govern his own family right, it cannot be expected that he has prudence or resolution enough to be a ruler in the more high and difficult affairs of the church of God, where everything must be conducted with decency and order. 6. Nor ought he to be a raw upstart; nor, in ordinary cases, one newly converted to the faith of Christ; lest, being lifted up with a high conceit of his own abilities, early honour, or popular applause, he should, through the instigation of Satan, fall by pride into eternal ruin, as the devil did. 7. Moreover, he ought to have a clear reputation among the unbelieving world around, whether Jews or Gentiles, who earnestly watch for the halting of church-officers, lest the stain of his character should bring a reproach upon the name, doctrine, and ways of the Lord, and so the devil seize an advantage against him, to the hurt of his own soul, the marring of his usefulness, the discredit of religion, the triumph of its adversaries, the grief of the godly, and the stumbling of young converts.—8. The deacons also, whose office it is to manage the public funds of the church, ought to be men of a grave, decent, and venerable behaviour, and of good report; not given to speak one thing while they mean another, nor to talk contrarily at different times to serve a turn; not indulgers of themselves in the too free use of intoxicating liquors, which would blemish their character, and render them unfit for their work; not of an avaricious temper, that might tempt them to withhold from the poor, or apply it to their own use. 9. And as to their religious character, they ought to be steadfast adherents to the pure, unmixed, but mysterious and incomprehensible truths of the gospel, with all the sincerity of a heart purified by faith, and purged from an evil conscience by the blood of Christ. 10. And it is proper that their qualifications, moral and religious, be well tried and manifest before they be admitted to their office. 11. And if they are in a married state, their wives, for the credit of religion and of their husbands, ought to be of a grave, chaste, and decent behaviour, free from all lightness of temper, words, dress, or deportment; not slanderers, nor injurious tale-bearers, but watchful over their tongues and tempers; moderate in eating and drinking, and frugal in their management; faithful to God, to their husbands, and every trust committed to them. 12. The deacons also, as well as the pastors, must have but one wife at a time, and should avoid all unlawful divorces; and, for an example to others, should rule their own children and servants in a truly Christian manner. 13. And to these things they ought carefully to attend, as their faithful and prudent execution of their office, for a considerable time, will render them highly respected in the church, and increase their gifts and graces answerably to their station, and will em-

CHAPTER IV.

1 *He foretelleth that in the latter times there shall be a departure from the faith.* 6 *And to the end that Timothy might not fail in doing his duty, he furnisheth him with divers precepts belonging thereto.*

NOW the Spirit [a]speaketh expressly, that in the latter times [b]some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;[1]

2 Speaking[c] lies in hypocrisy; having their conscience [d]seared with a hot iron;

3 Forbidding[e] to marry, [f]*and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

4 For[h] every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving:

5 For[i] it is sanctified by the word of God and prayer.

6 If [j]thou put the brethren in remembrance of these things, [k]thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

A.M. cir. 4069.
A.D. cir. 65.

CHAP. IV.

a 2 Th.2.3. 2 Ti.3.1-5. 2 Pe. 3. 3. 1 Jn.2.18. Jude 18. Da.7.8,20,24, 25;11.35-39.

b Mat.24.5-12. 2 Pe. 2.1. Re.13. 3,8. 1 Jn. 2. 18. Jude 3,4,18. 2 Th.2. 3,4,7,9-11. Re.9.2,11; 13.5,6,13,14;16.14;17.5; 18.2.

1 The Greek words signify 'teachings of devils,' and not 'doctrines about devils,' or 'demon-worship.' That many of those false doctrines which prevailed in the early church, and still prevail, had their origin in the teachings or suggestions of Satan and his angels, cannot be questioned. It is to this Paul here alludes.—*P.*

c Ro.16.18. Ep.4.14. 2 Pe.2.1,15,18,19;3.2,3, 17. Mat.7.15.2 Ti.3.5.

d Ep.4.19. Ro.1.28.

e He.13.4. 1 Co.7.39.

f Ge. 1. 29, 30; 9.3. 1 Co. 10. 30. Mat. 14. 19. Ro.14.6. Ec.5.18. ver. 4.

h Ge.1.31. Ro. 14. 14, 20. 1 Co.10.25. Tit. 1.15. Ac.10.15.

i ch.6.17. 1 Co. 7.14. Ge.1.29; 9.3. Ac.10.15. Mat.4.4.

j Ro.15.15. 2 Ti.1.6; 2.15. 2 Pe.1.12,13,15; 3. 1. Jude 5.

k 2 Ti. 2.15; 3.10,14-17;1.13. Col.3.16. Je.15. 16. 1 Pe.2.2. Ps. 119.11, 18,97-100; 1.2. 1 Co.1.5.

A.M. cir. 4069.
A.D. cir. 63.

l ch.1.4; 6.20. 2 Ti.2. 16,23; 4.4. Tit.1.14; 3.9. 1 Co. 9. 24. Ac. 24. 16. Tit.2.11-13;3.8,14.

m Mat.15.8. He.13.9. Col. 2. 23. Is. 1. 11-15. Je.6.20. Am. 5.21,22. 1 Co. 8. 8. Mat. 6. 6, 7; 7. 22,23.

2 Or, *for a little time.*

o De. 28. 3-12; 30. 9. Ps.1. 3; 37. 4, 29; 84.11; 91. 10; 97. 11; 112. 2, 3; 119.16;128.1;145.19. Pr. 3.10; 8. 35; 9. 11. Ec. 8. 12. Is. 3.10; 32. 17. Mat. 6.16, 33; 19.29. Ro.8.28; 14.17. 1 Co. 3.22. ch.6.6. Re.3.12,21.

p ch.1.15;3.1. 2 Ti.2. 11. Pr.22.20.

q 1 Co.4.9-13;9.26. 2 Co.4.8-10;6.1-10. 2 Ti. 3.10,11.

r Ga.2.16. Ac.15.11. Pr.3.5,6. Ps.37.3-7.

s Ps.36.6; 117.13-20. Ac.14.17;17.25,28.

t Is.45.17,22. 2 Co.5. 21.

u ch.6. 14. 2 Ti. 4. 2. Tit.2.15;3.8.

v 1 Co.16.10,11. Tit. 2.7,15.

3 In order to which —walk with the wisdom, prudence, and steadiness of experienced age.—*C.*

x Tit.2.7. 1 Pe.5.2. 1 Co.11.1. 2 Co.6. 4-7. 1 Th.1.6; 2.10. 2 Th.3.7, 9.

y ch.3.14; ver. 6, 15, 16. Jn.5.39. 2 Ti.2.15; 3. 15-17;4.2.

z 2 Ti.1. 6. ch.1.18;5. 22. Ac.6.6; 14.23; 13.3; 8.17;19.6.

a ver.13. Ps.1.2;105. 5;119.97-99. Ac.6.4.

7 But[l] refuse profane and old wives' fables, and exercise thyself *rather* unto godliness.

8 For bodily exercise profiteth [m]little:[2] but godliness is profitable unto all things, [o]having promise of the life that now is, and of that which is to come.

9 This[p] *is* a faithful saying, and worthy of all acceptation.

10 For[q] therefore we both labour and suffer reproach, because we [r]trust in the living God, who is the [s]Saviour of all men, [t]specially of those that believe.

11 These[u] things command and teach.

12 Let[v] no man despise thy youth;[3] but be thou an [x]example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

13 Till[y] I come, give attendance to reading, to exhortation, to doctrine.

14 Neglect[z] not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

15 Meditate[a] upon these things; give thyself

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bolden them to an open, free, and courageous profession of the doctrines of Christ, and of their faith in him, by which they have derived grace from him, to render them faithful in fulfilling their trust for his glory. —14. These things I write for the present direction of you or others, hoping, ere long, to see you at Ephesus, or somewhere else, and give you further instructions. 15. But if our interview should be deferred beyond my expectation, this letter will serve to direct your behaviour in that religious society which the only living and true God has formed and established, for his own spiritual residence and honour, of credible professors of his truths, animated by his Spirit; and which holds forth and maintains the doctrines of the glorious gospel upon which it is founded, and of which Jesus Christ is the sum and substance. 16. For, without all controversy, that doctrine which furnishes us for and animates us to the strictest piety towards God and love to our neighbour, is a great, glorious, and incomprehensible mystery, viz. that the eternal Son of God, one in nature and equal in glory to his Father and blessed Spirit, was manifested in his incarnation and debasement in this world; and having honoured God's law and justice by his obedience, sufferings, and death, was set apart and made of God as the Saviour and righteous Head of his church; and being by the Holy Ghost raised from the dead for our justification, was honourably attested in the miraculous confirmation and success of the gospel; and as angels had all along admired and ministered to him, they did, in his resurrection and ascension, and will at his great coming, attend him; and being raised from the dead, and ascended to heaven, he was, is, and will be, preached to both Jews and Gentiles, and by faith received by multitudes of them, particularly the latter, as their only and all-sufficient Saviour: yea, as he was gloriously received up to his Father's right hand to receive all glory and power, so he has been and shall be gloriously received, owned, and professed by multitudes under the glorious dispensation of his Spirit; and shall, after his judging the world, be solemnly introduced, with all his mystical body, into all the inexpressible glories and felicities of the eternal state.

Ver. 2. *Blameless.* Furnishing the enemies of the gospel no just cause of accusation.—*The husband of one wife.* Not conforming to the Jewish or heathen custom of having more at once than one wife, or having married another after an arbitrary repudiation of a former wife. Some have supposed the apostle to prohibit a bishop from marrying a second time, arguing chiefly from the parallel phrase ch. 5. 9. The authority of expositors, however, is in favour of the former view.—*Sober.* Rather, 'sober-minded,' prudent, able to govern his passions.—*Of good behaviour.* Grave and decorous in his speech and manners. *C.*

Ver. 3. *Not given to wine.* Not attached to wine as matter of habit. The word also signifies what is generally consequent upon inordinate drinking—'imperious, abusive, insolent.'—*No striker.* Not quarrelsome. *C.*

Ver. 15, 16. Were not translations in favour of the present punctuation, the meaning would seem more plain, and the structure of ver. 15 and 16 more natural, by adopting the following change, viz. 'But if I tarry long, (I write) that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God. The pillar and the ground of truth, and great, without controversy, is the mystery of godliness: God was manifest in the flesh,' &c. *C.*

Ver. 16. *God was manifest in the flesh.* In favour of this reading it has been irrefragably proved by Matthæi and Burton (*Testam.* p. 141, &c.), that it is, upon the whole, supported by the testimony of the Greek fathers; and the false reasoning of Griesbach and Belsham has been fully exposed in the *British Critic*, v. ii. p. 297. See also Bengel, Renck, Bull, Magee, Nolan, and Henderson; the last of whom, in particular, appears to have settled the criticism of the question for ever. *C.*

REFLECTIONS.—Highly should we esteem the Christian church, which, animated by his Spirit, is the peculiar dwelling of the Most High. Yea, God, in infinite mercy, has provided for her officers to manage both her spiritual and temporal concerns. Earnestly then should such labour for the important qualifications of solid experience, knowledge, blameless character, faithfulness, gravity, generosity, and affability; and be the most exemplary in the regular government of their passions, appetites, tongues, and families. And the more faithful, prudent, and diligent they are in discharging the duties of their office, they will be the more honoured in the church, and bold in their holy profession.—While the church holds forth and maintains the truth, upon what a glorious mystery of godliness is she herself founded! Unfathomable is the depth, importance, and glory of it, as it shines forth in God manifested in the flesh, to make atonement for sin, and mediate between God and men: raised from the dead, received up into glory, and attested by the Holy Ghost, in the glory of his person and cause, and of believers in him, beheld, witnessed, ministered to, and adored by angels; preached far and wide to and believed on by multitudes of Jews and Gentiles; exalted to his Father's right hand, and to be head over all things to the church; and at last, after the final conquest of the world, entering heaven with all his angels and ransomed saints!

CHAPTER IV. Ver. 1. And to stir you and others up to a steadfast adherence to this mystery of godliness, and to the rules which Christ issues forth for the government of his church, know that the Spirit of God has revealed to me, as well as to the ancient prophets, that in some future period of the Christian dispensation many professors will apostatize from the doctrines of Christ, and give heed to such as shall seduce them into idolatrous principles and practices, viz. the worshipping of angels and saints as a kind of subordinate gods or mediators; 2. And who, under hypocritical pretences of zeal for religion, will utter falsehoods to delude their followers and establish their own authority; and will refuse nothing, however wicked or absurd, to carry on their corrupt designs—their consciences being as unaffected with the guilt or dreadful consequences of sin as flesh seared with a hot iron is incapable of feeling; 3. And will forbid clergymen or others to marry, thus exposing them to temptations to unchastity; and will prohibit the use of those wholesome meats which God at first created for the sustenance of mankind, and which now, under the gospel dispensation, he allows all Christians their full freedom to use: 4. For everything, as God made it, is answerable to the purposes for which he created it; and nothing that is proper for food ought to be forbidden or scrupled, providing it be received with religious acknowledgments of God as the author and giver of it: 5. For it is sanctified to our lawful use of it by the gospel of God, which has removed all ceremonial uncleanness from it, and by his commanding a blessing on it, in answer to our prayers before and after our meals. 6. If you, my dear son in the faith, warn the Christian brethren of this great apostasy, and other things which I have mentioned to you, you will act the part of a useful, wise, and faithful servant of Jesus Christ, ordering your ministrations suitably to the circumstances and dangers of the times, and as one who has thoroughly digested and experienced the pure doctrines of faith in Christ. 7. But as for the fabulous traditions and useless genealogies, either of Jews or heathens, have nothing to do with them; but exercise yourself with the utmost labour, diligence, and vigour in promoting and exemplifying the doctrines and duties of true piety and obedience to God through Jesus Christ: 8. For no labour, in the mere external acts of religion, is either acceptable to God or useful to the souls of men; but evangelical, vital, and practical godliness in heart and life is everyway profitable, having manifold blessings annexed to it, by the promise of God, in this life and that which is to come. 9. And these promises of divine favours, temporal, spiritual, and eternal, are glorious in their accomplishment, and worthy of our highest regard, esteem, and entertainment, as they afford a rich encouragement to serve the Lord, and cleave to him, amidst all difficulties, oppositions, and dangers. 10. Yea, in virtue of our assured trust in these promises of God—who has all life in himself, and is the Bestower and Preserver of all created life; and who is the providential Deliverer of all men, and the spiritual and eternal Saviour of the world—we patiently and cheerfully undergo the greatest fatigues and most abusive revilings in our holy ministrations, to advance his glory, interest, and kingdom, and gain souls to him. 11. These things therefore fully explain, and, by the authority of Christ, inculcate upon the consciences of your hearers. 12. Endeavour also, by his gracious assistance, to acquit yourself therein with such diligence, gravity, good judgment, prudence, and

wholly to them; [b]that thy profiting may appear to all.[4]

16 Take[c] heed unto thyself, and unto the doctrine; continue in them: for in doing this thou[d] shalt both save thyself, and them that hear thee.

CHAPTER V.

1 *Rules to be observed in reproving.* 3 *Of widows.* 17 *Of elders.* 23 *A precept for Timothy's health.* 24 *Some men's sins go before unto judgment, and some men's do follow after.*

REBUKE not[a] an elder,[1] but entreat *him* as a father; *and* the younger men as brethren;

2 The elder women as mothers; the younger as sisters, [b]with all purity.

3 Honour[c] widows that are widows indeed.

4 But if any widow have children or nephews,[2] let[d] them learn first to show piety[3] at home, and to requite their parents: [e]for that is good and acceptable before God.

A.M. cir. 4069.
A.D. cir. 73.

b Mat.5.16.Phi.2.15, 16.ver.11,12.
4 Or, *in all things.*
c Ac.20.28. 2 Ti.4.2. Tit.2.7,15.1 Pe.5.2,3.
d Eze.33.9; 3.19, 21. Da.12.3. 1 Co.9.22,27. Ro.10.10–17;11.14. Ja. 5.20.1 Th.2.19,20.

CHAP. V.

a Le.19.32.ver.19. 2 Ti 2.24,25; 4.2. Mat. 18.15–17.1.ti.6.1,2.
1 *An elder*, being here distinguished from 'the younger men,' does not signify a presbyter by office, but merely an elder by years.—*C.*
b ch.4.12 2 Ti.2.22.2 Co.6.6.1 Th.5.22.
c Ex.22.22. Ps.68.5. 1 Pe.3.3. Ac.6.1.ver.4, 5,10,16.
2 Or, *grandchildren.*
d Ge.45.10,11;47.12. Mat. 15.4. Ep. 6.1, 2. Ru.2.18.
3 Or, *kindness.*
e ch.3.13. Ep.4.1; 5.9,10. Col.1.10. Phi.4.8, 18.He.13.16;6.10.

* Family bereavements are intended to lead the desolate heart of the widow to Him who has promised to be her husband; and many have never known the joys of religion till the sorrows of separation from all they loved on earth have led them to 'set their affections on things above.'—*C.*

g Lu.2.36,37; 18.1. 1 Co.7.32.Ep.6.18.
4 See note * in first column.
h Lu.16.19. Mat.8. 22.Re.3.1. Ja.5.5.
5 Or, *delicately.*
i ch.1.3; 4.11; 6.17. 2 Ti.4.2. Tit. 2.15; 1.15. ch.4.16.Ja.1.27.
j Is.58.7. Ga.6.10. 2 Co.12.14. 2 Ti.3.5.Tit. 1.16.Lu.12.47,48.
6 Or, *kindred.*
7 Or, *chosen.*
8 *The number*, not of deaconesses—as Epiphanius shows—but of these who are to be supported by the charity of the church. See ver. 16. —*C.*
k ch.3.2,12. Tit.1.6. Lu.2.36.
l Ac.9.39. ch.3.4,7, 12. 1 Pe.4.9. He.13.2. Ge.18.4; 19.2. Lu.7.38, 44. Jn.13.5,14. Ac. 16. 15,16. Ro.12.15. Phi.4. 8.Lu.1.6.

5 Now[g] she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers[4] night and day.

6 But[h] she that liveth in pleasure[5] is dead while she liveth.

7 And[i] these things give in charge, that they may be blameless.

8 But[j] if any provide not for his own, and specially for those of his own house,[6] he hath denied the faith, and is worse than an infidel.

9 Let not a widow be taken[7] into the number[8] under threescore years old, [k]having been the wife of one man,

10 Well[l] reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

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fidelity, and such evidence of your faith, and experience of what you preach to others, that none may have occasion to slight and contemn your person or admonitions, your office, or administrations of it, on account of your youth. And to prevent this, study to be always an amiable and shining example to other believers, in the excellency of your doctrine and edifying discourse; in the regularity of your religious and moral behaviour; in the sincerity and ardour of your love to God, to Christ, and to immortal souls; in your spiritual-mindedness, fervent zeal for God, and abounding in the fruits of the Spirit; in a steady and lively exercise and profession of your faith, and maintenance of the doctrines thereof; and in all chastity and purity of heart. 13. And, till I have an opportunity of seeing and further directing you, addict yourself to and spend much of your time in reading and praying over the Holy Scriptures, for the improvement of your own soul in gifts, graces, and comforts, that you may be the better qualified to instruct, exhort, and comfort others, for their conversion, or their establishment and growth in grace. 14. Yea, as God has richly furnished you with extraordinary gifts for his service, according to the predictions of the Spirit of God concerning you, and in consequence of your solemn ordination to your office by a meeting of church-rulers, constituted in the name of Christ his Son, take care that you stir them up, and exercise and improve them to the best advantage. 15. Let the things which I have just now mentioned, and other important articles of divine revelation, be the constant subject of your most earnest meditation; let your attention to, ministration of, and prayer for, a blessing upon them be the entire and delightful business of your life, that your proficiency in wisdom, gifts, and grace, and the experience of God's love, may in all things appear evident to all about you. 16. And if you wish your ministerial labours to succeed, see that your heart be right with God, in its principles, frame, temper, motives, and ends; that your gifts be duly cultivated, and the whole of your behaviour towards himself or your fellow-creatures be well-pleasing in his sight through Christ; and then take heed what doctrine ye preach—that it be sound, clear, important, and seasonable; evangelical and practical; and that it be well explained, confirmed, defended, and applied. And in a constant, persevering, and increasing study of this kind you will, under the influence of the Holy Ghost, be instrumental in promoting the spiritual and eternal salvation of yourself, and others who attend your ministry.

Ver. 1. *Latter times*—the times of the last or Christian dispensation. See 2 Ti. 3. 1; Ja. 5. 3: 2 Pe. 3. 3; Jude 18.—*Devils* (*demons*). The worship of *mahuzzim*, angels, or the departed spirits of men and women, as foretold by Daniel, ch. 11. 38, and authorized in the Popedom. See the Creed of Pius IV. *C.*

Ver. 3. *Forbidding to marry.* The Encratites, Manichees, and Montanists all agreed in denouncing marriage as unfavourable to holiness; and in this description they are therefore, in some degree, included. But, in a special sense, the prophecy refers to the Popedom, which, by the enforced and authoritative celibacy of the priesthood, alone 'forbids' what these earlier heretics merely slighted or condemned. *C.*

Ver. 5. *Sanctified*, set apart for use.—*By the Word of God*, which authorizes the use.—*And by prayer*, which brings down the blessing. *C.*

Ver. 8. *Bodily exercise.* Not formal worship, as some, nor bodily mortification, as others imagine; but those gymnastic exercises which the *athletæ* practised to prepare them for the Grecian games—which exercises were profitable 'for a little' vainglory, or 'for a little' time, till the hard-earned praise was transferred to another, or the ear of the ambitious closed in death. See ver. 10; 1 Co. 9. 25. *C.*

Ver. 10. *The Saviour*—that is, the preserver of all men: of some, naturally, by his providence; and of the faithful, by his grace. *C.*

Ver. 14. *By*—rather, 'according to prophecy' pointing thee out as 'a chosen vessel.'—*The presbytery*—the eldership who had joined with Paul in the act of ordination, 2 Ti. 1. 6; comp. Ac. 8. 17, 18. *C.*

REFLECTIONS.—Dreadful plagues to the Christian church are apostasy and error, especially those of the Romish antichrist! and yet what a verification are they of the divinity of the Scriptures in fulfilling their predictions! Seducers in a most fearful manner turn things upside down, pretending sin to be duty, and what is lawful to be sinful. But no uncertain traditions must be regarded in religion, and no bodily service must be rested in.—It is only lively practical religion that entails present or future blessings on men by the promise of God. And the more we labour for the spiritual edification of others, the more shall we be edified and fitted for our work.—With determined courage may ministers, or even Christians, both labour and suffer, if they trust firmly in God himself. And great exemplariness in faith, in love, in all holy conversation—much study of divine truth—much self-excitement—and heedfulness of their own state, temper, practice, and doctrine, is necessary to render ministers accepted of God in their work, or useful to souls. But it is infinitely absurd and criminal for ministers to indulge idleness, or apply themselves to worldly business, when their own and other men's eternal salvation so much depends upon their fidelity and diligence in their awful employment.

CHAPTER V. Ver. 1, 2. And as the most decent behaviour is necessary to protect you, who are so young, from contempt, take care that you reprove aged professors, and especially church-rulers, when they fall into any sinful infirmity, with the utmost humility and meekness, treating them with all honour and respect; but such as are young rebuke in a more free, yet meek, affable, affectionate, and evidently modest and pure manner. 3. Take care that Christian widows who are poor, and have no relations able and willing to support them, be honourably provided for by the church. 4. But if any religious widows have children or grandchildren who are able to supply their necessities, let those children from a conscientious regard to God, and gratitude to their mothers for their labour, care, and kindness about them when young, exert themselves to provide for them; for such behaviour is in itself equitable, worthy, honourable, and well-pleasing to God. 5. Now, a widow, who is a proper and encouraging object of the church's charity, is one who, being destitute of relations to relieve her, trusts her temporal and eternal concerns to the care of God, and in consequence thereof is addicted to daily and fervent prayer for his gracious fulfilment of his promises. 6. But the widow who gives up herself to a jovial, loose, and voluptuous manner of life under the power of carnal inclinations, appears dead in trespasses and sins, while she enjoys a natural life, and renders herself unworthy of the care of either her friends or the church. 7. These things are of such importance to the edification of professors, and to the reputation, beauty, and order of churches, that you ought solemnly to declare and enforce them in your public and private ministrations—that such persons may walk orderly, and occasion no reproach to the church for misapplying her charity. 8. And if any professor unnaturally neglect, or refuse to do what he can for the support of his near relations, and chiefly his aged parents, wife, and children, he ought to be held as a practical renouncer of the gospel of Christ, and worse than a mere heathen. 9. Let no widow be admitted as an assistant to the deacons, in helping and administering to the poor and sick, unless she be at least sixty years of age, and have lived in a chaste and faithful manner with her own husband. 10. Nor, indeed, unless she be well known to have faithfully and prudently discharged the duties of the married state, in the careful and religious education of her own children, and in hospitable and kind entertainment of strangers, particularly ministers and saints; and in tender compassion to the afflicted; and, in fine, unless she has laboured with care and diligence to perform every good office toward God or men, as opportunity offered. 11. But let no younger widows be admitted; for they will perhaps grow voluptuous and lascivious, contrary to their profession of Christ, and consult their own ease and pleasure rather than his glory; and at last, to get rid of their restraints and labours, marry into a heathen family; 12. And thus expose themselves to shame and condemnation in the view of the world, to the censures of the church, and even to the righteous judgments of God here and hereafter, because of their rejection of their former Christian profession of faith in Christ, and desertion of the trust committed to them. 13. And, moreover, young widows addicted to pleasure soon contract a habit of idleness, and trifle away their time in gadding abroad for their amusement; nay, they even grow impertinent, flirting, loose, and foolish talkers, officious pryers and intruders into other people's affairs, and thus invent and carry about reports hurtful to the reputation and peace of their neighbours. 14. Instead therefore of admitting younger widows into the public service of the church, let them be allowed to marry in the Lord, if a proper opportunity offer itself; and in that station carefully educate the children which the Lord may give them, and manage their household and relative affairs with such faithfulness, prudence, diligence, sobriety, and modesty as shall oblige their enemies to forbear reproaching them, or the ways of Christ on their account. 15. I speak the more particularly and earnestly on this point, as some young widows have, by the instigation of Satan, already turned aside from their Christian profession, and followed the sinful courses which I have just mentioned. 16. And I again insist, that if any have mothers or grandmothers, or other near relations in widowhood, if capable, they shall supply their necessities, that the church stock, being eased of that burden, may be the more sufficient for the relief of such as have no friends able or willing to assist them. 17. It is very necessary that church-

11 But the younger widows refuse: for when they have begun to [n]wax wanton against Christ, they will marry;

12 Having[o] damnation, because they have cast off their first faith.

13 And withal [p]they learn *to be* idle, wandering about from house to house; and not only idle, but tattlers also, and busybodies, speaking things which they ought not.

14 I will therefore that the younger women marry,[q] bear children, guide the house, give none occasion to the adversary to speak reproachfully.[9]

15 For some [r]are already turned aside after Satan.

16 If[s] any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are [t]widows indeed.

17 Let[u] the elders[1] that rule well be counted worthy of [v]double honour,[2] especially they who labour[w] in the word and doctrine.[3]

18 For the scripture saith, [y]Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer *is* worthy of his reward.

19 Against an elder receive not an accusation, but before[4] two[z] or three witnesses.

20 Them that sin [a]rebuke before all, that others also may fear.

21 I[b] charge *thee* before God, and the Lord Jesus Christ, and the [c]elect angels,[5] that thou observe these things [d]without preferring[6] one before another, doing nothing by partiality.

A.M. cir. 4069.
A.D. cir. 65.

n De.32.15.Ho.13.6.

o He.6.4,6;10.26-31, 38.Re.2.4.

p Tit.1.2, 3, 5. Le.19. 16.Pr.11.13;20.19; 18.8; 26.20, 22. Eze. 22.9. 2 Th.3.10,11,14.

q 1 Co.7.9.ver.8.Ep. 6.4.Tit.2.8.

9 Gr. *for their railing.*

r Phi.2.21; 3.17,18. 2 Ti.1.15; 2.28; 4.10. Ga. 3.1.

s ver.4. Ge.45.10,11; 47.12. Mat.15.4. Ep.6. 1,2.Ru.2.18.

t See ver.3,5,9,10.

u Ro.15.27. 1 Co.9. 14. Ga.6.6. Phi.2.29. 1 Th.5.12,13.Pr.3.9.He. 13.7,17.1 Co.12.28.

1 *Elders.* from the description of their work, must here be presbyters in office, Ac.20.17,28.—*C.*

v Ac.28.10.2 Ki.2.9. Is.40.2.Je.16.18; 17.18. Zec.9.12.

2 *Double honour*—equivalent to 'liberal support.'—*C.*

x Ro. 12.6-8. Ep.4. 11. 1 Co.1.14-17. Ac.6. 2,4.2 Ti.4.2.ch.4.16.

3 Ellicott remarks on this verse: 'The concluding words certainly seem to imply *two* kinds of ruling presbyters, those who preached and taught, and those who did not.'—*P.*

y De.25.4. 1 Co.9.9. Mat. 10.10. Lu.10.7. De.24.14,15. Lu.10.7.

4 Or, *under.*

z Mat. 18.16. Jn. 8. 17.2 Co.13.1. He.10.28. De.17.6;19.15,18.

a Ga.2.11,14. Le.19. 17. De.13.11. Tit.1.13; 2.15.2 Ti.4.2.

b ch.6.13. 1 Th.5.27, 2 Ti.2.14; 4.1. Ga.1.20.

c Re.12.7-9.

5 *Elect angels.* In opposition to the apostate angels, 2 Pe. 2.4. The 'ministering spirits' to the 'heirs of salvation,' and, therefore, proper witnesses of the apostle's charge.—*C.*

d Le.19.15. De.1.17; 17.4; 19.18. Pr.18.5. 2 Th.2.5.

6 Or, *without prejudice.*

A.M. cir. 4069.
A.D. cir. 65.

e Ac.6.6; 13.3. ch.4. 14.2 Ti.1.6;2.2.

g ch.3.10. Jos. 9. 14. Ep.5.11. ch.4.12. 2 Jn. 11.

h Ps.104.15.Pr.31.6. Ep.5.29.

7 That is, water alone.—*C.*

i Ac. 8. 18; 1. 16, 17. Ga.5.19,20.

8 Manifest without any need of witnesses. See ver. 19. —*C.*

9 Are discovered only after long acquaintance, or by providential occurrences bringing their secret sins unexpectedly to light.—*C.*

f Ga.5.22, 23. Phi. 4. 8.1 Pe.3.8-16.

1 *They that are otherwise* — whose good works are not yet manifest, 'cannot (long) be hid;' so that by a little attention the excellence of their character will be clearly discovered.—*C.*

CHAP. VI.

a Ep.6.5-8. Col.3.22 -25.1 Pe.2.16,18. Tit.2. 5-10.Ne.5.9. 2 Pe.2.19. Is.52.5.Eze.36.23. Ro. 2.24.

1 *Servants.* Christians who were slaves to the heathen.—*C.*

b Ga.3.28.Col.3.11.

2 Or, *believing.*

3 'Because they who enjoy the benefit of their service are believing and beloved brethren.'—*Note*, This apparent toleration of slavery among Christians by no means sanctions negro slavery, which originated in, and is supported by, manstealing; nor any form of absolute and uncontrolled property in the persons and families of servants. —*C.*

c ch.1. 3. Ro. 16. 17. Ga.1.6,7. 2 Ti.1.13;4.3. Tit.1.1,3; 2.1, 10–14; 3. 7.

d Pr.25.14. 1 Co.8.1, 2. Ga.6. 3. ch. 1. 4, 7. 2 Ti.2.23. Tit.1. 14; 3.9. Pr.13.7. 1 Co.11.16. Ja. 4.1.

4 Or, *a fool.*

5 Or, *sick.*

22 Lay[e] hands [g]suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

23 Drink[h] no longer water,[7] but use a little wine for thy stomach's sake and thine often infirmities.

24 Some[i] men's sins are open [8]beforehand, going before to judgment: and some *men* they follow after.[9]

25 Likewise[j] also the good works *of some* are manifest beforehand; and they that are otherwise[1] cannot be hid.

CHAPTER VI.

1 *Of the duty of servants.* 3 *Not to have fellowship with new-fangled teachers.* 6 *Godliness is great gain,* 10 *and love of money the root of all evil.* 11 *What Timothy is to flee, and what to follow.* 17 *and whereof to admonish the rich.* 20 *To keep the purity of true doctrine, and to avoid profane janglings.*

LET as[a] many servants[1] as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed.

2 And they that have believing masters, let them not despise *them*, because they are [b]brethren; but rather do *them* service, because they are faithful[2] and beloved, partakers of the benefit.[3] These things teach and exhort.

3 If[c] any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

4 He[d] is proud,[4] knowing nothing, but [5]doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

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rulers be duly provided for and honoured; let therefore all of them who conduct themselves in a prudent and faithful manner be reckoned worthy of high esteem and necessary maintenance, especially such of them as addict themselves to the painful and laborious work of faithfully preaching the gospel. 18. For the ancient law which allowed the oxen while treading out the corn to eat of it for their necessary refreshment, plainly hinted that they who employ their time and talents in instructing and governing other church-members, should, in return, partake of a liberal maintenance from such as receive spiritual benefit by them; and Jesus Christ has expressly declared that his labouring servants are worthy of a proper subsistence. 19. And as the support of their character is necessary to their usefulness, another branch of honour due to them is, that no accusation be received against them but before sundry witnesses, and where two or three credible persons are ready to confirm the truth of it. 20. But if they, or any others, be found guilty of public and enormous crimes, they must, without respect of persons, be publicly rebuked in presence of the whole church, that others as well as themselves may be deterred from the commission of the like wickedness. 21. And as an impartial regard to the censuring of offenders, and to other things which I have mentioned, is of great importance to the church, and very irksome to the administrators, I solemnly charge you, as in the presence of the all-seeing and heart-searching God; and of Jesus Christ, the only Head of his church, who will shortly judge the quick and the dead; and of those holy angels whom he has called to everlasting happiness; and as you will answer at his tribunal at the last day—to take heed that you maintain and practise these directions without any partial respect to or prejudice against any man whatsoever. 22. But in order that you may have as little of the disagreeable work of censuring church-officers as possible, be always extremely cautious, and careful and deliberate, in your inquiries into their character before they are admitted to their office; beware lest, by any precipitant and unadvised steps, you render yourself a partaker in the guilt and mischievous influence of unsound and ungodly ministers. 24. For as some men's erroneous principles and practices are so notoriously sinful as renders it a plain duty to refuse them admission to any office in the church, so there are others who can artfully conceal their sentiments and wickedness till after they have obtained a call or admission. 25. In like manner, the religious sentiments, gifts, graces, and moral temper and behaviour of some men are so remarkably good and manifest as to render their admission perfectly clear, while it will require much prudent, tender, and close converse with others, of a bashful and recluse temper, to satisfy a conscientious inquirer whether they be fit or not.

Ver. 12. This cannot be intended as an absolute condemnation of a Christian widow for marrying again, for such marriages were sanctioned by the law of God; nor can it refer to widows who have entered into vows of celibacy, for such entangling vows are nowhere mentioned or sanctioned in the New Testament; but the reference is to widows who have 'cast off their first faith' to Christ. See ver. 15. *C.*

REFLECTIONS.—Aged persons, and such as are in office in the church, should be treated with great veneration even when overtaken in a fault. And with kind concern should the very youngest be cautioned and reproved for their sins of infirmity. Friends and church-rulers should take great care of poor widows. And it is necessary for the credit of religion that all widows behave in a grave, prudent, orderly, and holy manner. Alas! that any of them, unaffected with their husbands' departure into eternity, should ever wax wanton against Christ and his law!—It is not merely in acts of devotion, but in all our business, and particularly in managing our families, that we should serve God.—Church governors, particularly preaching elders, have a divine right, from both Old and New Testaments, to high respect and a liberal maintenance from their people, according to their ability. And what awful obligations to faithfulness in their work lie on ministers! They are Christ's deputies, and to him they must give an account. With great prudence, faithfulness, tenderness, courage, and impartiality, must they therefore proceed in rebuking the scandalous, or ordaining other church-officers. And the undoing or salvation of souls is deeply connected therewith. An ignorant, careless, and scandalous ministry is a great plague and reproach to a church. And it is hard for the most faithful to keep themselves from being partakers in other men's sins. But great is the mercy that Jesus', their Master's, blood cleanseth from all sin. Yea, he kindly allows them a moderate use of creature refreshments as their labours and bodily infirmities require.

CHAPTER VI. Ver. 1. As some judaizing teachers, to the discredit of religion and the violation of natural rights, encourage slaves or other servants, when converted, to renounce their servitude, I earnestly admonish you, on all proper occasions, to instruct and urge servants, however enslaved, to honour, reverence, and obey their heathen masters; that so the honour of God and credit of the gospel may not be reproachfully stained, as if it discharged men from their just obligations, and the natural or civil duties of their station. 2. And if any Christian servants are so happy as to have masters of their own religion, let them prize it as a great privilege, and honour and obey them the more cheerfully, affectionately, and diligently, because they are faithful believers, beloved of God, and partakers of all the blessings of redemption through the blood of his Son. 3. If any man teach what is contrary to these directions, and does not, in heart, speech, and behaviour, embrace and practise the pure and salutary doctrines of the gospel of our Lord Jesus Christ, concerning his person and offices, which is formed, designed, and blessed for promoting practical religion in all the branches of piety towards God, and relative duties towards men, from regard to his authority; 4, 5. Notwithstanding all his pretences, profession, or sta-

5 [e]Perverse[6] disputings of men of corrupt minds, and destitute of the truth,[7] supposing that gain is godliness: from such withdraw thyself.

6 But[g] godliness with contentment is great gain.

7 For[h] we brought nothing into *this* world, *and it is* certain we can carry nothing out.

8 And[i] having food and raiment, let us be therewith content.

9 But[j] they that will be rich[8] fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.

10 For[k] the love of money is the root of all evil; which while some coveted after, they have erred[9] from the faith, and pierced themselves through with many sorrows.

11 But thou, [l]O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12 Fight[n] the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast [o]professed a good profession before many witnesses.

13 I[p] give thee charge in the sight of God, who quickeneth all things,[1] and *before* Christ Jesus, who before Pontius Pilate [q]witnessed a good confession;[2]

14 That[r] thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:

15 Which in his times he shall show,[3] *who is* [s]the blessed and only Potentate, the King of kings, and Lord of lords;

16 Who [t]only hath immortality, [u]dwelling in the light which no man can approach unto; [v]whom no man hath seen, nor can see: [w]to whom *be* honour and power everlasting. Amen.

17 Charge[y] them that are rich in this world, [z]that they be not high-minded, [a]nor trust in uncertain riches,[4] but in the [b]living God, [c]who giveth us richly all things to enjoy;

18 That[d] they do good, that they be rich in

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e 1 Co.11.16. Ro. 16. 17,18. ch.1.6,19. Is.5.6, 11. 2 Pe.2.3. Tit. 1. 11, 14,10. 2 Ti.3.5,8. 2 Jn. 10. Tit.3.10. 2 Th. 3.6, 14. Re.18.4.

6 Or, *Gallings one of another.*

7 Who dispute not for truth but victory. —*C.*

f Ps.37.16. Is.33.16. ch.4.8. Pr.8.21; 15. 16; 16.8;17.1.2Co.9.8. He. 13.5.

g Job1.21. Ps.49.17. Ec.5.15.

h Ge.28.20. Ps.55.22; 35. 28; 30. 8. Mat.6.25, 33. Phi.4.11. He.13.5. 1 Pe.5.7.

i Pr.11.28; 15.27; 20. 21;28.20,22. Mat.13.22. Ja.5.1.ch.3.7.

8 *They that will be rich* — by whatever means—by whatever neglect of their souls, and sacrifice of religious principle.—*C.*

k Ex.23.8. De.16.19. 1 Ki. 21. 2-16. Mat.26. 15. Ac. 5. 3. Tit. 1. 11, with Ec.11.8. Ps.109.8 -19. Ja.5.1-3.

9 Or, *been seduced.*

l De.33.1. 1 Sa.2.27. 2 Ki. 1. 9: 4.16,40; 5.8.2 Ti. 3.17; 2.22-26. ch. 4. 12.1 Th.2.10. Phi.4.8.

n 2 Ti.4.7.1 Co.9.25, 26. 2 Co. 10. 3-5; 4. 7,8. Phi. 3. 12, 14. Re.3.12, 21.2 Pe.1.5,10.

1 *Who quickeneth all things* that are quickened, and is therefore able to raise

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from the dead all who suffer for truth and godliness.—*C.*

o He.10.23.

p ch.5.21. 1 Th.5.27. 2 Ti.4.1. De.32.39.1Sa. 2.6. Ac.17.25. Jn.5.21.

1 See note * in first column.

q Mat.27. 11. Jn. 18. 36,37. Re.1.5; 3. 14. Is. 55.4.

2 Or, *profession.*

r ch.4.11-16. 2 Ti.3. 14. Tit. 2. 7,10-15. Phi. 1. 6,10; 2. 15. 1 Th.3.13; 5.23. 1 Co.1.8. 2 Th.2.1.

3 'Which in his own (good) times he shall reveal.'—*C.*

s ch.1.11,17. De. 10. 17. Ps. 136. 2,3. Re.17. 14; 19. 16. Ps. 83.18; 10. 16. Da.4.34,35.

t ch.1.17. Ro.1.23. Jn. 5.26;6.57. Je.10.10. De. 32.40.

u 1 Jn.1.5,7. 2 Ch. 6. 1; 5. 13, 14. Ex. 40. 35. Re.1.10,17;15.8.

v De.4.12. Jn.1.18;6. 46; 5. 37. 1 Jn. 4. 12,20. Ex.33.20.

w Ro.16.27. Ep.3.21. Phi.4.20. ch.1.17. 2 Pe. 3.18. Jude 25. Re.1.6,4. 11;5.12,13;7.10,12.

y ch.1.3,4.11. 2 Ti.2. 14. Ps. 119.46.

z Ps. 62. 10. Pr.23.5. Ro.11.20; 12.16. Phi.3. 2,4.

a Ps.62.10; 52.7. Job 31.24. Pr.11.28. Mat. 6. 33,34. Mar. 4.19; 10.24. Lu.12.15-20. Pr.23.5.

4 Gr. *the uncertainty of riches.*

b ver. 16; ch. 3. 15; 4. 10.1 Th.1.9. Je.10.10.

c Ec.5.18,19. Ac.14.17;17.25. Mat.6.33.1 Co.3.22. 2 Co.8.3,12;9.7. He.13.16. De.15.7. Mat.5.42. Ro.12.8,13. Tit.3.8.

d Lu.12.21. Ja.2.5,16. Ec. 11.1,2.

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tion in the church, he is but a haughty, self-conceited creature, puffed up by the vanity of his own mind, who knows nothing aright of the truth of the gospel, or of his own duty to God or to men; but, like a brain-sick person, is madly fond of impertinent, useless, and entangling questions, and empty disputes about words rather than matter; and which are fit for nothing but to kindle and inflame invidious thoughts and passions, angry debates, blasphemous and reproachful railings, injurious and ill-grounded jealousies, preposterously curious, vain, and froward disputings—proper only for persons of erroneous minds and vicious inclinations, who are utter strangers to Christ and the gospel, and to the reality of grace in their hearts, and reckon religion only so far valuable as it is subservient to their carnal views. Have nothing to do with such persons; abhor their principles and practices; and if they continue obstinate therein, let them be excluded from the church.—6. But whatever such carnal men think, true practical godliness, in which all suitable graces are exercised, in worshipping and serving God through Jesus Christ, under the influence of his Spirit, according to the gospel, attended with a holy and gracious contentment and satisfaction in the disposals of Providence towards us in this life, is the most pleasant, satisfying, and profitable course that can be conceived, and incomparably preferable to an affluence of temporal enjoyments, which at best are empty, precarious, and perishing; 7. For as we brought none of these earthly enjoyments with us into this world in our birth, but hold them by the mere bounty and gracious disposal of God, so we must quickly leave them all behind us at death. 8. If then the kind providence of God supply us in this world with necessary food, raiment, and dwellings, we ought to be fully contented with our lot, and thankful for what we enjoy, as very good, nay, best for us. 9. But they whose hearts are set upon riches, and resolve to have them at any rate, as if they were their chief good, plunge themselves into manifold temptations to dishonesty and other wickedness, and into the deep defilement of many foolish and hurtful lusts and passions, which will effectually swallow them up in temporal and eternal destruction: 10. For an inordinate esteem of and affection for wealth is the pregnant source of all sinful, injurious, and miserable principles and practices, in which, while some have indulged themselves, they have apostatized from their Christian profession and practice; and, instead of finding the satisfaction they expected, have plunged themselves into the most painful agonies of mind and distress of body.—11. But do you, Timothy, whom God hath so richly endowed with the gifts and graces of his Spirit, and who have solemnly devoted yourself to his service, abhor and flee from these corrupt principles, inclinations, and practices, and, in the strength of grace, earnestly endeavour after the richest attainments of the knowledge and exercise of righteousness in all your behaviour towards men; and of strict and evangelical piety in all your dealings with God; of faith in Christ, and in God through him; of that love which is the fruit of faith; of patience amidst wants, perplexities, and sufferings; and of a humble and gentle temper towards all men. 12. In this manner contend earnestly for the doctrines of faith; and, in the exercise of faith, fight, as a good soldier of Jesus Christ, against the devil, the world, and the flesh: press forward in faith and holiness, till you obtain the full possession of that eternal life to which you are tenderly called by the gospel, and to the honour of which ye have, in your ordination, preaching, conversation, and sufferings, borne the most public and solemn testimony. 13. And as this matter is of infinite importance to the glory of God and the salvation of men, I solemnly charge you, in the name, and before the face of that all-seeing and almighty God who quickens dead souls, and will quickly raise the dead to the last judgment; and by the authority and in the presence of Jesus Christ the great Messiah, at whose awful tribunal you must quickly give an account of your conduct; and who, when arraigned before Pontius Pilate the Roman governor, set you a glorious example of courage and steadfastness, in bearing a free and open testimony to the truth, when he knew it would cost him his life,—14. That you faithfully and diligently, and to the end of your life, perform your ministerial work, and sincerely and exactly follow the instructions which I have given you, in the full expectation of the glorious appearing of our Lord Jesus Christ to judge the world, and of the account we must give to him of our whole conduct; 15. Which appearance he will make in the most public view of angels and men in the appointed season thereof—who in himself is the infinitely happy and all-sufficient God, the only supreme and almighty Ruler over and source of all authority to all kings and lords on earth, being infinitely more glorious and excellent than any of them; 16. And who alone has an absolutely eternal life of glory and blessedness, originally, necessarily, unchangeably, and independently in himself, and is infinitely pure and inconceivable in his nature, and manifests himself on his heavenly throne in inexpressible and unapproachable glories. 17. In view of the importance of your trust, and of that awful account which you and others are to give of your conduct, solemnly and faithfully charge those Christians who have some share of worldly riches to beware of being lifted up with pride, self-sufficiency, and contempt of others, or of trusting in earthly possessions, which are so precarious and fleeting; and teach them to put their whole confidence in the only living and true God, who, through active faith, freely bestows upon us all the blessings of time and eternity. 18. Charge them also that, instead of hoarding up their riches, or lavishly misspending them on themselves, they do all the good they can with them; and study to abound in better riches, to their own and others' advantage, even in every good work which their affluence renders them capable of—cheerfully and liberally bestowing it in supplying the necessities of the poor, and promoting the cause of Christ: 19. Making Christ, and him crucified, the sole foundation of their hopes of eternal life, as a blessed possession, and proving and exercising their faith in works of liberality, which, through Christ, shall be for ever graciously rewarded in heaven, when they shall have obtained the full possession of eternal life.—20. And, as it is a matter of infinite importance, let me conclude with solemnly beseeching you, my dear son and brother in Christ, carefully to maintain and hold fast the doctrines of the gospel pure and uncorrupted, and employ to the utmost all your gifts and graces in fulfilling your ministerial office according to the directions I have given you, as a sacred trust committed to you by the Lord Jesus, to be managed in his name and for his glory, and of which you must give him an account; and for this purpose avoid and detest the impious, trifling, and noisy talk of judaizing teachers, as well as the vain philosophy of the Greeks, by both which, under the name of knowledge, they wickedly carry on an opposition to the gospel of Christ; 21. And by an attachment to which, some professed Christians have already lost sight of and renounced the doctrines of revelation.—And to direct, establish, and prosper you in all your important work, may the love and favour of God through Christ, in all its manifestations and fruits, be abundantly vouchsafed to you.

REFLECTIONS.—It is a great honour and encouragement to believing servants, that in Christ and the new kingdom they are on a level with the highest. But it is base and reproachful to their profession to abuse this privilege as a reason of disregard to their masters, whether profane or religious. The gospel was never designed to destroy civil distinctions, but to make men truly adorn them in performing the duties thereof. And the more kind and condescending masters are, the more respectful and obedient servants ought to be. Relative duties make a very important article of true Christian religion. And they who teach otherwise, or propagate any doctrine contrary to a holy practice, are evidently but troublesome, selfish, and worldly-minded seducers. But they who are fond of disputes in religion are seldom tender in their practice.—There is no true godliness but what springs from gospel principles; no true contentment with our lot but what springs from true godliness; no true care but where our soul is our first and chief concern.—What a poor empty world is this, where no enjoyment is certain to us for a moment! Nature is satisfied with little, grace with less, and covetousness with nothing, however much! The love of money, and hastening to be rich, is very ruinous to men's souls and characters, and even to their estates. What need then have the rich to be humble amidst their affluence,

good works, ready to distribute, willing to communicate;[5]

19 [e]Laying[6] up in store for themselves a good foundation against the time to come, that they may [g]lay hold on eternal life.

20 O Timothy, [h]keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called;

21 Which some professing [i]have erred concerning the faith. Grace *be* with thee. Amen.

¶ The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

A.M. cir. 4069. A.D. cir. 65.

5 Or, *sociable.*

e Mat. 6. 20. Lu. 12. 33;16.9.ver.18.Mat.10. 40,41.Ga.6.8,9.

6 'Treasuring up for themselves a good foundation,' even Christ and his righteousness (1 Co. 3. 11), 'against the time' (of storm that is yet) 'to come' (Mat.7.25),that having by the grace of God loosed their hold from temporal things (Ga.6.14),' they may lay hold of eternal life.—*C.*

g ver.12.Phi.3.12,14. 2 Ti.4.7,8.1 Pe.1.4.

h Re.3.3,10,11.2 Ti. 1.14;2.2,14,16,23. ch.1. 4:4. 7. Tit. 1.9,14; 3.9. Col.2.8. 1 Co.1.20;3.18 –20.

i ch.1.6,19.2 Ti.2.18.

which tempts so many to pride, and to place their faith, hopes, and delights, not in wealth, but in God through Christ!—And carefully should they prove the sincerity of their faith by such genuine charity as will entail a gracious but everlasting reward. Large measures of gifts, grace, cares, and labours are necessary for ministers, to render them duly useful and faithful. For the opposition they will meet with is great, and their account very awful and solemn.

CONCLUDING REMARKS ON THE FIRST EPISTLE TO TIMOTHY.

There is generally in the human mind a strong desire to pry into the private life of individuals, especially of distinguished characters. Hence, on the death of such persons, every source of information is explored; and especially every letter, to any person, or upon any topic whatsoever, is sought out and published as a memorial and mirror of the mind of the dead. And when the eye of curiosity has discovered such relics, and they are published to the world, how many trifles do they often contain! how many 'unthought-of frailties' do they often reveal! and how many occasions do they furnish for the exultation of malice, the tear of pity, or the veil of charity!

To this ordeal Paul is here subjected. This epistle furnishes the first specimen of his private letters to his familiar friend. It admits us as to a mirror in which we can discover the most secret workings of his spirit. And oh, what a glorious discovery! What love, what holiness, what self-sacrifice! And then the church! Its most secret springs, its entire spiritual machinery, all laid bare! Its bishops and deacons, its old and young, its unmarried and its widows, its masters and servants, its rich and poor!—all are arrayed, not for public exhibition, but for private, most secret, and confidential inspection! And if any one can read this secret disclosure, without acknowledging the unparalleled holiness of the Christian system, his eyes may be blinded by the practical imperfections and sins of its professors, but he has not examined the glories of the system itself! Indeed, if any one will read this epistle, and thereby observe, not the outward garniture of the temple, but penetrate into its most secret chambers, it would appear impossible for him to deny that its 'builder and maker was God.' *C.*

THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

That this epistle was written while Paul was a prisoner is evident from ch. 1. 17. That it indicates a second imprisonment appears more than probable from the following considerations. In the first imprisonment he 'dwelt two whole years in his own hired house, and received all that came to him,' Ac. 28. 30, 31; but when he wrote this epistle he was closely confined, ch. 2. 9, so that Onesiphorus had considerable difficulty in discovering him, ch. 1. 16, 18, and his situation was extremely dangerous, ch. 4. 6, 8, 16, 18. At his first confinement Timothy was with Paul, and is joined with him in writing to the Colossians, Philippians, and Philemon; but the present epistle shows that he was absent in Asia. During his first imprisonment Demas was with him, Phile. 24; now he had forsaken him and gone to Thessalonica, ch. 4. 10. During his first imprisonment Mark also was with him, Col. 4. 10, 11; Phile. 24; but at the date of this epistle Timothy is directed to bring Mark with him, ch. 4. 11. In the former epistle Paul looked confidently forward to his speedy liberation and departure from Rome, Phi. 2. 24; Phile. 22; but in this he is 'ready to be offered, and the time of his departure is at hand,—he has finished his course;' from which it is concluded that this epistle was written a short time before his martyrdom, which is generally referred to the 29th June, A.D. 66. And, as the apostle requests Timothy to come to him before winter, ch. 4. 21, the epistle was most probably written in the summer of A.D. 65. Like the former epistle its chief object is to instruct a young minister in the nature and importance of his office and duties in the church, and prepare him, if need be, for sustaining the persecution of the world. It is written with all the affection of a parent, and with all the solemnity of a man about to die. It contains references to Ex. 7. 11, 12; 8. 18; 9. 11; Mat. 26. 24; Ac. 14. 22; 2 Pe. 1. 20, 21. *C.*

The cause of Paul's second imprisonment at Rome appears to have been a charge made against him, as leader of the Christians, for being implicated in the burning of the city. This false and absurd charge was probably preferred when the apostle was in Nicopolis, a city of Epirus, Tit. 3. 12. He was there seized and sent to Rome, where he was no longer treated as one accused merely of breaking Jewish law, but as a common criminal, charged with a capital offence. He seems to have felt that his fate was certain: and one chief object in writing this epistle was to prepare Timothy for the trials and persecutions to which he knew the church would soon be exposed. Another object was to secure, if possible, a farewell visit from Timothy. He was now almost alone; all had left him except faithful Luke, ch. 4. 11. He was worn down by care, and sorrow, and bodily weakness; his end, his martyrdom, was drawing near; and yet 'in no epistle does the true, loving, undaunted, and trustful heart of the great apostle speak in more consolatory, yet more moving accents: in no portion of his writings is there a loftier tone of Christian courage than that which pervades these, so to speak, dying words; nowhere a holier rapture than that with which the reward and crown of faithful labour is contemplated as now exceeding nigh at hand.' *P.*

CHAPTER I.

1 *Paul's love to Timothy.* 6 *He is exhorted to stir up the gift of God which was in him,* 8 *to be steadfast, and patient in persecution,* 13 *and to persist in the form and truth of that doctrine which he had learned of him.* 15 *Phygellus and Hermogenes, and such like, are noted, and Onesiphorus is highly commended.*

PAUL, an[a] apostle of Jesus Christ by the will of God, according to [b]the promise of life which is in Christ Jesus,

A.M. cir. 4070. A.D. cir. 66.

CHAP. I.

a Ro. 1. 1. Ga. 1. 1. Ep.1.1. Col.1.1. Ac. 9. 15;26.16–18;13.9.

b Ep.3.6. 1 Jn. 2. 25; 5.10–13. 2 Co.1.20. Ac. 10.43. Jn.17.3; 6.40–57. Ac.4.12.

c See 1 Ti.1.1,2,18.1 Co.4.15

d See Ro.1. 7. 2 Co. 13.14.1 Pe.1.2. Ep.1.2, 3.

e 2 Th.1.3. 1 Th.1.2; 5.18.Ep.5.20. Col.3.17. See Ro.1.8.

g Ac. 24.14,16; 23. 1; 22.3;26.4;27.23.Ro.1.9. 2 Co. 1. 12. He. 13. 18. Ac. 20. 18–35. 1 Th. 2. 10.

1 See note on Ac. 23.1.—*C.*

h See 1 Th.1.2;3.10.

2 To Timothy, *my* [c]dearly beloved son: [d]Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord.

3 I[e] thank God, whom [g]I serve from *my* forefathers with pure conscience,[1] that[h] without ceasing I have remembrance of thee in my prayers night and day;

4 Greatly[i] desiring to see thee, being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance the [j]unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy [k]mother Eunice; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance [l]that thou stir up the gift of God, which is in thee by the [n]putting on of my hands.

7 For[o] God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

8 Be[p] not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;[2]

9 Who [q]hath saved us, and called *us* with an holy calling, [r]not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began;

10 But[s] is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished[t] death,[3] and hath brought life and immortality to light through the gospel:

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i ch.4.9,21.Ro.10.12; 15.30–32.Phi.1.8;2.24.1 Th.2.17–20.

j 1 Ti.1.2, 5; 4.6.Tit. 1.1. Ga. 5.6. Ep. 2.8. Col.2.12. 1 Th. 1.3. Ja. 2.5.

k Ac.16.1. Ex. 15. 2. 1 Co.7.14. Ps.22.10; 71. 17.

l See 1 Ti.4.14.ch.2. 1;4.2,5.1 Th.5.19,20.

n Ac.6.6; 8.17; 13. 2, 3, 23; 19. 6. 1 Ti.4.14; 5. 22.

o Ro.8.15. 1 Jn. 4.18. He.2. 15. Lu.24.49. Ac. 1. 8; 2. 22, 33; 14. 3; 18. 9; 21.13. 1 Co.10.13. 2 Co. 1.3–10,12; 6.7; 10.4. Ga. 4.3–7. Col.1.11. ch.2.1; 4.17.

p Ro. 1. 16. Mat. 10. 33. Mar.8.38. Ac.5.41. 1 Co.1.6;2.2. Ep.3.13;6. 20. 1 Ti. 1.18. ch.2.3,9, 10;4.5. Col.1.24.

2 See note * below

q Mat.1.21. 1 Ti.1.1; 2.3;4.10. 1 Co.1.9. Phi. 3. 14. Ro.8.28,30. 1 Pe. 2.9. He.3.1.

r Ro.9.11;3.24; 5.20, 21;8.29. De.7.7,8. Ep.2. 8;1.4,9,11; 3.11. Tit.3.4 –7;1.2. Ro.16.25.

s Is.xxv. Ro. 16. 25, 26. Col. 1. 26, 27. Mar. 16. 15. Ep.1.9; 3.9. Tit. 1.2,3. 1 Pe. 1.20,21.

t Is.25.8. 1 Co.15.54, 55. He. 2. 14. Jn. 5.24–29.

3 He has 'abolished death' in its sting, its fear, and its power.—*C.*

* More literally: 'But (on the contrary, instead of feeling ashamed of me a prisoner, charged with a foul crime) join with me in suffering hardship for the gospel (if possible come to me

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at Rome and stand by me; and wherever you may be located, fear not any trial that a faithful preaching of the gospel may entail), in accordance with the power of God' (that power which God has manifested in our salvation, and will manifest in supporting us at all times).—*P*

u See Ac. 9. 15; 22. 21;26.16–18. Ro.1.5; 11. 13;15.16,19. 1 Ti.2.7

v ver.8; ch.2.9,10; 3. 10–12;4.16,17.

x Ep.3.1,13;4.1;6.20. Col. 1.24. Ac.20 24;21. 13;5.41. Ro.1.16; 5.3–5. 2 Co.1.3–10. Ac. 27.23, 23, Ps.91.2.

4 Or, *trusted.*

y 1 Pe.4. 10. ch. 4. 8. He. 7. 25. 1 Pe.1.5. Jn. 10.28,29.

5 His body and spirit.—*C.*

z Pr.27.23. Phi.1.27. Ro.6.17.1 Ti.1.10,14.6. 3,14,20.ch.2.2;3.14;4.3. Tit.1.9, 13; 2.1. 1 Jn. 2. 24,27.2 Jn.1,6,9,10.Re. 2.11,25. Jude 3.

a 1 Ti.6.20; 4.14. ch. 2.1, 15; 3.14, with Ro.8. 11. Jn.14.17,26. 1 Co. 3. 16,17;6.19,21.

b ch.4.10,16. Ac. 19. 10. Phi.2.21.

6 All the Asiatic Christians dwelling at Rome, being moved by shame or fear. See ver.16;ch.4.16.—*C.*

c Mat. 10. 41, 42; 25. 35–40. 1 Ki. 17. 13,24. 2 Ki.iv.ch.4.19.

d ver. 8. Ac. 28. 20. Ep.6.20;3.1,13;4.1.

e Ac.28.16. Mat. 25. 35,36,40.

g Mat.5.7. Ac. 3.19. Ro.15.25 2 Th.1.10.ch. 4.8. He.6.10.

11 Whereunto[u] I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 For the which cause I also [v]suffer these things: nevertheless [x]I am not ashamed: for I know whom I have believed,[4] and I am persuaded that [y]he is able to keep that which I have committed[5] unto him against that day.

13 Hold[z] fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

14 That[a] good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us.

15 This thou knowest, [b]that all they which are in Asia[6] be turned away from me; of whom are Phygellus and Hermogenes.

16 The[c] Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and [d]was not ashamed of my chain.

17 But when he was [e]in Rome, he sought me out very diligently, and found *me.*

18 The Lord grant unto him [g]that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

CHAPTER I. Ver. 1. I Paul,—called and qualified to be an apostle of Jesus Christ, by the free and gracious appointment of God the Father, to bear witness to, and preach the once crucified, but now risen and exalted Saviour, among Jews, and especially Gentiles; according to the promise of eternal life, which was given in him before the foundation of the world, and in due time made to Abraham, to be fulfilled in his divine seed, by whom that life is secured and dispensed, and in whom it is deposited; and which is obtained through faith in him,—2. To Timothy, my dear son in the faith, of whose conversion to Christ, and appointment to the ministry, God made me the honoured instrument,—wish the most abundant and manifold manifestations and effects of God's full favour and infinite compassion; and all peace and prosperity, temporal, spiritual, and eternal, from God the Father, as the first Mover in the work of our salvation, and from Jesus Christ, our common Lord and Saviour, as the mediatorial Redeemer and Bestower thereof. 3. I heartily thank and praise that only true God, whom, after the example of Abraham, Isaac, and Jacob, and other pious ancestors, I now religiously worship and adore, with a heart and conscience purified by faith in the blood of his Son, that, in my daily prayers, morning, evening, or at noon, I am particularly led out to recommend you to his grace and care. 4, 5. Being exceedingly desirous to see you once more before my approaching death, that I may leave with you my dying charges and paternal instructions;—and my desire is much inflamed by my deep and lively remembrance of that affectionate and filial grief which you manifested at our last parting, and by the manifold evidence you have given of that sincere and unfeigned principle of faith which dwells in your heart, as it did in the heart of your worthy mother and grandmother.—6. Therefore, in my great affection for you, and in consideration of God's distinguished favour in so remarkably fitting you for ministerial service, I again earnestly beseech you, by diligent reading, meditation, and prayer, to cherish, improve, and stir up to action those spiritual gifts which were so plentifully and freely bestowed upon you in your ordination to the sacred office of an evangelist. 7. And let no opposition of adversaries discourage you from or in the exercise of it: for God has not formed in us a cowardly temper of fear or timidity, but a spirit of holy fortitude and undaunted courage to encounter all difficulties and dangers,—and of fervent love to Christ, his cause, people, and the souls of men,—and of a sober and judicious government of ourselves, in steadfastly adhering to, and patiently suffering for, the gospel of Christ. 8. Never then be discouraged in or ashamed of bearing a bold and open testimony to our Lord Jesus, and to his gospel, in which he attests his own character and work by the declarations and influences of his Spirit,—or of owning, vindicating, and visiting me his imprisoned apostle; but let your whole soul be animated to sympathize with me and others in our persecutions, and cheerfully to endure the like yourself for the sake of the gospel, in an humble dependence upon the supporting, encouraging, and strengthening assistance of that God of infinite mercy and grace; 9. Who, to express his love and fit us for every good word and work, has provided for us an almighty Saviour, and a full, infinite, and everlasting salvation in him,—and has by the gospel, and the influences of his Spirit, tenderly called us to holiness and happiness,—not as influenced by any natural goodness in us, but because of our saving faith in his ever blessed Son our Saviour, in whom his love was fixed upon all sinful men before the world was created: 10. Which gracious purpose lay, from eternity, as a secret in the mind of God, and was long concealed under dark types and predictions, but is now discovered, with illustrious brightness, by the coming of our Lord Jesus Christ to secure and fix our redemption;—who by dying for our sins in our nature and stead, and rising again as our conquering Head, has taken away the sting of death, broken its power, and turned it into a blessing to them that believe, and delivered them from eternal death;—and who, by the preaching of the gospel, has made a certain and plain revelation of a blessed, excellent, spiritual, and eternal state of happiness and glory for both soul and body in the heavenly world, and of the proper means of our arriving at it through him.—11. For the ministration of which glorious gospel I am immediately furnished and commissioned by Jesus Christ, as an authentic publisher and inspired messenger, to declare unto men, especially the Gentiles, the glad tidings of salvation therein contained, that they may hear and believe to the saving of their souls: 12. And it is for my faithfulness and zeal in discharging that office that I now actually suffer all the disgrace and severities of my present imprisonment, and am daily expecting martyrdom; but, in consideration of the glorious excellency of the cause, instead of being ashamed of Christ, or of his or my sufferings, I glory in them, and have the most joyful expectation of a happy issue of them in the future state:—for, in the light of God's word, and upon long trial and experience, I well know what a gracious, all-sufficient, faithful, and divine Saviour he is whom I have received and relied on by faith,—and on the most certain and infallible grounds am persuaded that he has a firm purpose, full power, authority, and will, to secure my soul, and all its eternal concerns, with which I have intrusted him, against the day of the last judgment, in which the everlasting misery or happiness of every man will be publicly, solemnly, and unalterably decided. 13. Whatever trials therefore you meet with, or may expect in the cause of Christ, see that, encouraged by my example of faith, patience, and hope, you keep in memory, cleave to, and resolutely profess and publish, the platform of the uncorrupted, wholesome, nourishing, and healing doctrines of the gospel, so productive of faith and love, which I have taught you by word or writing—as things which you, through Christ's grace, heartily believe and love,—and in order that faith in and love to him may be produced among your hearers. 14. And those useful and edifying gifts and doctrines, and that ministerial office which have been committed to you in your ordination, see that you faithfully maintain and improve, by the assistance of the Holy Ghost, who, in his person and influences, dwells in us, and other faithful ministers and believers, to enable us to fulfil the duties of our station in the face of all opposition and danger.—15. In these things you ought to be the more faithful and diligent, as you cannot but know, to your grief, that the generality of the Asian professors of Christianity, at least those here at Rome, have shamefully deserted me in my present sufferings, as being afraid or ashamed to stand by me in them. 16–18. But may the God of all grace multiply his merciful favours, temporal, spiritual, and eternal, upon the family of Onesiphorus, as a return of his distinguished kindness to me; for, notwithstanding the cowardice of pretended friends, and the fury of open enemies, with a truly Christian courage and compassion he often relieved, comforted, and refreshed me in my various distresses, by his kind visits and necessary supplies.—Yea, instead of being ashamed of me, or my ignominious imprisonment and reproach, from love to Christ and his cause, and to me, when he came to Rome, he took great pains to inquire after and obtain access to me.—May that Lord Jesus, for whose sake he showed me this kindness, according to the riches of his grace, reward him, not only in this world, but especially in that which is to come, mercifully owning him in the last judgment before his Father and an assembled world, and publicly adjudging him to eternal life.—And you know that at Ephesus, in many instances and forms, he supplied and comforted me under my trouble.

Ver. 1. *By the will of God.* As it was an eternal purpose in Christ, Ep. 1. 4–11, and as it was revealed in time by his Spirit Ac. 13. 2. *C.*

CHAPTER II.

1 He is exhorted again to constancy and perseverance, and to do the duty of a faithful servant of the Lord in dividing the word aright, and staying profane and vain babblings. 17 Of Hymeneus and Philetus. 19 The foundation of the Lord is sure. 22 He is taught whereof to beware, and what to follow after, and in what sort the servant of the Lord ought to behave himself.

THOU therefore, [a]my son, [b]be strong in the grace[1] that is in Christ Jesus.

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CHAP. II.

a See ch. 1. 2.

b ch. 1. 7, 14. Jos. 1. 7. Ep. 6. 10. Is. 40. 29–31; 45. 24. Zec. 10. 12. Phi. 4. 13. 2 Co. 3. 5; 12. 9, 10.

1 'Be strong in (dependence upon) grace.'—*C.*

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2 And [c]the things that thou hast heard of me among[2] many witnesses,[3] the same [d]commit thou to faithful men, who shall be able to teach others also.

3 Thou therefore [e]endure hardness, as a good soldier of Jesus Christ.

4 No[g] man that warreth entangleth himself

c ch. 1. 7, 14. Jos. 1. 7. Ep. 6. 10. Is. 40. 29–31; 45. 24. Zec. 10. 12. Phi. 4. 13. 2 Co. 3. 5; 12. 9, 10.

2 Or, *by.*

3 'In the presence of many other presbyters, ministers of Christ, who bore testimony, as I did, to the great truths of the gospel.' Living witnesses are certainly meant.—*B.*

d 1 Ti. 1. 18; 5. 22; 3. 2–7. Tit. 1. 5, 9.

e ch. 1. 8; 4. 5. 2 Co. 10. 3–5. Ep. 6. 12. 1 Th. 1. 8.

g 1 Co. 9. 7, 25, 26; 7. 32, 33. 1 Th. 4. 15. Phi. 3. 12–14, with 1 Pe. 5. 4.

Ver. 3. *From my forefathers.* 'After the custom of my ancestors.' See Ac. 24. 14. This reference is intended as an answer to the Jews who accused him of forsaking the law of Moses. *C.*

Ver. 4. *Tears* of a believer's sympathy with Christ crucified—of a penitent's sorrow at the recollection of his sins—or of a son's distress at the last parting from his more than father. *C.*

Ver. 6. *Stir up.* Either as the fire on the altar, or the lamps on the golden candlestick. This ministerial stirring up is to be effected by reading, prayer, meditation, godly converse, and diligence in every duty.—*The gift of God.* Whether special and miraculous, or common as well as official, does not appear; wherefore it may justly be concluded that every form of gift so conveyed is included. See ver. 14. *C.*

Ver. 9. *Not according to our works.* The works of unrenewed men being selfish, are therefore sinful, and consequently cannot be the moving cause of their salvation. That cause is found only in **the universal love and abounding grace of a wise and** merciful God. *C.*

REFLECTIONS.—It is delightful for ministers to have a clear call from Christ to their work, remarkable success in it, and a habitual practice answerable to it. It is a singular mercy to have religious parents; and great is the blessing when God's grace is continued from age to age in a family. Happy they who receive the gospel with unfeigned faith and love, and serve God with pure hearts, after the example of pious progenitors, and diligently apply themselves to propagate it to others. For O the transcendent excellency of the gospel! It promises eternal life through Christ; it lays open the gracious mind of God; it is the mean of our blessed hope by his power and grace; it manifests death conquered, and immortal blessedness secured for men in Christ. Who would not delight to be an authorized teacher of it! Who would not, without fear or shame, cheerfully undergo the severest persecution for the sake of it and its blessings! Who would not, on the footing of it, commit his eternal salvation to the care of God!—A deep concern to discharge their office and improve their gifts; a holy fortitude, love, sobriety, wisdom, and sound judgment; great regard of, love to, sympathy with, and earnest prayers for their fellow-labourers, should signalize every minister of Christ. And infinite is the mercy, that, when some shamefully desert the cause of Christ and his persecuted servants, others are, by his grace, emboldened to own and regard them; nor shall they, in the last judgment, lose their gracious reward.

CHAPTER II. Ver. 1. Considering therefore the importance of your work, and the danger of mistakes in it or apostasy from it, I beseech you, my dear son in the faith, fellowship, and ministry of the gospel, not to be self-confident, nor to trust in any grace that you have already received; but always to depend on the inexhaustible fund of grace which is treasured up in Christ your Head, and in the full favour of God, residing, manifesting, and exhibiting itself in him, that out of his fulness you may continually receive grace for grace. 2. And, setting out in this strength for every duty, and for propagating the true doctrines of the gospel, which are so abundantly attested by the law and the prophets, and which, in a most public manner, I committed to your trust at your ordination,—take heed that you transmit them pure and uncorrupted to such other ministers as manifest themselves faithful believers, who have the glory of Christ and the welfare of souls at heart, and are furnished with knowledge and utterance, gifts and graces, to dispose and qualify them for explaining, proving, defending, and applying the whole counsel of God to their hearers. 3. And, as your office and work are so honourable, let no difficulties nor dangers discourage you; but, considering your sufferings as lying in the way to victory and triumph, act always with holy resolution, vigour, and courage, like a good soldier, that voluntarily fights in the cause and under the banner of Jesus Christ, who is able and willing to support you under and carry you through all your toils and troubles, and to crown them with everlasting honours. 4. And, to carry on the allusion, you must give yourself wholly to your ministerial work; must not follow any civil calling, unprofitable reading, or unnecessary diversion, to entangle your thoughts or swallow up your time; but your whole time, thoughts, words, and actions must be occupied in the spiritual service of Christ your gracious Lord, that you may acquit yourself agreeably to his will, who has appointed, called, and persuaded you to fight the good fight of faith, till you lay hold on eternal life. 5. And, in allusion to the laws of combatants in the Grecian games, you, who have entered into the service of Christ, must exert yourself, with the utmost labour and diligence, according to the prescriptions of his Word, for overcoming all the opposition of sin, Satan, and the world, as ever you expect that Christ should crown you with a glorious reward. 6. Yea, again, to allude to labourers in a field or vineyard, you must first be laborious in preaching the gospel for the glory of Christ and good of souls, and wait with patience for the coming of the Lord, when you shall abundantly share the fruits of your work. 7. Consider these things seriously, that you may look on yourself as a soldier, combatant, and husbandman in the work of the Lord, and may expect labours and hardships in attending your service, but comfortably hope for a blessed and gracious reward at the end of it. And may the Lord Jesus enable you thoroughly to understand and practise these instructions, and every other thing which concerns you as a Christian or minister of Christ. 8. The grand article which I enjoin you constantly to bear in mind, for your own support and encouragement under your trials and sufferings, and to preach to others for their conversion and establishment in the faith and hope of the gospel, is that Jesus, the anointed Saviour, who, according to the flesh, proceeded from the loins of David the renowned king of Israel, having suffered unto death as a sacrifice for sin, was raised from the dead for our justification, according to those glad tidings of salvation which I have laboured to preach chiefly among Gentile sinners: 9. For the preaching of which I am at present persecuted and restrained as an evil-doer, not fit to live; but thanks be to God, that though I am restrained from preaching the gospel in my wonted manner, yet it is still published far and wide with remarkable success by others, and even confirmed by my patient and joyful sufferings for its sake. 10. And, in view of that which God hath and will do by the ministrations of it, I cheerfully submit to all the distresses which are or can be laid upon me, from a principle of love and zeal for the spiritual and eternal welfare of those whom God has from love called to salvation, through belief of the truth under the power of the Spirit,—that they, encouraged by my example, may be induced to believe, cordially embrace, and boldly profess the truth and excellence of the gospel, notwithstanding the violence and persecution of the times; and may, in this way of God's provision, arrive at the full possession of that eternal blessedness and glory which is secured by and reserved in Christ, and to be enjoyed in immediate fellowship with him. 11. Nor is this doctrine of Christ's death and resurrection, and the future glory of his people, more important than true and comfortable; for if, in conformity to him in his death, and by virtue derived from him, we, in our state of vital union with him, be dead to sin and to this world, and willing to lay down our lives for his sake, we also, in conformity to him, in and by the power of his resurrection, shall certainly be quickened, and raised up to a glorious and eternal life with him in the heavenly state. 12. If we patiently endure reproach and trouble for his sake, as he did for ours, we shall also be exalted to sit with him on his throne, as kings and priests unto God; but if, for fear of losing our worldly honours, ease, wealth, liberty, or life, we, as ashamed of him, renounce our profession of his truth, or give up our Christian practice, he also will be ashamed of us, and publicly profess, before an assembled world of angels and men, that he never knew of nor accounted us his children or servants. 13. And whether we believe these comfortable truths on the one hand, or awful denunciations on the other, he, who is the God that cannot lie, the faithful and true Witness, will certainly perform his gracious promises to all true believers, and execute his just threatenings on apostates. For it is not consistent with the perfections of his nature or will to act contrary to his settled declarations of mercy or judgment.—14. Of these points, so closely connected with the eternal salvation of souls, seriously and solemnly, on the authority and as in the presence of Christ, put them in mind, who are in or may be admitted to the ministerial office; that they may attend to what is really substantial, and not to trifling debates, which tend only to puzzle men's minds, and pervert them from the truth of the gospel. 15. And let it be your constant care to yield and manifest yourself as a faithful and approved servant of God, who has no occasion to be ashamed on account of neglect, unskilfulness, unfaithfulness, or imprudence; but who, with care and judgment, separates between truth and error, things important and trifling; and applies the Word of God to men according to their circumstances; and, by ministration and example, marks out before them the right way of truth, holiness, and happiness. 16. But always avoid and oppose all irreverent, defiling, and noisy, but daring and empty discourses, which degrade the nature or perfections of God, or the purity of the gospel;—for these will gradually render men more and more erroneous and profane; 17. And will, by degrees, infect and, as it were, incurably eat out the whole system of truth, and vitals of religion in the church; as too plainly appears in the case of Hymeneus and Philetus. 18. Who, by such vain babblings, have been carried away from the truths of revelation into the most destructive errors, supposing that whatever Christ, or any of the inspired writers, have spoken of the resurrection of the dead, is to be taken mystically, with respect to some events already past, and not to any resurrection of the bodies of men at the last day; and by their bold and subtle reasonings they have seduced some from the truth which they once professed. 19. But notwithstanding all this, the doctrine of the general resurrection is certainly a fundamental truth of God, sealed by his miraculous approbation of the preachers of it. And notwithstanding such melancholy instances of apostasy, the blessed love and gracious promises of God—and Jesus Christ, as the sure foundation of eternal salvation, and the state and structure of grace built upon him—shall remain firm and unchangeable; plainly manifesting, that whatever becomes of others, the Lord will claim, and for ever keep, through faith unto salvation, those who cling to Christ and by constant watchfulness keep vitally united to him by faith; and that, as holiness and happiness are inseparably connected in the plan, and every step of the execution of it, all such as profess to trust in Christ for eternal happiness must labour in heart and life to keep at the farthest distance from sin. 20. But as in the houses of great men there are vessels of different materials, excellency, and use; so in the visible church there are ministers and professors, some excellent, honourable, and approved of God, and others who are mean, contemptible, dishonourable to and disapproved by him. 21. If any one, who claims a share in the blessings, privileges, and services of the great Lord of the church, keep himself from corrupt teachers, errors, and practices, he will appear formed for the noblest purposes, and purified, consecrated, and qualified by the Holy Ghost for whatever use he may be called to. 22. And if you, Timothy, would approve yourself to God, and to your own conscience, in the discharge of your work, labour diligently, by his grace, to flee from all youthful ambition, self-conceit, rashness, or sensuality, and in your preaching and practice pursue after what relates to righteousness before God and men, faith in and fidelity to Christ, and to God through him, and to a charitable and peaceable temper and carriage towards all those worshippers of him whose hearts are sincere and consciences purified by his blood. 23. But shun, as an infectious plague, all impertinent and fruitless inquiries and debates, knowing for certain that they tend only to beget angry contentions, to the disturbance of the church, and the hindrance of

with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.

5 And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully.

6 The[h] husbandman that laboureth must be first partaker[4] of the fruits.[5]

7 Consider[i] what I say; and [j]the Lord give thee understanding in all things.

8 Remember that Jesus Christ, [k]of the seed of David, [l]was raised from the dead according to [m]my gospel:

9 Wherein[n] I suffer trouble, as an evil-doer, *even* unto bonds; but [p]the word of God is not bound.

10 Therefore[q] I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

11 *It*[r] *is* a faithful saying: For [s]if we be dead with *him*,[6] we shall also live with *him:*

12 If we suffer, we shall also reign with *him:* if[t] we deny *him*, he also will deny us:

13 If[u] we believe not,[7] *yet* he abideth faithful: he cannot deny himself.

14 Of[v] these things put *them* in remembrance, charging *them* before the Lord that they strive[x] not about words to no profit, *but* to the subverting of the hearers.

15 Study[y] to show thyself approved unto God, a workman that needeth not to be ashamed, [z]rightly dividing the word of truth.

16 But[a] shun profane *and* vain babblings; for they will increase unto more ungodliness:

17 And their word will eat as doth a canker:[8] of whom is [b]Hymeneus and Philetus;

18 Who[c] concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

19 Nevertheless [d]the foundation of God standeth [9]sure,[1] having this seal, [e]The Lord knoweth them that are his.[2] And, [g]Let every one that nameth the name of Christ depart from iniquity.[3]

A.M. cir. 4070.
A.D. cir. 66.

[h] 1 Co.9.7-11, with Lu. 10.7,20 9.
4 Or, *labouring first, must be partaker.*
5 See note * below.
[i] 1 Ti.1.15. De.32.29. He.3.1; 12.3. Lu.9.44. Ac.16.14.
[j] Pr.2.6. Col.1.9. Ep.1.18,19; 3.16-19. Jn.16.13; 14.26. 1 Jn.2.20,27.
[k] 2 Sa.7.11. Ps.132.11. Is.11.1. Je.23.5,6. Eze.34.23,24. Mat.1.1-17,20; 15.22. Lu.1.27, 32; 2.4-7. Ro.1.3,4. Re.5.5; 22.16.
[l] Ac.2.24. Ro.1.4. 1 Co.15.1-8. Mat.xxviii Mar.xvi. Lu.xxiv. Jn.xx.
[m] Ro.2.16; 1.16; 15.19. ch.1.10, 11. 1 Ti.1.11, 12; 2.7.
[n] Ep.3.1, 13. Ph.1.7, 17. Col.1.24. 2 Co.1.4,6.
[p] Ph.1.12, 13. 2 Th.3.1.
[q] Ep.3.1, 13. Ph.1.17. Col.1.24. 2 Co.1.4,6.
[r] 1 Ti.1.15; 3.1; 4.9. Pr.22.20. Tit.3.8.
[s] Ro.6.5,8; 8.17. 2 Co.4.10. Ga.2.20. 1 Pe.4.1, 2, 13. Phi.3.10. Jn.16.2, 3; 23. Ac.14.22. Mat.19.28, 29; 16.24, 25; 10.32.
6 *If we be dead with him*—by union with him in his dying. See Jn.17.21. Ep.1.23; 5.30, 32.—*C.*
[t] Mat.10.33. Mar.8.38. Lu.9.26; 12.9.
[u] Ro.3.3; 9.6. Nu.23.19. 2 Co.1.20. Tit.1.2. He.6.17.
7 *If we believe not.* Rather, 'If we be unfaithful.'—*C.*
[v] Ro.15.15-1 Ti.5.21; 6.13. ch.4.1. 2 Pe.1.12-15.
[x] Ac.15.24; 20.30. 1 Ti.1.4; 6.4. Tit.3.9-11. 2 Pe.2.1.
[y] 2 Pe.1.10. Tit.3.2, 7, 8. 1 Ti.4.12-16. 1 Co.2.4; 3.1, 2. 2 Co.4.2. Jn.16.12. Ac.20.27. Ep.1.19, 20. 1 Th.1.5; 2.7. ver.24, 25.
[z] Mat.13.52.
[a] 1 Ti.1.4; 4.7; 6.4, 5, 20. Tit.1.14; 3.9. ch.3.13.
8 Or, *gangrene.*
[b] 1 Ti.1.20.
[c] 1 Ti.6.21; 1.6. 1 Co.15.12. Col.3.1.
[d] Pr.10.25. Mat.24.24. Ro.9.11; 11.7. 1 Ti.6.19. Job 19.25, 26. Is.28.16; 46.10. 1 Jn.2.19; 3.9.
9 Or, *steady.*
1 *The foundation* truth of the resurrection *standeth sure.*—*C.*
[e] Na.1.7. Jn.10.14, 27; 13.18. Ro.8.28-30, 33, 34; 11.2. Nu.16.5.
2 And whom therefore 'he will bring with him at his coming,' 1 Co.15.23.—*C.*
[g] Ps.97.10. 1 Pe.1.2, 3, 15. Tit.2.10-14; 3.8. 2 Co.7.1. Ep.5.3-7. Col.3.5,6. Lu.1.74,75.
3 From doctrinal iniquity—principles of error; from iniquitous men, and their practical iniquity.—*C.*

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laboureth.' 'The labouring husbandman (as distinguished from the idle and careless who spent no time or toil) ought first (before all others) to partake of the fruits.' It is his right. He has laboured, and why should he not reap the fruits? The fruits seem to be those rewards which God bestows, as well here as hereafter, on his faithful ministers.—*C.*
[h] Ro.9.21-23.
[i] Je.15.19. Is.52.11. 1 Jn 3.3. Ja.4.8. 2 Co.7.1. ch.2.15. Ep.5.10.
[j] Ps.119.9. Ec.11.9, 10. 1 Pe.2.11.
[k] 1 Ti.6.11; 4.12. He.12.14. 1 Co.1.2, 10. Ro.14.1, 17; 15.5, 6.
[l] ver.10. 1 Ti.1.4, 6; 6.4, 5. Tit.2.9; 1.4.
[m] Mat.12.19. 1 Ti.3.2, 3; 6.11. Tit.1.9; 3.2, with 1.13. 2 Co.13.10.
4 Or, *forbearing.*
[o] Ga.6.1. 1 Pe.3.15.
[p] Ac.8.22. 1 Ti.2.4. Tit.1.1.
[q] Is.49.25; 42.6, 7. 1 Co.15.34. Col.1.13. Ac.26.18. 2 Co.2.11. 1 Ti.3.7. 1 Pe.5.8.
5 Gr. *awake.*
6 Gr. *taken alive.*

CHAP. III.

[a] 2 Pe.2.1; 3.3. Jude 17, 18. 1 Jn.2.18. Da.7.8, 20-25; 11.36-39. 1 Th.2.3-12. 1 Ti.4.1-4. ch.4.3,4. Re. vi. viii. ix. xi.-xiii. xvii.
[b] Phi.2.21. 2 Pe.3.2, 12-19. Tit.1.11. Jude 11, 16. Ro.1.29-31. Re.13.5,6.
[c] 2 Pe.2.10-12. Jude 4, 8, 12. Ro.1.31. Re.13.2,5-7; 11.7-10.
1 Or, *makebates* or *devils.*
[d] Mat.10.21; 24.9, 10. Phi.3.19. Da.7.8, 20, 25; 11.30-39. Re.9.8; 13.5-7; 17.5.
[f] Tit.1.16. Mat.7.15, with Ac.3.13. Tit.2.12. 1 Ti.5.8.
[g] Ro.16.17, 18. 2 Th.3.6, 14. ch.2.16, 23. Tit.3.10. Mat.18.17. 2 Jn.10, 11.
[h] Tit.1.11. Mat.23.14. Mar.12.40. Ro.16.18. Ep.4.14.
2 This verse indicates to Timothy that while a great apostasy, accompanied with severe trials, would take place towards the close of the Christian dispensation, before the coming of the Lord, in his own times the elements of this apostasy were already manifesting themselves. In fact the elements of all the errors that have since sprung up in the Christian church were apparent to the close observer in apostolic times. It has been well remarked that the wily policy of attacking divine truth through female infirmity is as old as the fall.—*P.*
[i] ch.4.3,4. Pr.26.14. De.29.4. Is.27,11.

20 But in a great house [h]there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

21 If[i] a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work.

22 Flee[j] also youthful lusts: but [k]follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

23 But [l]foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And [m]the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient,[4]

25 In[o] meekness instructing those that oppose themselves; [p]if God peradventure will give them repentance to the acknowledging of the truth;

26 And[q] *that* they may recover[5] themselves out of the snare of the devil, who are taken captive[6] by him at his will.

CHAPTER III.

1 *He advertiseth him of the times to come,* 6 *describeth the enemies of the truth,* 10 *propoundeth unto him his own example,* 16 *and commendeth the holy scriptures.*

THIS know[a] also, that in the last days perilous times shall come.

2 For men shall be [b]lovers of their own-selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3 Without[c] natural affection, truce-breakers, false accusers,[1] incontinent, fierce, despisers of those that are good,

4 Traitors,[d] heady, high-minded, lovers of pleasures more than lovers of God;

5 Having[e] a form of godliness, but denying the power thereof: [g]from such turn away.

6 For of this sort are they [h]which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,[2]

7 Ever[i] learning, and never able to come to the knowledge of the truth.

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the success of the gospel. 24. It is very unbecoming for any minister of the gospel of peace, or even private Christian, to engage in disputes with a litigious temper of spirit; yea, on the contrary, he ought to be kind and courteous towards all men, conveying the truth into their minds in the most clear and scriptural manner, patiently bearing with their infirmities, and even their prejudices. 25. Endeavouring to win upon the adversaries of truth by softness, calmness, and sweetness of temper, as well as by strength of argument,—in hopes that God, in due time, may convince them of their error, and lead them to embrace and boldly profess the truth as it is in Jesus; 26. And that by these means they may be awakened out of the ensnaring errors and practices by which they had been lulled asleep and intoxicated, and in which Satan had caught and held them fast as captives, to be enslaved, domineered over, and ruined by him, according to his malicious will and pleasure.

Ver. 8. *Of the seed of David.* Timothy is here specially required to witness for the incarnation of Christ, there being some early heretics, such as the Marcionites and Manichees, who totally denied his human nature.—*Was raised from the dead.* Here Timothy is required to insist on the resurrection of Christ as the proper evidence of his Godhead power, Ro. 1. 4. *C.*

Ver. 15. *Rightly dividing.* Either as a priest divided the sacrifice according to the Mosaic ritual—as a ploughman divided the furrow so as best to promote fruitfulness—or as the master of a feast divided the meat, furnishing to every one according to his age and necessities. *C.*

Ver. 17. The form of the doctrine here condemned is not precisely known. Still it is evident that these erroneous teachers must have asserted, either, (1) That the resurrection was altogether mental, and was 'past' when men believed; or, (2) That it was altogether personal to Christ, and was 'past' when he arose from the dead; or, (3) That it was altogether emblematical, and was 'past' in the act of baptism. One of these, or perhaps all three forms combined, constituted the error which the apostle here so forcibly condemns. *C.*

Ver. 21. *If a man therefore purge himself from these.* That is, from 'strifes about words,' ver. 14, and 'profane and vain babblings,' ver. 16. *C.*

Ver. 23. *Questions* originated by men who, however imbued with worldly wisdom, are 'unlearned' in the 'truth as it is in Jesus.' *C.*

REFLECTIONS.—Ministers have need always to depend on, and receive constant supplies from, the inexhaustible grace of Jesus Christ. And transcendent is their encouragement to depend on, confess, and honour him. He is raised from the dead; his purpose, his promise, his love, secure his people's salvation, when, in the most endearing manner, they kindly persuade them to depart from iniquity. They who bravely suffer for him in this world, shall for ever gloriously reign with him in the next; and in the last judgment he will proceed according to his promises and threatenings in his word. With great care and openness ought the gospel ministry to be committed to able and faithful persons. And with what careful disentanglement from secular affairs—what readiness to undergo the hardest labours or sufferings—what deep concern for the eternal salvation of believers—what desire to approve themselves to Christ, as faithful, diligent, and prudent—what zealous avoiding of dangerous errors—what exemplariness in practice—what care, by scriptural arguments and Christian tempers, to convince and reclaim the erroneous or unruly—ought they to begin and persevere in their work! Happy is it if by all these they become instruments of recovering souls out of the hand of the devil! Alas! how few, called ministers, have these things written on their heart, and exemplified in their conduct!

CHAPTER III. Ver. 1. And there is the more need that you and other ministers should act with the greatest faithfulness and caution, as, even in the gospel period, manifold troubles, persecutions, and especially corruptions in doctrines and manners, will gradually work in the church, till they issue in the great apostasy of men, towards the latter part of this dispensation

8 Now as [j]Jannes and Jambres withstood Moses, so do these also resist the truth: [k]men of corrupt minds, reprobate[3] concerning the faith.

9 But[l] they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs also was.

10 But thou hast fully known[4] my doctrine, manner of life, purpose, faith, long-suffering, charity, patience,

11 Persecutions,[m] afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me.

12 Yea, [o]and all that will live godly in Christ Jesus shall suffer persecution.

13 But [p]evil men and seducers[5] shall wax worse and worse, deceiving, and being deceived.

14 But [q]continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them;*

15 And[r] that from a child[6] thou hast known the holy scriptures, [s]which are able to make

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j Ex.7.11,22;8.7,18.
k 1 Ti.1.19;6.5,1. Tit. 1.16. Ro.1.28. 2 Co.13. 5,6.
[3] Or, *of no judgment.*
l Ex.7.12;8.18;9.11. ch.2.16. Ps.76.10.
[4] Or, *thou hast been a diligent follower of.* Phi.2.22. 1 Ti.4.6,12;6. 11,12. ch.2.22,24,25.
m Ac.13.45,50;14.2, 5,9,19,26. 2 Co.6.8 11; 4.8-12. 1 Co.4.9-13. Job 5.18,19. Is 41.10,14;43. 2;49.3,4. Ps.34.19. 2 Co. 1.10.
o Mat.16.24;10.17, 28;23.34. Jn.15.14;16.2, 3,33. 1 Th.3.3, with Ro. 8.29. Lu.24.26. Ac.14. 22.

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p 2 Pe.2.20. ch.2.16. 1 Ti.4.1,2 Th.2.11.
[5] *Seducers.* Dealers in pretended miracles.—*C.*
q ch.1.13. 1 Ti.6. 14. Jn.15 7.ch.2.2-4.
r Pr.2.17;22.6. 1 Sa. 2.18. Ec.12.1. 2 Ch.34. 3. Lu.1.15. 2.40.ch.1.5. 1 Ti 4.6.
[6] The Jews were accustomed to put their children to the reading of the Holy Scriptures at five years of age.—*C.*
s Jn.5.39;20.31. Ac. 10.43. 13 29,32. Ro. 10. 17;15.4 Ps. 119.11. Col 3.16. 1 Pe.1.10 12. 1 Jn 5 11,12. Re.19 10.

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2. For a set of men shall arise, under the Christian name, who shall be of a notoriously selfish spirit, aiming merely at their own secular honour and ease, without any regard to the good of others; insatiable in their desires and pursuits after the riches of this world; vainglorious boasters of their own endowments, advantages, and merits; defamers of Christ's offices, people, doctrines, and ways; undutiful to parents, contemning their authority over their children; basely ungrateful to God, princes, and other benefactors; 3. Destitute of that natural affection due to relations and neighbours; perfidious violators of the most solemn engagements, promises, and contracts; false and diabolically malicious accusers of others; abandoned to ungovernable lusts and passions; furious and cruel in their tempers and treatment of others; contemners and haters of persons or things that are good; 4. Betrayers of civil or sacred trusts, or of their neighbours and relations; headstrong, rash, daring, and precipitant in their words and behaviour; puffed up with self-conceit of their own excellencies or prerogatives; entirely addicted to sensual pleasures; 5. Cloaking and disguising their horrible wickedness with fair shows of holiness and zeal for Christ, and many external forms of piety and devotion, while they remain utter strangers and enemies, in both heart and life, to their powerful influences.—Such false pretenders to the Christian name abhor and reject, and hold no spiritual fellowship with them as church-members. 6. For many of them are extremely subtle in their insinuations; with a show of innocence they will, like snakes, wind themselves into families, pry into their secrets, and exercise an absolute tyranny over their estates and consciences, and surprisingly entice and ensnare the hearts and affections of weak women, or other simple and ignorant persons who are under the power of sinful lusts and passions, and are easily misled by everything which soothes and flatters their corrupt imaginations: 7. And so are always running after every new teacher, and imbibing every new doctrine; and hence never attain to any clear, judicious, and saving knowledge of the true gospel of Christ. 8. Now, as the two famous magicians of Egypt set themselves, by wicked reasonings and false miracles, to oppose Moses when he came by God's appointment to deliver the Hebrews from their bondage, so will these wicked or other false teachers set themselves in opposition to the Scriptures and truths of Christ, and to his servants whom he hath sent to preach spiritual deliverance to the captives of sin, Satan, and their lusts—having their minds altogether corrupted with ignorance, error, and vice, and quite alienated from the pure doctrines or grace of faith: 9. Nevertheless, God shall limit and restrain, and in due time stop their success, and manifest to all men the folly and madness of their sinful opinions, and the baseness of their conduct, as he did in the case of the Egyptian magicians. 10, 11. But, to guard you against all such seducers, and their corrupt principles and practices, I recommend to your imitation what you have seen in my behaviour; for having been so long my companion in travels and ministrations, you cannot but thoroughly understand the excellent doctrine, according to godliness, which I taught; and my self-denying, holy, and religious conversation, in a manner answerable to those doctrines; the sincerity and steadiness of my aims and pursuits for promoting the glory of God and the good of souls; my fidelity in preaching the pure gospel of Christ, under the power of that faith which I have in him, and endeavour to promote in others; the forbearance and lenity which I have all along shown toward the weak, ignorant, or unteachable; the love which I have shown to God, to Christ, and the souls of men, and the patience I have exercised, under all the abuse and persecution which I have in different places met with for the sake of the gospel; but under all which, for your and others' encouragement, the Lord graciously supported and at last delivered me. 12. And indeed such is the general corruption of mankind in every age, particularly in this, that whosoever will resolutely and perseveringly live in a truly religious manner, in a holy profession of Christ's name, in his strength, and after his example, and according to the rule of his Word, will be exposed to suffering for his sake; and God has appointed that all his faithful members, like himself shall, through much tribulation, enter into their eternal glory. 13. But hypocritical professors, and particularly seducers, instead of submitting to suffering for righteousness' sake, refuse nothing to avoid it, and are continually going further and further into error, violence, and wickedness, doing all they can to seduce others to follow them, while themselves are miserably deceived by Satan and their own lusts. 14. But whatever others do, see that you, Timothy, steadfastly and immovably continue in the belief, profession, and preaching of the pure, uncorrupted, and important doctrines of the gospel, which you have embraced upon the fullest conviction, having learned them from Jesus Christ, the faithful and true Witness, by the ministrations of me his immediately-commissioned and well-attested servant; 15. And which, by means of your early religious education, you cannot but perceive to be entirely consonant to the writings of the Old Testament, which were indited by the Holy Ghost, and delivered by holy men about holy things; and which contain all the principles of, and directions, obligations, and motives to holiness; and, together with those of the New, are, by the blessing of God, sufficient and effectual to instruct you in every important truth, and render you duly wise in everything necessary to the obtaining of eternal salvation through faith in Christ. 16. All these writings of the Old and New Testaments are of a divine original, God having by his Spirit directed and inspired holy men to deliver them exactly according to truth; and they are of manifold and excellent use for revealing important doctrines concerning himself and ourselves, our duty to him and to one another, and concerning our state by nature and grace, and the whole scheme of salvation through a Redeemer; or for reproving and convincing of and reclaiming from sins and errors; or for directing how to obtain righteousness in Christ, and derive renewing and sanctifying virtue from him, to render us holy in heart and life; 17. That, by this absolutely perfect rule of faith and practice, every Christian, and particularly ministers, may be perfected in knowledge, faith, and holiness, and thoroughly furnished, in their station, to instruct, convince, and comfort others.

Ver. 6. *Laden with* the consciousness of *sins*—which these self-interested teachers professed their power to forgive. See the whole mystery of the Romish confessional, as developed in Dens *Theology*. *C.*

REFLECTIONS.—There is great need to be well furnished with the knowledge and grace of the gospel in these perilous times. And it is dreadful to think how many selfish, worldly-minded, vainglorious, proud, ungrateful, impious, profligate professors of Christianity are in the world. With wonderful art and assiduity seducers propagate their delusions and entice followers, especially the ignorant and unsettled. But great is the mercy that God has them under his control, and can confute, restrain, or expose their evil designs. And it is very necessary for ministers to avoid connection with them. It is a great honour and happiness for the church when Christ's ministers are proper patterns of soundness in doctrine; of steadfast regard to the honour of Christ and welfare of souls; of faith and faithfulness; and of lenity, love, and patience under troubles; and are sharers in happy and wonderful deliverances. It is a mercy to have early instruction in the oracles of God, and to persevere in adherence to the truths therein contained. For complete is the authority, fulness, and fitness of the Scripture for instructing, directing, exciting, and encouraging men in every necessary sentiment, word, or work. May they make me wiser than my teachers, and be my heritage for ever!

CHAPTER IV. Ver. 1. Since therefore you are so much surrounded by enemies, and so richly furnished with the infinitely excellent and useful oracles of God, and the gifts and graces of his Spirit, I solemnly charge you, as in the immediate presence of the all-seeing God and heart-searching Saviour, and as you will answer it to him when he shall appear in all the glories of his divine and mediatorial dignity to judge the world, 2. Preach the inspired truths of God with the utmost earnestness, diligence, and perseverance on the Lord's-day, or other occasions: in times of peace and of persecution, in public or in private, as often as you have opportunity; and in a free, open, and faithful declaration of the whole counsel of God—with all meekness, patience, constancy, and perseverance—apply them, as occasion offers, for convincing, reproving, and reclaiming the erroneous and immoral, and for counselling, exhorting, and encouraging believers to go on in the way of righteousness. 3. For as already some Jews, so hereafter many pretended Christians, being, through their own pride, lusts, passions, and prejudices, provoked at and enraged against the wholesome, pure, unmixed doctrines of the gospel, will not endure to hear them, but will seek out and multiply to themselves such false teachers as will tickle their ears with new and unscriptural notions agreeable to their vitiated taste; 4. And through their love of novelties, to gratify their curiosity and corrupt inclinations, will turn a deaf ear to the truths of the gospel, and eagerly listen to, and favourably embrace, every vain, empty, or senseless story, to amuse themselves and keep their consciences easy. 5. Be therefore on your guard against such persons and their errors, and take every opportunity to confute them, and establish the truth in opposition to them; watch against all temptation, and over your own spirit and conduct, and for the souls committed to your care, in every circumstance. Bear with meekness and patience whatever tribulations your adversaries bring upon you; and notwithstanding all their attempts to dishearten and silence you, go on in the name and strength of the Lord, thoroughly performing all the parts of your ministry with fidelity, care, and diligence, to the edification of believers and the conviction of gainsayers. 6. For, as for me, I am on the point of pouring out my blood, as a martyr for Christ, and in confirmation of the doctrines which I have preached; and the time when my soul shall leave my body, and depart from earth to heaven, there to be for ever with the Lord, and my body to be dissolved into its original dust, is now at hand. 7. Yet in this situation I have the comfortable testimony of the Spirit of God and of my own conscience that I have been enabled to act, like a good soldier of Jesus Christ, with courage, fidelity, and success, in fighting under his banner and direction against all his and his church's enemies. I have held on my way, through all the trials, labours, and difficulties to which I have been called; and am just finishing my course of life, obedience, suffering, and services; and I have all along lived by faith on the pure doctrines of the gospel, and been faithful in professing, publishing, and defending them, and acting agreeably to them. 8. And the rich experience I have had of the grace of God assisting, animating, and succeeding me in my work, encourages my joyful hope and confidence that I shall in a little time receive that glorious reward which is

thee wise unto salvation through faith which is in Christ Jesus.

16 All[t] scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction,[7] for instruction in righteousness;

17 That[u] the man of God may be perfect, throughly furnished[8] unto all good works.

CHAPTER IV.

1 He exhorteth him to do his duty with all care and diligence, 6 certifieth him of the nearness of his death, 9 willeth him to come speedily unto him, and to bring Marcus with him, and certain other things which he wrote for, 14 warneth him to beware of Alexander the smith, 16 informeth him what had befallen him at his first answering, 19 and soon after he concludeth.

I CHARGE[a] *thee* therefore before God, and the Lord Jesus Christ, [b]who shall judge the quick and the dead at his appearing and his kingdom;[1]

2 Preach[c] the word; be instant in season, out of [2]season; [d]reprove,[3] rebuke,[4] exhort,[5] with all long-suffering and doctrine.

3 For the time will come when they will not endure sound doctrine;[6] but after their own lusts[7] shall they heap to themselves teachers, having itching ears;

4 And[e] they shall turn away *their* ears from the truth, and shall be turned unto fables.

5 But[g] watch thou in all things, [h]endure afflictions, [i]do the work of an evangelist, [8]make full proof of[9] thy ministry.

6 For I am now [j]ready to be offered, and the time of my departure is at hand.[1]

7 I[k] have fought a good fight, I have finished *my* course, I have kept the faith:

8 Henceforth there is laid up for me [l]a crown of righteousness, which the Lord, [m]the righteous Judge, shall give me at that day: and not to me only, [o]but unto all them also that love his appearing.

9 Do[p] thy diligence to come shortly unto me:

10 For [q]Demas [r]hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, [s]Titus unto Dalmatia.

11 Only [t]Luke is with me. Take Mark, and bring him with thee; for he is profitable to me for the ministry.

12 And [w]Tychicus have I sent to Ephesus.

13 The cloak that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.[2]

14 Alexander[v] the coppersmith did me much evil: the Lord [z]reward him according to his works:

15 Of[y] whom be thou ware also; for he hath greatly withstood our words.[3]

16 At my first answer [x]no man stood with me, but all *men* forsook me: [a]*I pray God* that it may not be laid to their charge.

17 Notwithstanding[b] the Lord stood with me, and strengthened me; [c]that by me the preaching might be fully known, and *that* all the Gentiles might hear: and [d]I was delivered out of the mouth of the lion.[4]

18 And[e] the Lord shall deliver me from every evil work, and [g]will preserve *me* unto his heavenly kingdom: [h]to whom *be* glory for ever and ever. Amen.

19 Salute [i]Prisca and Aquila, and [j]the household of Onesiphorus.

20 Erastus[k] abode at Corinth: but [l]Trophimus have I left at Miletum sick.

21 Do[n] thy diligence to come before winter. [o]Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The[p] Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

¶ The second *epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

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t 2 Pe. 1. 21, 19, 20. 2 Sa. 23. 2. Ro. 15. 4. Tit. 1. 9, 11; 2. 11, 12. Ps. 119. 9, 11.

7 *Correction* of false opinions and practices.—*C.*

u 1 Ti. 6. 11. ch. 2. 21. Lu. 16. 29, 31. Ps. 19. 7–11; 119. 97–100.

8 Or, *perfected.*

CHAP. IV.

a 2 Th. 2. 1. 1 Ti. 5. 21; 6. 13. ch. 2. 14.

b Ac. 10. 42; 17. 31. Jn. 5. 22. Re. 20. 11–13. Mat. 25. 31–46. Ro. 14. 9–12. 2 Co. 5. 10. 2 Th. 1. 7–10. He. 9. 28.

1 *His kingdom* of glory. His kingdom now being in humiliation, persecution, and patience, Re. 1. 9; 13. 10.—*C.*

c Lu. 14. 23. Ho. 8. 1. Pr. 25. 11. Ac. 20. 7. 1 Ti. 5. 20. Tit. 2. 15; 1. 9, 11, 13. ch. 2. 24, 25; 3. 10, 16. Col. 1. 28, 29. Ac. 20. 20, 21, 27, 31.

2 See note * below.

d See 1 Ti. 4. 1–3. ch. 3. 1–6. 1 Ki. 22. 8. Is. 30. 10. Am. 7. 12, 13. Mi. 2. 11. ch. 2. 16. 1 Ti. 6. 3–5, 20. Ro. 2. 8.

3 *Reprove.* Confute false teachers by sound scriptural argument.—*C.*

4 *Rebuke.* Cut to pieces and expose every structure of self-deception.—*C.*

5 *Exhort.* Comfort those who are troubled by doubts and fears and sorrows.—*C.*

6 They will rather listen to vain stories and fabulous legends. See ver. 4.—*C.*

7 See note † in second column.

e 2 Ti. 1. 4, 6, 7; 4. 7; 6. 20. Tit. 1. 10, 14, with 2 Pe. 1. 16.

f 1 Th. 5. 6. 1 Pe. 5. 8, 9. Ac. 20. 28. 1 Ti. 4. 16. He. 13. 17.

g ch. 1. 8; 2. 3, 10; 3. 10–12.

h Ac. 21. 8. Ep. 4. 11.

8 Or, *fulfil*, Col. 1. 25; 4. 17. Ro. 15. 19. 1 Ti. 4. 12, 15.

9 Rather, 'fully accomplish'—leave no part undone.—*C.*

j Phi. 1. 23; 2. 17. 2 Pe. 1. 14. 1 Sa. 20. 3.

1 See note ‡ in second column.

k 1 Ti. 6. 12. 1 Co. 9. 24, 25. Ac. 20. 24. Phi. 3. 14. He. 12. 1, 2. Pr. 23. 23. Re. 2. 10, 11; 3. 10. Jn. 17. 4; 19. 30.

l 1 Co. 9. 25. Ja. 1. 12. 1 Pe. 5. 4. Re. 2. 10. He. 6. 10.

m 2 Th. 1. 6, 7. Ge. 18. 25.

o Ro. 8. 23. 1 Co. 2. 9. 2 Co. 5. 2. Tit. 2. 13. He. 9. 28.

p ch. 1. 4; ver. 21.

q Col. 4. 14. Phile. 24.

r ver. 16; ch. 1. 15. Phi. 2. 21. 1 Ti. 6. 10. 1 Jn. 2. 15.

* *In season, out of season.* Rather, 'in good times, or in evil times,' so the words

A.M. cir. 4070. A.D. cir. 66.

literally signify; and how can the preaching of the gospel of Christ ever be 'out of season?'—*C.*

s Ga. 2. 1, 3. 2 Co. 2. 13. Tit. 1. 4.

t Ac. 16. 10. Col. 4. 14. Phile. 24. Lu. 1. 3. Ac. 1. 1; 12. 12, 25; 13. 5, 13; 15. 37–39. Col. 4. 10. 1 Pe. 5. 13.

u Ac. 20. 4. Ep. 6. 21. Col. 4. 7. Tit. 3. 12.

2 Perhaps original copies of his epistles.

w 1 Ti. 1. 20. Ac. 19. 33, 34.

x 2 Sa. 3. 39. Ps. 28. 4. Re. 18. 6. Is. 3. 11.

y Mat. 10. 16, 17; 7. 15. Phi. 3. 2.

3 Or, *our preachings.*

z ver. 10; ch. 1. 15. Mat. 26. 56. Je. 9. 3. Ps. 14. 2, 4.

a Lu. 23. 34. Ac. 7. 60.

b Ps. 109. 31. Is. 41. 10, 14, 15; 43. 2; 46. 4. Mat. 10. 19. Ac. 23. 11; 27. 23, 24. ch. 1. 7.

c Phi. 1. 12–14. Col. 1. 25, 26. Ro. 16. 25, 26.

d Ps. 22. 21. Is. 49. 25, 26.

4 Exposure to lions and other wild beasts in the amphitheatre was a common sentence against the early Christians—so that it is probable the apostle speaks literally of his merciful deliverance.—*C.*

e Ps. 121. 7. 1 Sa. 17. 37. 2 Co. 1. 10. 2 Pe. 2. 9. 1 Co. 10. 13.

g 1 Pe. 1. 5–7. Jude 1. Ps. xci. 13, 14.

h Ro. 9. 5; 16. 27. 1 Ti. 6. 16; 1. 17.

i Ac. 18. 2, 26. Ro. 16. 3.

j ch. 1. 16–18.

k Ac. 19. 22. Ro. 16. 23.

l Ac. 20. 4; 21. 29.

n ch. 1. 4; ver. 9. Ro. 16. 21–23.

o 1 Co. 16. 20. 2 Co. 13. 13. Phi. 4. 21, 22. Col. 4. 14.

p Ga. 6. 18. Phile. 25. See 1 Ti. 6. 21.

† Sinful practices always generate some erroneous opinions for their palliation or defence. Nevertheless, 'God is not mocked—what a man soweth, that shall he also reap. He that soweth to his flesh, shall of the flesh reap corruption.'—*C.*

‡ More exactly—'I am already being offered.' The charges were already preferred and the processes begun against the apostle, which, he knew, must terminate in his death. There was now no escape. His close imprisonment prevented him from helping his brethren as he had been accustomed to do.—*P.*

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laid up in Christ and reserved in heaven—that perfection of holiness and happiness secured by his sacrifice, and which he, as the faithful and righteous Judge of the world, shall publicly and freely bestow upon me in the last judgment; and not only on me, but on all those who have by faith, and with pleasure and suitable preparation, waited, looked, longed, and hoped for his great and glorious appearing. **14, 15.** Alexander the coppersmith has, by his false accusations and otherwise, proved a most malicious and bitter enemy to me. I therefore leave him, as an utter and irreclaimable apostate, to the righteous anger of God, to be punished according to his deeds in time and eternity. Beware of him, for he has violently set himself against and inflexibly opposed the gospel of salvation, which I preach to the Gentiles as well as Jews. **16, 17.** At my last appearance to take my trial before the emperor Nero, none of my Christian friends, who might have been of use to me, had courage enough to own and countenance me, or to appear as witnesses on my behalf, but all deserted me, as his disciples did my Master Christ. I heartily pray the Lord may forgive them their sin in so doing, and render them deeply penitent for it. But, while they deserted me, my almighty and fast Friend, the Lord Jesus, appeared for me, and strengthened me by his Spirit to make such a bold and plain representation of my cause as fully manifested that the gospel, in its matter and success, is of God, and no way hurtful to the interests of civil government, and gave many of the Gentiles who were present an opportunity of hearing it; yea, he marvellously delivered me from the rage and cruelty of the emperor, who, under the influence of his father the devil, sought to destroy me. **18.** And, by his Word and my past experience, I have an entire confidence in his power, faithfulness, and grace, that he will always keep me from doing anything unworthy of the Christian or minister, though it be to escape the most cruel persecutions or death, and enable me, with faith and patience, to persevere in his way till he transport me to his glorious kingdom above. **22.** May the Lord Jesus dwell in and fill all the powers of your soul with his presence, graces, and influences—to guide, support, strengthen, comfort, and sanctify you.

Ver. 13. *The cloak.* As some think, a cloak-bag, or portmanteau. Whatever it was, the mention of it affords a striking evidence of the disinterestedness of the apostle, who now, at the close of a long and laborious ministry, needed to send to such a distance for an article apparently of so little value. Of the other articles—'books and parchments'—nothing certain can be discovered; and in all such cases conjecture is of little value. *C.*

Ver. 14. Surely this prayer of the apostle needs no such apologies as commentators have laboured to make for it. For if God will 'reward every man according to his works,' surely it cannot be wrong to pray that he would do soon what he has promised to do finally! If such a petition were an ebullition of passion, it were sin. As an appeal from man to a wise, merciful, and righteous God, it is piety. *C.*

REFLECTIONS.—Ministers, as well as others, have great need to be excited to their work by serious reflections on the last, the general judgment.—How extensive is their office! There is need of much activity, patience, perseverance, boldness, and impartiality—and happy and honoured are they who are faithful—in it. Christ stands by, assists, and delivers them in their warfare, and at last graciously rewards them and all his friends with inexpressible blessedness. And it is a mercy to have him with us when some basely desert or oppose us, or are necessarily at a distance from us. To what dreadful lengths in wickedness apostates from Christ will go! and to what certain ruin they expose themselves! But not the best can stand fast unless the Lord Jesus be with their spirit.

CONCLUDING REMARKS ON THE SECOND EPISTLE TO TIMOTHY.

This, though not the last in order of position, is probably the last the apostle ever wrote. About this time Nero, an emperor proverbially cruel, had set fire to Rome, and, in order to divert the public odium from himself, charged the crime against the Christians, and had them condemned to death in great numbers; some were crucified; others being covered with combustibles and burned as night-lights in his gardens; others covered with skins of wild beasts and exposed to dogs, others cast to the lions (Tacitus, *Annales*, lib. xv. cap. 44). Under these circumstances, and in prospect of some such death, the apostle wrote. And certainly it thus serves in an especial manner 'to show with what composure a Christian can die.' *C.*

THE EPISTLE OF PAUL THE APOSTLE TO

T I T U S.

This epistle, as well as the two preceding to Timothy, chiefly contains directions for those in the ministerial office. Titus, to whom it was written, was a Gentile, early converted to Christ, perhaps by Paul's ministry. Being found faithful and diligent in the improvement of his spiritual gifts and evangelical trusts, Paul left him in Crete—now Candia, a large island in the Mediterranean Sea—as an evangelist, to put in order the affairs of that infant church.—In this epistle he directs him to appoint proper officers, who might, by their life and doctrine, confute the judaizing preachers and wicked heathens, ch. i.; and to recommend, by his example and instruction, a truly religious behaviour to Christian professors in every station, answerable to that grace of the gospel which they had heard and experienced, ch. ii. iii.

[Of Titus nothing is certainly known than that he was a Greek, and one of Paul's early converts who frequently attended him in his journeys, ch. 1. 4; Ga. 2. 3; 2 Co. 2. 13; 7. 6, 7, 13, 15; 8. 16, 23; 12. 18; neither is there any certain record of the time when, or the individual by whom, Christianity was first introduced into Crete. But it is probable it was introduced at an early period; for, on the day of Pentecost, there were Cretians present, Ac. 2. 11, who would naturally carry with them the account of what they had seen and heard, and thus, either prepare the way of the gospel, by the excitement of curiosity and inquiry, or actually found the church which Titus was now instructed more perfectly to organize Nor is there any account of Paul's labours in the island, except the bare fact of his visit, which may be inferred from this epistle, ch. 1. 5, though Luke mentions that he touched at the Fair Havens and Lasea on his voyage to Rome. It may therefore, with considerable probability, be inferred that Paul's ministry in Crete was subsequent to his first imprisonment at Rome, and previous to his second, about A.D. 64. It is evident that Paul must have found the inhabitants of the island considerably advanced in the knowledge of the gospel, or that his own ministry had been crowned with much success. But it appears that, from some cause unknown, he was hurried away, and was necessitated to leave Titus behind to assist in completing the apostolic organization of the infant churches. Titus is represented, in ecclesiastical records founded upon early traditions, to have continued in Crete till the age of 94, and to have died and been buried there. The epistle contains references to De. 7. 6; 14. 2; Is. 29. 13; Eze. 36. 25; Ac. 10. 45; Ro. 3. 20; Ep. 5. 2; 1 Ti. 3. 2; 2 Ti. 1. 9; He. 9. 14; 1 Pe. 2. 9. *C.*

After his release from his first imprisonment from Rome Paul made a missionary tour among the various churches both in Europe and Asia. It was towards the close of this tour that he visited, apparently for the first time, the island of Crete. He did not remain long; and he left Titus there to complete the work of ecclesiastical organization which he had commenced. From Crete Paul appears to have travelled through the western part of Asia Minor, and then through northern Greece, on his way to Nicopolis, in Epirus, where he had determined to spend the winter. He wrote this epistle when on his way to Nicopolis, and probably about A.D. 66. *P.*]

CHAPTER I.

1 For what end Titus was left in Crete. 6 How they that are to be chosen ministers ought to be qualified. 11 The mouths of evil teachers to be stopped: 12 and what manner of men they be.

PAUL,[a] a servant of God, and an apostle of Jesus Christ, according to [b]the faith of God's elect,[1] and the [c]acknowledging of the truth [d]which is after godliness;

2 [e]In[2] hope of eternal life, which God, that cannot[g] lie, promised [h]before the world began;

3 But[i] hath in due times manifested his word through preaching, which is [j]committed unto me, according to the commandment of God[k] our Saviour;

4 To [l]Titus, [m]*mine* own son after the common faith: Grace, mercy, *and* peace, [o]from God the Father and the Lord Jesus Christ our Saviour.

A.M. cir. 4069. A.D. cir. 65.

CHAP. I.

a Ac.13.9; 9.15; 22.21; 26.16–18. Ro.1.5,9, 11. Ja.1.1. 2 Pe.1.1.
b Ac.13.48. Jn.10.26. Ep.2.8. 2 Ti.1.5. Col.2.12.
[1] See note * below.
c 2 Ti.2.25.
d 1 Ti.3.16; 6.3. ch.2.11,12.
e Ro.8.24; 5.2. 1 Pe.1.3. Ga.5.5. Col.1.23. 1 Th.5.8. He.6.18,19. ch.3.7.
[2] Or, *For.*
g Nu.23.19. He.6.17, 18. 1 Sa.15.29. 2 Ti.2.13.
h Ro.1.2; 16.25. Ep.1.4,9; 3.9. Col.1.26. 2 Ti.1.9,10. 1 Pe.1.20. Mat.25.34.
i Ro.10.14,15; 16.26. Col.1.6,23,26. Ep.3.5–8. 1 Co.1.21. Mar.10.15.
j Ac. 20. 24. 1 Co. 9. 16. 2 Co.2.12; 4.13. Ga. 1.1,11; 2.2,7. 1 Ti.1.11, 12; 2.7. 2 Ti.1.10,11. 1 Th.2.4.
k 1 Ti.1.1; 2.3; 4.10.
l 2 Co.2.13; 8.6,16; 12.18. Ga.2.3.
m 1 Ti.1.1,2. 1 Co. 4.15.
o See Ro.1.7. 2 Co.13.11,14. Phile.3. 1 Pe.1.2. Col.1.2.
* According to the faith of God's true ones, who are accepted by sanctification of the Spirit and belief of the truth, 2 Th.2.13. 1 Pe.1.2. *C.*
—More accurately; 'For the faith of God's elect.' His work as an apostle of Christ was by preaching the gospel to lead men to the faith, to confirm and build them up in it.—*P.*
p Ac.27.7,12,13.
q 1 Co.11.34. 1 Ti.1.3. Ac.14.23. 2 Ti.2.2.
[3] Or, *left undone.*
r 1 Ti.3.2–7,12. 1 Th.2.10. 1 Ti.4.12; 6.10–12. 2 Ti. 2. 22. Ge. 18. 19. Jos.24.15.
s 2 Co.6.3–10. 1 Co.4.1,2. Mat.24.45. 1 Ti. 3.2,3.
t Pr.26.12,16. 2 Ti.2.24,25. Le. 10. 9. Ep. 5.18. Eze.44.21. 1 Pe.5.2. Is.56.10–12. 1 Ti.3,3,8.
u 1 Ti.3.2,11. 1 Co.6.12. 2 Ti.2.22.
[4] Or, *good things.*
w 2 Th. 2. 15. 2 Ti.1.13. Pr.23.23. Jude 3. 1 Ti.1.10; 6.3. ch.2.1,2,7,8.
[5] Or, *in teaching.*

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5 For this cause left I thee in [p]Crete, [q]that thou shouldest set in order the things that are wanting,[3] and ordain elders in every city, as I had appointed thee:

6 If[r] any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly.

7 For [s]a bishop must be blameless, as the steward of God; [t]not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre;

8 But [u]a lover of hospitality, a lover of good men,[4] sober, just, holy, temperate;

9 Holding[w] fast the faithful word, as he hath been taught,[5] that he may be able by sound doctrine both to exhort and to convince the gainsayers.

CHAPTER I. Ver. 1. Paul—who, as a Christian and minister, is the devoted servant of the ever-blessed God, and who is graciously dignified with the commission, qualifications, and powers of an extraordinary messenger of Jesus Christ, to preach his gospel of salvation in all its extent to Gentiles as well as Jews—according to the doctrine of faith which is embraced by, and the means of working faith in all those who accept the Lord Jesus Christ as their Saviour, and by faith walk in him, and according to their knowledge, approbation, and confession of its infallible truth, which is suited, designed, and made real to them for pre-

10 For[z] there are many unruly and vain talkers and deceivers, specially they of the circumcision:

11 Whose[y] mouths must be stopped; [x]who subvert whole houses,[6] teaching things which they ought not, [a]for filthy lucre's sake.

12 One of themselves, *even* a [b]prophet of their own, said, The Cretians *are* alway liars, evil beasts, slow bellies.

13 This witness is true. Wherefore [c]rebuke them sharply; that they may be [d]sound in the faith;

14 Not[e] giving heed to Jewish fables, and commandments of men, that turn from the truth.

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x Ja.1.26. Ac.15.15, 24; 20.29. Ro.16.17,18. Ga.1.6-8;3.1. Ep.4.14. 1 Ti.1.4,6,7; 6. 3-5, 20. Col.2.8,18-22.2 Ti.4.4; 3.13. 2 Pe.2.1-3, 10-19. 1 Jn.4.1.

y ver.9;ch.3.10. Re. 2.2.

z Mat.23.14. 2 Ti. 3. 6.

6 See note * below.

a Is. 56. 11. Eze. 13. 19. Mi. 3. 5, 11. Ro.16. 18.Phi.3.19. 1 Ti.3.3,8; 6.5,10.

b Ac.17.28.Ro.2.14.

c 1 Ti.5.20. 2 Ti.4. 2. ch.2.15.

d ch.1. 2. 1 Ti. 1. 10, 19; 4.6; 6.3. 2 Ti. 1. 13. Re.2.13;3.8,10.

e 1 Ti.1.4,6,7; 4.7;6.3-5,20. 2 Ti.4.4. Mat.15. 9. Col. 2. 20-22. Is. 29. 13;66.3,4.

* The connection will be more clearly observed if we translate thus:—'Whose mouths must be stopped, inasmuch as they overthrow whole houses.' By their persevering efforts to propagate error, they ruin the faith of whole families.—*P.*

f Mat.15.11. Lu.11. 39,41. Ac.10.15. Ro.14. 14,20,23. 1 Co.6.12; 10. 23,25. 1 Ti.4.3,4. Hag. 2.13.

h Is.29.13.58.2.Eze. 33.31. Ho.11.12; 6.4,7. Ro.2.17-24. 2 Ti.3.5-7, 8. Jude 4. Ro.1.28-32.

7 Or, *void of judgment.*

CHAP. II.

a 1 Ti.1.10;6.3. 2 Ti. 1.13;4.3.ch.1.9,13; ver. 2,11-14;ch.3.8.

b Pr.16.31.1 Jn.2.13, 14. Job 17. 9. Pr. 4. 18. Ps.71.18; 92.14. 1 Pe.2. 5-8. De.32.29.

1 Or, *vigilant.*

15 Unto[g] the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled.

16 They[h] profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate.[7]

CHAPTER II.

1 *Directions given unto Titus both for his doctrine and life.* 9 *Of the duty of servants, and in general of all Christians.*

BUT speak[a] thou the things which become sound doctrine:

2 That[b] the aged men be sober,[1] grave, temperate, sound in faith, in charity, in patience.

moting practical godliness in heart and life, in all the duties thereof towards God or man: 2. Which truth is believed and professed, and godliness practised, in the exercise of a lively hope of the incorruptible and undefiled inheritance of eternal life, which the infinitely sincere and infallibly faithful JEHOVAH promised to all in Christ, as their blessed head, before the world began, and quickly after the fall published to our first parents in paradise; 3. And which now, in *the fulness of time*, he has clearly made known by the publication of his gospel, which is revealed and committed to me, as his apostle, to dispense it to Gentiles as well as Jews, according to the express commandment of Jesus Christ our divine Saviour, from sin and wrath:—4. To his dearly beloved Titus, of whose instruction in the principles of the Christian religion, spiritual regeneration, and saving faith, God made him the instrument,—heartily wishes all the abundant manifestations of divine favour, and all peace and prosperity, in time or eternity, from God the Father as the fountain of all good, and from our Lord Jesus Christ as the revealer, source, and bestower of it. 5. You well know that I left you at Crete, when I departed from it, that you might complete whatever remained unfinished with regard to the doctrine, worship, discipline, and manners in the Christian congregation there planted; and particularly that, as an evangelist, you might preside in the election and ordination of teaching and ruling elders or bishops to take the oversight of the professed Christians in every city there, and feed them with knowledge and understanding according to the orders which I left with you: 6. Remember therefore that these overseers ought by all means to be persons of an unspotted moral character, unblemished with polygamy or causeless divorce; careful to bring up their children in the nurture, admonition, and ways of the Lord; and never suffering them to live disgracefully in a luxurious, dissolute, refractory, ungovernable, disobedient manner. 7. For the nature of an evangelical office, the honour of religion, and the good of souls, require that church-rulers, particularly ministers, be under no reproach or scandal in their life and conversation, be not chargeable with neglect, unfaithfulness, or partiality in dispensing the mysteries of God; nor of a headstrong, conceited, obstinate, inflexible temper; nor of a hasty spirit, falling into a passion upon every slight provocation; nor lovers of nor addicted to immoderate drinking of liquor; nor contentious nor violent in their behaviour, ready to strike such as displease them; nor of a niggardly, sordid, covetous spirit, bent to catch and keep all that they can of base worldly gain, by which the consciences of men are so frequently defiled: 8. But persons who take pleasure, on all proper occasions, to exert themselves in acts of benevolence, particularly to religious strangers, travelling preachers, and persecuted Christians,—being hearty lovers and encouragers of whatever is good, having a cordial affection for all sincere and pious men; and being modest and humble, grave and prudent, upright and faithful, in all they say and do; exemplarily holy in their whole conversation, and chaste and moderate in their desires and pursuits after the pleasures of this life.—9. They ought also to be well enlightened and established in their faith and profession of the pure truths of the gospel, as they have learned them from their inspired writers and publishers—that, by a due application thereof, they may be able to comfort believers, and excite them to their duty; and to confute the errors, silence the cavils, and rebuke the perverseness of opposers.—10. For in Crete, as well as in other places, I understand there are many pretenders to Christianity, especially Jewish zealots for the Mosaic ceremonies, who are refractory and disorderly, not submitting to any divine rule in their doctrines or manners; but are most pernicious, proud, self-conceited disputers about trifles, and crafty seducers of the simple: 11. Whose mouths ought to be stopped, and their errors confuted, by scriptural proofs, solid arguments, and good examples, since they are so indefatigable and subtle, insinuating themselves into Christian families, and carrying them off from Jesus Christ and the gospel to the ceremonies and law of Moses—teaching and urging upon them things utterly false, and inconsistent with the true method of salvation by Christ alone; and all this to procure for themselves the sordid and defiling treasures of this world, by methods suited to the lusts of the Cretians;—12. For you well remember that Epimenides, their own poet and supposed prophet, describes that nation as constantly addicted to lying, and as crafty and savage in their temper; luxuriously and even ravenously gluttonous, and exceedingly lazy and idle, and so exposed to every temptation. 13, 14. And indeed the perfidious, mischievous, and sensual conduct of the judaizing Christians and their disciples, still confirm the justness of that description. It is therefore necessary that you deal plainly and sharply with them, that neither seducers nor seduced may dare to persist any longer in their evil principles and practices, but be recovered to and settled in the true and uncorrupted doctrines of faith, and may no more attend to or believe, and be carried away with, the fabulous traditions of the Jews, or the imperious injunctions of men prejudiced against and gone off from the truth of the gospel—relative to ceremonial rites of clean and unclean meats or drinks, which are no longer obligatory under the New Testament dispensation.—15. By real Christians, whose hearts and consciences are, through faith, purged by the blood of Christ, every kind of wholesome food may be lawfully eaten; but by those who are still unregenerated, and under the power of unbelief with respect to gospel truths, and who are cleaving to Mosaical institutions instead of Christ, nothing, however good or lawful in itself, can be used without sin or defilement, as their own understanding and conscience, those leading and directive powers of their soul, are quite misguided and corrupted. 16. They indeed make high professions and boasts of their knowledge of God and his will; but their practices are a plain confutation of all such pretences, and manifest them to be detestable enemies to God and godliness, unbelievers of the gospel revelation, disobedient to its authority, and utterly injudicious and unfit for performing anything good; and so disapproved of God.

Ver. 3. *In due times.* Literally, 'in its own' or 'his own times'—the times eternally purposed in divine wisdom, and prophetically foretold by his Spirit through the prophets.—On comparing the phrase 'the commandment of God our Saviour' with the narratives of Paul's conversion and designation to the apostleship, Ac. 9. 15; 26. 16, it will be utterly impossible to deny that he believed Jesus Christ to be 'God manifest in the flesh.' *C.*

Ver. 5. After comparing ver. 3, in which Titus is appointed to 'ordain elders in every city,' with ver. 6, in which every such elder is required to be 'blameless,' and then with ver. 7, in which every such blameless elder is described as a 'bishop,' it will be difficult to deny that in the apostolic church 'elder' and 'bishop' were but two names for the same person—one the title of qualification derived from age, or its equivalents, wisdom and gravity; the other the title of office and duty, the rule and oversight of the church. *C.*

Ver. 9. *Able—to convince,* by refuting objections, unravelling sophistries, exposing misquotations, and establishing the truth on divine authority. *C.*

Ver. 11. *Whose mouths must be stopped*—not by secular power, for Titus had none, either on his side or at his command; but by quotation of Scripture, such as our Saviour employed against the Sadducees; and the unmasking of hypocrisy, such as he practised against the Pharisees, Mat. 22. 23-46. *C.*

Ver. 12. Jerome, Socrates, and Nicephorus apply this to Epimenides, who was born at Gnossus in Crete, and to whom several prophecies are ascribed, by Diogenes Laertes, Plato, and Cicero. The work in which the words are said to have been contained is lost. If he prophesied through mere human sagacity, and yet pretended to be an inspired prophet, the apostle merely gives him the title by which the Cretians recognized him; but if he was in any degree really inspired, and yet not a true follower of God, even so was Balaam, and so was Caiaphas; for the one 'loved the wages of unrighteousness,' and the other condemned to death the Lord of life and glory. *C.*

REFLECTIONS.—Nothing is of higher authority for our direction than such inspired epistles. Nor can anything be more honourable than to be a servant of God and an inspired messenger of Christ. Nothing is more answerable to our need or conducive to our happiness than grace, mercy, and peace: nothing more sure or comfortable than a promise of eternal life from God, who cannot lie. Nor can anything be better framed to convey these blessings to us than the gospel of Christ. As the work of preaching is of infinite importance, and the opposition to it strong and manifold, it requires many great qualifications in ministers, and great care in trying and setting them apart to their office. —False teachers and unruly professors create ministers much and hard work. But where wickedness abounds, professors are apt to be tainted with it. Men hardened in error need plain refutations; and stubborn sinners need severe rebukes. Such as have not right principles of grace abounding in their heart, and sound principles of truth in their belief, must necessarily err in their conduct. And it is not high professions, but holy lives, that characterize true Christians.

CHAPTER II. Ver. 1. While therefore so many deluding and deluded persons of corrupt minds and practices surround you on every side, take peculiar care to preach and insist upon such truths and duties as are agreeable to and put honour upon the solid, pure, wholesome, and soul-healing doctrines of the gospel of Christ, and which lay all the professors thereof under the strongest obligations to piety and virtue, of whatsoever sex or station they be. 2. Exhort therefore the more aged Christian brethren to be very watchful, circumspect, and sedate, in their temper and carriage;—to behave with a venerable gravity in their words, actions, deportment, and dress; —to be prudent in their conduct and temperate in eating and drinking;—to be sincere believers of the pure doctrines of the gospel, and to live answerably to them; fervent in love to God, to the saints, and to all men; not peevish, but patient, under weakness, tribulations, and offences. 3. Exhort aged women to be exemplary in their dress and deportment, as becomes the professors of religion and holiness;—not false accusers, slanderers, or backbiters of others;—not inclined or addicted to immoderate drinking of liquors; —but careful instructors of children and others in the solid truths of the gospel and laudable practices of virtue. 4, 5. And let them particularly instruct and encourage young women to be wise, cautiously avoiding everything that savours of lightness or lewdness, and, if married, to love their husbands and children in the most affectionate, endearing, and dutiful manner; —to be discreet, prudent, and obliging in their whole

3 The[c] aged women likewise, that *they be* in behaviour as becometh holiness,[2] not false accusers,[3] not given to much wine, teachers of good things;

4 That they may teach the young women to be [4]sober, [d]to love their husbands, to love their children,

5 *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be [5]sober-minded:[5]

7 In[g] all things showing thyself a pattern of good works; in doctrine *showing* uncorruptness, gravity, sincerity,

8 Sound[h] speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

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[c] 1 Ti.2.9,10; 3.11; 5.5,10. 1 Pe.3.1–5. Phi.4.3.ver.4.

[2] Or, *holy women.*

[3] Or, *makebates* or *devils,* 1 Ti.3.8,11.

[4] Or, *wise,* ver.2,6.

[d] ch.3.8. 1 Pe.3.5,6. Ep.5.22. Ac.9.36. 1 Ti.5.10,14; 6.1; 2.11, 15. ver.3,10. Ro.2.24; 13.8–10.

[e] ver.2,4. Ec.11.9; 12.1. 1 Pe.5.5. Pr.1.4; 22.6.

[5] Or, *discreet.*

[f] 1 Th.2.10. 1 Pe 5.3. 1 Ti.6.11,12,3; 4.12, 16. 2 Ti.1.13. 2 Co.2.17; 4.13; 5.10.

[g] 1 Ti.5.14; 6.3,20. 1 Pe.2.12, 15; 3.16, with Lu.1.6. Ac.24.16. Phi.2.14–16. 1 Th.2.16.

[h] Ep.6.5. Col.3.22. 1 Pe.2.18. 1 Ti.6.12.

[6] Or, *gainsaying.*

[f] Ge.31.38,39; 39.6.

[k] Mat.5.16. Ep.4.1; 5.8. Phi.2.15,16; 1.27; 4.8; 1.9, 10. 1 Th.2.12. 1 Ti.5.14; 6.1. 1 Pe.3.15, 16. Ne.5.9.

[l] See 1 Ti.1.1. ch.1.3.

[m] ch.3.4. Ro.5.15,20, 21, or Ac.20.24, 32; 13.26. Ep.1.13. Mar.16.15, 16. Is.12.1–3. He.2.3.

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[o] Is.2.2,3; 11.9; 60.1–3. Ps.98.1–3. Lu.3.6. Jn.1.9. Mar.16.15. Mat.28.19. Ro.10.18; 15.8–19. Ep.3.6–8. Col.1.6, 23,27.

[7] Or, *that bringeth salvation to all men, hath appeared.*

[p] 2 Co.7.1. Ep.5.3–5. 2 Co.3.5–24. Ro.8.13; xii.–xiv.1 Pe.i.–v.2 Pe.1.3–10. Lu.1.75. Phi.1.27; 2.15; 3.3; 4.8. 2 Co.1.12; 7.1. Ac.24.16. 1 Pe.4.2. 1 Jn.2.16.

[q] 2 Co.1.7. Phi.3.20, 21. Ac.24.15. Col.3.4. 2 Ti.4.1,8. He.9.28. 2 Pe.3.12,14. 1 Jn.3.2. Ro.8.23,24. Ga.5.5. Mat.24.30,31; 25.31–46; 19.28. 1 Th.4.16. Re.1.7; 20.11, 12.

[8] 'The glorious appearing of the great God, *even* our Saviour Jesus Christ.' See Middleton, *Gr. Art.*—*C.*

[r] Mat.20.28; 26.28. Ga.1.4; 2.20; 3.13; 4.4. Ep.5.2; 1.7; 2.10. Col.2.11–15. 1 Ti.1.15; 2.6. He.9.12,14; 10.12,14; 7.25,26. 1 Pe.2.24; 3.18. 1 Jn.3.5,8.

[s] Ps.130.8. Ex.19.5, 6. De.7.6; 26.18. 1 Pe.2.9. Ep.2.10. ch.3.6.

9 *Exhort* [t]servants to be obedient unto their own masters, *and* to please *them* well in all *things;* not answering again;[6]

10 Not[j] purloining, but showing all good fidelity; that they may [k]adorn the doctrine of [l]God our Saviour in all things.

11 For [m]the grace of God that bringeth salvation hath [o]appeared to all men,[7]

12 Teaching us, that, [p]denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13 Looking[q] for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;[8]

14 Who[r] gave himself for us, [s]that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

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behaviour; quite modest, virtuous, and chaste;—careful and industrious in their attention to their families; of a meek and humble temper;—kindly submissive and obedient to their husbands in everything lawful;—that so God and his gospel may not be reproached as encouraging disorderly practices. 6. In like manner, advise and excite young men professing Christianity to be considerate, chaste, meek, and sober, and to guard against the impetuous, rash, proud, wilful, and frolicsome temper common to youth. 7, 8. And if you would have these things believed and practised by others, be yourself an exact pattern of everything good and beneficial:—and in all your preaching, deliver nothing but the pure and unmixed doctrine of Christ, with a disinterested and single aim at the glory of God and good of souls; with becoming seriousness and gravity, with all simplicity and godly sincerity, and in plain, significant, scriptural, and determinate language, —that none may misunderstand it or be misled by it; that so your most critical, carping, and cavilling enemies may be put to shame, when they can find nothing to object either to your doctrine or practice.—9. And whereas some judaizing teachers attempt to persuade converted slaves that they are not bound to remain in subjection to their heathen masters, be you careful to inculcate on believing servants to continue, as much as ever, and from better principles, obedient to their masters in everything lawful; and to behave towards them in the most courteous, obliging, and diligent manner, cheerfully executing their commands without murmuring or disputing, and never returning any insolent or saucy answer when reproved or ordered to work. 10. Charge them to be strictly honest, never daring to waste, embezzle, or apply to their own use any part of their master's goods, money, victuals, or time, beyond their allowance;—but always faithfully obeying their orders, and doing all they can for their honour and advantage,—that thus they may be a credit to the gospel, and their profession of it, and may even strike conviction into the consciences of their heathen masters, of the excellency, purity, and power of it, to render men virtuous in every station of life.—11. For the gospel of the grace of God, particularly in the New Testament dispensation of it, which so clearly displays the full favour of God, and so powerfully works grace in men's hearts, as it brings glad tidings of deliverance from sin and misery of every form, and of eternal happiness, and shows the way of obtaining salvation by faith in Christ, has now shone forth upon all nations, and upon all sorts and ranks of men.—12. Instructing, and gloriously persuading and leading us who believe, that, renouncing, abhorring, and utterly forsaking all infidelity, idolatry, and impiety of every kind, contrary to the first table of the moral law, and all irregular inclinations and desires, which worldly men indulge and gratify, contrary to the second—we should carefully live in all purity and holiness, in a due government of our passions and appetites, and in a just, honest, and benevolent behaviour towards men, and in all acts of public and private devotion towards God, in the exercise of every grace, and celebration of all his ordinances, and observation of all his commandments, as long as we continue in this insnaring world. 13. Always encouraging and animating ourselves, by believing, expecting, and patiently waiting and longing for the perfect, all-comprehending, and everlasting felicity which is the great object of our hopes, and for the glorious appearing of the great and mighty God, even our Lord Jesus Christ, who at the last day will manifest himself on his throne of judgment, in all the majesty, beauty, grandeur, and brightness of his divine and mediatorial glory, and in all the glory of his Father, and of all his holy and surrounding angels, and to be glorified in his saints. 14. And what may we not look for and hope from him who so loved us as to give himself, soul and body, to the most painful ignominious death of the cross, that he might graciously redeem us from all the guilt, pollution, power, punishment, and inbeing of our sins; and sanctify, cleanse, and separate us to himself, as his own loving, precious, and peculiar people, made his by his Father's love, his own sacrifice, and our free and full consent in the day of his grace—that we might, with the most fervent zeal, glorify him in the performance of every duty appointed in his Word, from the best principles and motives, and in the best manner, to the best ends. 15. These are things of such vast importance, and so vehemently opposed or corrupted by the enemies of Christ and his gospel, that you ought, in his name and authority, earnestly to explain and inculcate them, and sharply to confute and reprove the contrary errors and vices. And let your whole conduct be regulated with such prudence, faithfulness, and gravity as may raise you and your office above the contempt of your most inveterate and scornful enemies.

Ver. 4. *To love their children.* Not such a love as indulges the waywardness of their tempers and all the demands of their appetites, and thereby pampers them into future rebels against parental authority; but such a love as indeed sacrifices the ease of the parent for the comfort of the child, yet will not sacrifice the temporal interests of the child by the neglect of education; nor the interests of its immortal soul by the neglect of 'the nurture and admonition of the Lord.' *C.*

Ver. 8. *Sound speech.* Every man is bound carefully to watch over his words—inasmuch as 'for every idle word he shall give (a personal) account in the day of judgment;' but men holding public office in the church are doubly bound, inasmuch as an unguarded word, an unsound speech, is not merely a fault in themselves, but may either mislead their friends, who pay deference to their opinions, or give enemies, 'who watch for their halting,' an occasion to blaspheme. *C.*

Ver. 10. *That they may adorn,* &c. The Christian servant who is not himself 'adorned' with dress as his richer superior, may yet, by his cheerful obedience, command of tongue, and unshaken fidelity, 'adorn the gospel' which he professes, and commend it to his master, his children, his guests, and friends—so that, like the captive maid in the house of Naaman, who directed her master to the prophet of Israel and the cure of his leprosy, he may be the means of directing to a greater Prophet, and the removal of a more grievous malady. *C.*

REFLECTIONS.—With gravity, sincerity, faithfulness, authority, and Scripture evidence, ought ministers to preach the gospel, and apply it for exhortation, comfort, or reproof, as there is occasion. Nor can they expect that others will believe, or adversaries be silenced, unless their practice be answerable to their doctrine.—To adorn his profession, and honour the Lord Christ, every professor, according to his age or station in the world, must act up to God's commands himself, and promote holiness in others. The aged should be patterns and teachers of every Christian virtue and work; and the younger heartily disposed to receive their instructions and follow their advice. Sound principles, sober gravity, temperance, chastity, holiness, humility, diligence, honesty, and faithfulness, should deeply mark every Christian character. The grace of God, the tenor and scope of the gospel, the certain appearance of Christ to judgment, his death to redeem us from all iniquity, and the heavenly glory which he has prepared for us, in the strongest manner require and enforce our mortification of every lust, and earnest performance of every holy duty. A gospel of God's redeeming grace, manifested to all ranks and sorts of men, requires universal holiness from all. We cannot manifest grace to be in our heart unless we renounce every known sin. We can have no right hopes of heaven unless we are given to the study of holiness as the preparation for it. We have no marks of being Christ's redeemed while sin is our pleasure and work; and we can have no evidence of being his peculiar people, if, in our temper and conduct, we are conformed to the world that lieth in wickedness.

CHAPTER III. Ver. 1. And as the same judaizing teachers dissuade Christians from owning the authority of heathen magistrates, see that you earnestly admonish and charge your people to be peaceably submissive to their supreme or subordinate civil governors, as the deputies and ministers of God; and to pay a conscientious obedience to all their just laws; and to perform every duty becoming their stations, whether it relate to God or to men. 2. Caution them against reviling any, of whatever rank, nation, or religion, or charging things falsely upon them, or even exposing their real faults, but in so far as some valuable end is to be gained thereby. Warn them against a litigious quarrelsome temper and behaviour; and teach them, on the contrary, to be of an equitable, candid, yielding spirit; and to manifest a humble, mild, and good temper in all their words and actions towards all sorts of men, the very worst not excepted. 3. For indeed none can be worse than we once were, and should still have been, if left to ourselves; for in our unregenerate state we were destitute of all spiritual wisdom and knowledge relating to duty or happiness: were disobedient to God and his holy, just, and good laws; were wanderers from him and the way of life and peace—seduced by Satan, the world, and our own treacherous hearts; were perfect slaves to many diversified sinful inclinations and sensual pleasures; were foolishly spending our time in maliciously wishing and doing all the hurt we could to such as did not please us; and envying the honour or happiness of such as were above or around us; and, on the whole, were most hateful and detestable in ourselves to God and to all good men, and full of bitter and implacable enmity one against another, according to our different passions, interests, or nations. 4. But, while we were in these awful circumstances, the transcendent kindness and infinite mercy of God (the original Fountain of our salvation through Jesus Christ) towards men shone forth with reviving and almighty grace, in the preaching and power of the gospel, to make a holy and

15 These[t] things speak, and exhort, and rebuke with all authority. Let no man despise thee.

CHAPTER III.

1 *Titus is yet further directed by Paul, both concerning the things he should teach, and not teach.* 10 *He is willed also to reject obstinate heretics:* 12 *which done, he appointeth him both time and place, wherein he should come unto him, and so concludeth.*

PUT them[a] in mind to be subject to principalities and powers, to obey magistrates, to[b] be ready to every good work,

2 To[c] speak evil of no man, to be no brawlers, *but*[d] gentle, showing all meekness unto all men.

3 For [e]we ourselves[1] also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.

4 But[g] after that the kindness and love[2] of God[h] our Saviour toward man appeared,

5 Not[i] by works of righteousness which we have done, [j]but according to his mercy he saved us, by the [k]washing of regeneration, and renewing of the Holy Ghost;

6 Which[l] he shed on us abundantly,[3] through Jesus Christ our Saviour;

7 That, being [m]justified by his grace, we should be made [o]heirs according to the hope of eternal life.

8 *This*[p] *is* a faithful saying, and these things I will that thou affirm constantly, [q]that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

9 But [r]avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

10 A[s] man that is an heretic, after the first and second admonition, reject;

11 Knowing that he that is such [t]is subverted, and sinneth, being condemned of himself.[4]

12 When I shall send Artemas unto thee, or [u]Tychicus, [v]be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer and [x]Apollos on their journey diligently, that nothing be wanting unto them.

14 And let ours also learn to maintain good works[5] for necessary uses, [y]that they be not unfruitful.

15 All[z] that are with me salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

¶ It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.

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t 1 Ti.1.3; 5.7, 20; 4.12. 2 Ti.4.2; 2.14, 15. 1 Co.16.11.ch.1.9,13.

CHAP. III.

a Ro.13.1–6. 1 Ti.2.1. 1 Pe.2.1–17. Mat.22.21. Je.27.17. Pr.24.21. Ec.8.2;10.4, with 2 Pe.2.10. Jude 8.

b Ga.6.9,10. Ep.2.10. ch.2.14; ver.8,14. Phi.4.8. Ga.5.22,23. 2 Pe.2.5–8. Ps.xv.

c Ja.4.11. 1 Pe.2.15, 23; 3.9. 1 Ti.3.3. ch.1.10.

d 2 Ti.2.24,25. Ep.4.2. Phi.4.5. Col.3.12,13. Ga.5.23;6.1. 1 Th.2.7.

e Ro.3.9–18;1.28–32. 1 Co.6.11,9,10. Ep.2.1–4,12;4.17–19;5.3–8. Ga.4.8;5.19–21. Col.1.21;3.7. 1 Pe.4.3.

1 See note * below.

g Ro.5.20,21. Ep.2.4–10,13–22. ch.2.11. 1 Co.6.11.

2 Or, *pity*.

h 1 Ti.1.1; 2.3; 4.10. ch.1.3; 2.10. Jude 25. Lu.1.47. Is.12.2. 2 Ti.1.9.

i Ro.3.20,28;9.11,16; 11.6. Ga.2.16, 19–21. Ep.2.9. 2 Ti.1.9.

j ver.4. Ep.1.4;2.4,7, 8. Ro.5.20,21; 4.6. Ac.15.11.

k Jn.3.3,5. Eze.36.25–27. Ep.5.25,26.

l Is.44.3. Joel 2.28. Eze.36.25,27. Ac.2.23; 10.45. Jn.7.37; 6.45; 1.16. Ro.5.5.

3 Gr. *richly*.

m Ro.3.24,28; 4.6; 5.1,15–21; 11.6. 1 Co.6.11. Re.1.5. Ep.1.6,7; 2.7. Col.1.14.

o Ro.8.17,23,24. Ga.3.29. He.1.14. Ja.2.5. 1 Pe.1.4. ch.1.2.

p 1 Ti.1.15; 3.1;4.9. 2 Ti.2.11. Pr.22.20.

* '*We ourselves*,' *i.e.* the apostle and all those who, like

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hum, were now believers in Jesus, had once been as sinful as the Cretans.—*P.*

q ver.1,14; ch.2.14. Ep.2.10. Phi.4.8; 2.15, 16; 1.11,27. Ga.5.6, 22-24. Ro.vi.xii.–xiv. Ep.iv.–vi. Col.iii. Lu.1.74, 75. 1 Co.15.58. Ps.19.11. Is.3.10.

r 1 Ti.1.4,6,7;4.7;6.3–5,20. 2 Ti.2.14,23. ch.1.10,14. 2 Pe.1.16. Col.2.4, 8, 18–23. 1 Co.8.1; 13.2.

s Mat.18.17. Ro.16.17. 2 Th.3.6,14. 2 Ti.3.5. 2 Jn.10. 1 Co.5.4,5,13. 1 Ti.1.20. Ga.1.8, 9; 5.12.

t 1 Ti.1.19; 4.1. 2 Ti.3.8. He.10.26. Jn.3.20. Mat.22.35. Lu.7.30;12.47. Ep.6.21.

4 The meaning may be expressed as follows: 'As thou knowest (by the fact that solemn admonitions have been twice given to him in vain) that such an one is thoroughly perverted (prejudice or pride has upset his judgment, and seared his conscience), and sins being self-condemned.' (He has been twice warned, and therefore sinning now he sins against light. He is therefore his own judge). —*P.*

u See Ac.20.4. 2 Ti.4.12.

v 2 Ti.4.9,21.

x Ac.18.24. 1 Co.1.12.3 Jn 6.

5 Or, *profess honest trades*. 1 Th.2.9. Ep.4.28. 2 Th.3.8. 1 Co.4.12.

y ver.8;ch.2.14. Phi.1.11;4.17. 2 Pe.1.8.

z 1 Th.5.26, 28. Col.4.15, 18. Phi.4. 21–23. Ep.6.23,24. Ga.6.18. 2 Co.13, 12–14. 1 Co.16.20–23. Ro.xvi.

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happy change on us. 5. And it neither was nor could be any good work which we, who were so detestable and wicked, had performed, but really of his own full, self-moving, undeserved, nay, abused and provoked mercy, and its compassionate propensions, that he brought us out of that deplorable condition into a state of salvation, through repentance, faith, and regenerating grace, represented in baptism, and effected by a living faith in the Lord Jesus Christ, 6. Whom, in his gifts and graces, God the Father graciously and abundantly bestowed upon us, according to his promise, through the mediation, merit, exaltation, and intercession of our Lord and Saviour Jesus Christ; 7. That being, by the love of God, discharged from guilt and condemnation, and accepted as righteous unto eternal life on account of the righteousness of Jesus Christ imparted to us, we might be adopted into his family as his children, and made heirs of God and joint-heirs with Christ, according to the ground of hope laid down in the promises of the gospel given to us, and according to that grace of hope wrought in our souls by which we expect eternal life through our Redeemer.—8. The important things which I have mentioned are true and faithful, and to be firmly believed, and frequently insisted upon in your ministrations, that they who have believed in God through Christ, according to the gospel revelation, may be induced and excited, with all carefulness and diligence, to abound, excel, and lead the way to others, in all such works as are honourable to God, to Christ, and to their Christian character. And these doctrines, and the good works to which they manifestly tend, are every way excellent in their own nature; and though God cannot be profited by them, they are exceedingly useful and beneficial to mankind. 9. But avoid and discountenance all senseless and idle debates, of which judaizing teachers are so fond,—as about descent from this or that particular tribe or family of Israel, or about the sense and obligation of the ceremonial law, which they desire to introduce into the gospel dispensation.—10. If any professed Christian entertain and boldly assert such errors as overthrow the fundamental principles of the gospel, especially if he appear to do it from prejudice against the truths themselves, as directly contrary to his own lusts, or out of a proud inclination to make himself the head of a party, let him be, once and again, solemnly, and in the most convincing manner, admonished of his sin and danger; and if after all this he obstinately persist in his destructive errors, let him be excommunicated from the visible church, and all familiarity with him not required by the laws of nature be carefully avoided by her members; 11. For it is sufficiently manifest that such a man hath utterly turned away from Christ the foundation, and from all true goodness, and that he sins against his own soul, and against the divine authority, light, and truth of the gospel revelation, if not against the convictions of his own conscience. And his persisting to avow such error is sufficient proof against him; yea, thereby he practically condemns himself as not fit to have any fellowship with the true church of Christ.

Ver. 5. (1) Does 'the washing of regeneration' signify baptism, and does the apostle mean that 'the renewing of the Holy Ghost' necessarily accompanies or flows from it? or (2) Does 'the washing of regeneration' signify baptism as merely a ritual sign to all, and seal to believers of 'the renewing of the Holy Ghost?' or (3) Is 'the renewing of the Holy Ghost' merely expository of 'the washing of regeneration?' The first of these views is supported by Hooker, Beveridge, G. Ridley, &c.; the second, by Bishop's Bible, Hall, Wells, Brown, T. Scott, A. Clarke, &c. The first of these views we unhesitatingly reject; and to the second, though supported by such eminent names, we prefer the third, translating the passage 'by the washing of regeneration, *even* the renewing of the Holy Ghost.' See note on Jn. 3. 5. *C.*

Ver. 9. *Foolish questions*—on matters of mere idle curiosity; on points that can never be absolutely ascertained; or of no practical use if discovered. *C.*

Ver. 10. The heretical man was one who, either by the adoption and propagation of fundamental errors, or errors of a minor character, caused divisions in the church. *P.*

REFLECTIONS.—Nothing is more absurd than for princes to hate and persecute true Christianity, which so truly renders men good subjects. For nothing can more actually influence men to every good word and work than the believing consideration of their marvellously gracious redemption by God, Father, Son, and Holy Ghost. Dreadful is the wickedness in heart and life of every man by nature; and transcendent the grace, precious the blood, and almighty the influence that can save such sinners—that can without, nay, contrary to, their own deserts, renew their hearts after the image of God, justify their persons before him, and through faith give them eternal life. Base is our conduct if, after all, we willingly employ either heart or tongue, hand or foot, in iniquity. The doctrines of the gospel, believed with the heart, are the most real and effectual means of making us careful to maintain good works. Honourable would it be if every professed Christian were thereby distinguished from others. And happy would be the church if all useless controversies were shunned and stifled; every erroneous and schismatical person, after due pains taken for his conviction, were solemnly excommunicated; and faithful ministers were all of one mind, heart, and way in the truth as it is in Christ.

CONCLUDING REMARKS ON THE EPISTLE TO TITUS.

How much Christianity is intended to cultivate the domestic, the political, and the social virtues, appears from the admirable precepts of ch. ii. iii.; and how much the success of their cultivation depends upon ministerial faithfulness is obvious from the personal charges addressed to Titus, ch. 2. 7, 15; 3. 8. This epistle has also a special value in the authority which it furnishes for the exercise of a careful and efficient discipline, not merely over church-members guilty of gross immorality, as in 1 Co. 5. 4, 5, but also over such as adopt, assert, or propagate erroneous doctrines contrary to the Word of God. These the apostle instructs Titus to admonish; but, if obstinate, he commands him to reject them from the fellowship of the church. *C.*

THE EPISTLE OF PAUL THE APOSTLE TO

PHILEMON.

This epistle is distinguished as an act of intercession, and furnishes a beautiful specimen of that deep interest which Christians in the higher ranks of life should take in the welfare of those whom Providence has placed in less favourable circumstances. *C.*

This epistle was written during Paul's first captivity at Rome, and probably just before the Epistle to the Colossians. Philemon seems to have been a member of that church (cf. ver. 10 with Col. 4. 9), and to have been converted by the preaching of Paul. 'The bearer of the epistle was a slave who had run away from, and, as it would seem, robbed Philemon (ver. 18), but who now, after having had the blessing of meeting with St. Paul at Rome, and by being converted to Christianity by him, was returning to the master he had wronged, changed and repentant.' The object of the epistle is evident:—it was to effect a complete reconciliation between master and slave. *P.*

4 He rejoiceth to hear of the faith and love of Philemon, 9 whom he desireth to forgive his servant Onesimus, and lovingly to receive him again.

A.M. cir. 4068.
A.D. cir. 64.

PAUL,[a] a prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon[1] our dearly beloved, and fellow-labourer,

2 And to *our* beloved Apphia, and [b]Archippus our fellow-soldier, and to [c]the church in thy house:

3 Grace[d] to you, and peace, from God our Father and the Lord Jesus Christ.

4 I[e] thank my God, making mention of thee always in my prayers,

5 Hearing[g] of thy love and faith,[2] which thou hast toward the Lord Jesus, and toward all saints;

6 That [h]the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

7 For[i] we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

8 Wherefore, though I might be much [j]bold in Christ to enjoin thee that which is convenient,

9 Yet for love's sake I rather beseech *thee*, being such [k]an one as Paul the aged, and now also a [l]prisoner of Jesus Christ.

10 I beseech thee for my son [m]Onesimus,[3] whom I have begotten in my bonds:

11 Which[o] in time past was to thee unprofitable,[4] but now profitable to thee and to me:

12 Whom I have sent again: thou therefore receive[p] him that is mine own bowels;

13 Whom I would have retained with me, that [q]in thy stead he might have ministered unto me in the bonds of the gospel:

14 But without thy mind would I do nothing; that thy benefit should [r]not be as it were of necessity, but willingly.

15 For [s]perhaps he therefore departed for a season, that thou shouldest receive him for ever;

16 Not now as a servant, but above a servant, [t]a brother beloved, specially to me, but how much more unto thee, both in the [5]flesh, and in the Lord?

17 If thou count me therefore [u]a partner, receive him as myself.

18 If he hath wronged thee, or oweth *the* ought, put that on mine account;

19 I Paul have written *it* with mine own hand, I will repay *it:* albeit I do not say to thee [v]how thou owest unto me even thine own self besides.

20 Yea, brother, [z]let me have joy of thee in the Lord: refresh my bowels in the Lord.

21 Having[y] confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

22 But withal prepare me also a lodging: for [z]I trust that through your prayers I shall be given unto you.[6]

23 There salute thee [a]Epaphras, my fellow-prisoner in Christ Jesus;

24 Marcus,[b] Aristarchus, Demas, Lucas, my fellow-labourers.

25 The[c] grace of our Lord Jesus Christ *be* with your spirit.[7] Amen.

¶ Written from Rome to Philemon, by Onesimus a servant.

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a Ac.27.1; 28.16,17. Ep. 3.1, 13; 4.1; 6.20. Phi. 1.7, 13. Col.4.3. 2 Ti.1.8. ver.9.

1 This address has evident reference to the meaning of the several names: *Philemon*, 'affectionate, beloved;' *Apphia*, the title of affection from a brother to a sister; *Archippus*, 'the ruler of a horse'—consequently addressed as Paul's 'fellow-soldier.' And it is not improbable he might have been such—as in our own days the army has trained up some of the most valiant and faithful soldiers of the Prince of peace.—*C.*

b Col.4.17. Phi.2.25.
c Ro 16.5. 1 Co. 16.19. Col.4.15.
d Ro.1.7. 1 Co.1.3. 2 Co.1.2; 13.14. Ga. 1.3. Ep.1.2. Phi 1.2. Col.1.2. 1 Th.1.1. 2 Th.1.2. 1 Ti.1.2. 2 Ti.1.2. Tit.1.4.
e Ep. 1.16. Ro. 1.8. Phi.1.3. Col.1.3. 1 Th. 1.2.2 Th.1.3.2 Ti.1.3.
g Ep.1.15. Col.1.4. 1 Th.1.3.2 Th.1.3.2 Ti. 1.5.

2 Philemon's 'love and faith toward the Lord Jesus' is a phrase perfectly intelligible; so also is 'love toward all saints;' but what is the meaning of 'faith toward all saints?' even a faith that, taking Christ for the head, takes them for the members, and works toward them by love in every possible communication of good, ver.6.—*C.*

h He.13.16; 6.10; 10.24. Ro.12.13. 2 Co.8.4; 9.13. Ja.2.14,17. Phi.4.8,14,15; 1.5,9–11. 2 Pe. 1.5–8.
i 2 Co.7.4,13. 1 Th.3.7, with 1 Co. 16.18. 2 Ti.1.16.
j 1 Th.2.6.
k 1 Co.15.8.
l ver.1,10.
m Col.4.9. 1 Co.4.15. Ga.4.19.

3 See note * below.

o 1 Pe.2.10.

4 ver.18,16. Perhaps lazy and thievish.

p Lu.15.20. Phi.1.8. Ro.13.8–10. Ga.6.1,2. Mat.18.15,21,22,35.

* *Onesimus* signifies 'useful;' whence, as in ver.1, Paul refers to the name, formerly 'unprofitable' to you, now 'profitable' to me. *Note*, Let every man look to the name he bears, and if there be anything worthy in its meaning, or in the character of the friend from whom it was derived, let him act up to the meaning, or emulate the virtues of that friend. But if the name have no known or assignable meaning, or if he know nothing of the virtues of his friend, let him think of him 'from whom the whole family in heaven and earth is named;' and, recollecting how that name has been named upon him, let him see that he walk worthy of it.—*C.*

q 1 Co. 16.17. Phi.2.30.
r 2 Co.9.7. 1 Ch.28.9; 29.9.
s Ge. 45.5–8; 50.20. Ro.8.28. 2 Co.4.17.
t Mat.23.8. 1 Ti.6.2. He.3.1; 13.1. Col.1.2; 3.22. 1 Co.12.12,13,27.

5 Onesimus, though a slave, may have been actually of the kindred of Philemon, as many of the vassals and serfs of feudal times either were, or were accounted, the relatives of their chieftains.—*C.*

u Ja.2.5. 2 Co. 8.23. Re.1.9. He.3.14. 1 Jn.1.3. 1 Co.12.12,15,27.
v Tit.1.4. 1 Ti.1.2. 1 Co.4 15; 9.2. 2 Co.3.2.
x ver.7,12. Phi.2.17, 28. 1 Th.2.19,20; 3.7–9. 2 Co.7.4–7.
y 2 Co.7.16.
z Phi.1.25; 2.24, with He. 13.23. 2 Co. 1.11. Ac.12.5. Ja.5.16.

6 This seems to intimate that the epistle was written shortly before the apostle's deliverance from his first imprisonment (see Ac. 28.30. Phi. 2.24), and that he was then in full hope of his liberation.—*C.*

a Col.1.7; 4.12.
b See Ac. 12, 12, 25. Col.4.10,14. Ac.19.29; 20.4; 27.2. 2 Ti.4.10,11.
c 2 Ti.4.22. Ga.6.18. Ro. 16.20, 24. 1 Co.16.23. 2 Co.13.14. Ep.6.23, 24. Phi.4.23. Col.4.18. 1 Th.5.18. 2 Th.3.18. 1 Ti.6.21. Tit.3.15. He. 13.25. Re.22.21.

7 *Your spirit*—not the spirit of Philemon alone, but of all 'the church in his house,' as all actuated with one spirit of faith and love—a composite body, animated, as it were, with one soul.—*C.*

Ver. 4–7. In reflecting on your well-known faith in Christ and love to all the saints, I heartily thank God for his kindness bestowed upon you; and pray that your faith and love may be still more and more effectual to render you still more generous and benevolent; that they who hear of, and especially they who receive your favours, may be excited to make the most grateful acknowledgments of those kind and holy dispositions which, by virtue derived from Christ, and to his honour, work for the relief and support of his servants and poor members for his sake.—It is a great comfort to me in my imprisonment, and to Timothy, my brother here, to understand that the hungry appetites of poor private Christians and holy ministers are abundantly relieved and satisfied by your charitable donations.

REFLECTIONS. — Faithful ministers affectionately care for and rejoice in one another's gracious comforts and success. And it is an honour for the wealthy to bestow abundantly on the cause, servants, and poor members of Christ. God can marvellously bring good out of great evil—can make robbery and the running away from lawful service an occasion of bringing a person to the gospel, attended by the Holy Ghost sent down from heaven; and sinful falls the means of bring-

ing about saving conversion. What an inexpressible alteration for the better converting grace makes on a person! And readily we ought to forgive such as have offended and injured us if they return to their duty, and especially if God's grace has made them our brethren in Christ. A high esteem and affectionate regard should Christians show to the instruments of their conversion. And with earnestness and prudence ministers or others should interpose their influence in favour of those who penitently return to their duty. Thrice happy is that church where ministers and people are knit together in cordial affection, and labour for one another's welfare, temporal, spiritual, and eternal, by much fervent prayer; and where peculiar care is taken to refresh, comfort, and provide for the aged, poor, and persecuted.

CONCLUDING REMARKS ON THE EPISTLE TO PHILEMON.

This epistle possesses a special value, as it exhibits the true and only principle of human equality—union in Christ Jesus. Onesimus, the slave, is now a son to Paul, and a brother to Philemon; yet this epistle equally sustains the distinction of rights and ranks, and even Paul beseeches as a friend, but does not command as a superior, ver. 10, 13, 14. It also possesses a special value as teaching the doctrine of restitution, unless the injured party choose freely to forgive. Nor is it less remarkable as it depicts Paul not merely in the public character of an apostle, but in the private character of a domestic friend, and discovers him as truly amiable and childlike in the one, as he is great and manly in the other. *C.*

THE EPISTLE OF PAUL THE APOSTLE TO THE

H E B R E W S.

Ancient copies and translations, the testimonies of the highest ancient and modern authorities, the style of the writer's quotations from the Old Testament, his method of reasoning from them, his imprisonment in Italy, his intimate connection with Timothy, ch. 13. 23, as well as the manner of his closing benedictions—all concur in testifying that Paul was the writer of this epistle. The omission of his name and office, as well as of the residence and characteristics of the parties to whom he wrote, contrary to his uniform custom in his other epistles, is an objection of no weight against all this array of testimony. That the parties to whom it was sent were well and personally known to the writer, appears from ch. 10. 34; 13. 18, 19, 23; and that they were Jews converted to Christianity, is evident from the nature of the subjects handled, the scriptural evidence adduced, the hopes expressed, and the exhortations to constancy so earnestly enforced. That it was written from Italy appears from these words, 'they of Italy salute you;' and that it was near the end of his first imprisonment seems to be intimated by the confident manner in which he says, 'I beseech you the rather to do this, that I may be restored to you the sooner,' ch. 13. 19. The omission of the apostle's name and office, as well as of the parties to whom he wrote, has been accounted for on the supposition, that as the unconverted Jews were strongly prejudiced against Paul, and, by consequence, against his friends, nothing was put forward that might alarm their prejudices, and cause them to throw down the book unread. This supposition is highly probable; for the apostle, whom the light of Christianity had set free from all prejudices, felt great tenderness for the prejudices of others, and was always ready to sacrifice self, and, so far as a good conscience would permit, to become all things to all men, that he might gain some.

The substance of the epistle may be stated as follows:—1. The superiority of Christ's person, not merely above Moses, but above the angels, by whose ministry the Jewish institutions were promulgated—with the most careful enunciation, that while he was 'Jehovah who laid the foundations of the earth,' he was also 'partaker of flesh and blood.' These are the main objects of the first two chapters. 2. The superior dignity and perfect efficacy of Christ's priesthood, and the insufficiency of the priesthood of Aaron; together with the special advantages of Christ being a suffering Redeemer, instead of a temporal monarch, as the Jews had expected, occupy from the third to the end of the eighth chapter. 3. The emblematic nature and utter insufficiency of the Levitical ceremonies, farther than as shadows of the substance, copies of the original, with the perfect sufficiency of the sacrifice of Christ for the redemption of all that believe, is the purpose of the ninth and tenth chapters. 4. To obviate the Jewish objection, that to embrace Christianity was to apostatize from the religion of Moses, the old religion, he proceeds to show, in the eleventh chapter, that, since the beginning of the world, the servants of God have all acted upon one simple and identical principle—faith in the truth, promises, and personal attributes of God; and, consequently, that to embrace Christianity, so far from being apostasy, was merely a farther and more noble extension of the original and unchangeable principle of all true religion. 5. In the last two chapters he follows up all his reasoning with directions and exhortations to patience under persecution for the truth's sake, and closes with the benediction 'Grace be with you all.' *C.*

The Epistle to the Hebrews is in some respects unique. It is different from all the other epistles in the New Testament canon. In Paul's other epistles the name of the author is the first word. The same is the case in the Epistles of James, Peter, and Jude. The Epistles of John, though in one sense anonymous, are yet, by incidental evidence, as clearly shown to be his writings as if his name were attached. This epistle, however, is not merely anonymous, but there is not a particle of *direct* evidence pointing to its author. All the other epistles assume the epistolary form at the outset. In Hebrews no individual and no church is mentioned. The opening sentences resemble the introduction to a set oration, or a philosophical essay, more than a simple pastoral. The style is different from, and it surpasses in beauty and power, anything in the New Testament. The words and clauses are arranged with strictest grammatical accuracy, and with great rhetorical skill. It is only towards the close we find a few incidental allusions, and forms of speech, which suggest the idea that it is a letter.

In matter the epistle does not yield in importance to any book in the Bible. The fundamental doctrines of Christianity are asserted, defined, and defended with a clearness and ability nowhere surpassed. The Deity of Christ, his humanity, his atonement and intercession, and his supreme headship, are most convincingly demonstrated. They are demonstrated in a way peculiar to this book,—by testimonies adduced from the Old Testament. The epistle shows the perfect harmony which subsists between the law and the gospel; it proves that the Jewish and Christian dispensations are essentially one—that the latter is the full development of the former. *P.*

CHAPTER I.

1 Christ in these last times coming to us from the Father, 4 is preferred above the angels, both in person and office.

A.M. cir. 4068. A.D. cir. 64.

GOD, who [a]at sundry times and in divers manners, spake in time past unto the fathers by the prophets,

2 Hath[b] in these last days spoken unto us by *his* Son, [c]whom he hath appointed heir of all things, [d]by whom also he made the worlds;

3 Who being [e]the brightness of *his* glory, and the express image of his person, and [f]upholding all things by the word of his power, when he had by himself purged our sins, sat

CHAP. I.

[a] Nu. 12. 6, 8. Ge. 3. 15; 6. 3, 13–21; 8. 15–22; 9. 1–17; 12. 1–3; 13. 14–17; 15. xvii. xviii. xxi. xxii.; 26. 2–5; 28. 12–15; 32. 24–30; 35. 9–13; 46. 2–4; xlix. Ex. iii. to De. xxxiii. Is. i. to Mal. iv. 1 Pe. 1. 10–12. 2 Pe. 1. 21.

[b] De. 18. 15. Ep. 1. 10. Ga. 4. 4. 1 Pe. 1. 20. Jn. 1. 14, 17; 15. 15. Mat. 21. 37.

A.M. cir. 4068. A.D. cir. 64.

[c] 11. 2. ch. 2. 3, 12; 3. 1, 6; 8. 6, 8; 9. 15. Mat. iv. to Ac. i.

[d] Ps. 2. 6–8. Is. 9. 6, 7; 42. 1–7; 49. 1–12; 53. 10–12. Ps. 22. 27–31; lxii. xlv. xxi. xcvi.-c. cx. cxviii. lxxxix. Mat. 28. 18. Ps. 89. 26–29. Lu. 2. 11. Jn. 3. 35; 13. 3; 16. 15; 17. 2. Ac. 2. 36; 10. 36. Ro. 8. 17. 1 Co. 8. 6; 15. 27. Phi. 2. 9–11. Col. 1. 15–18. ch. 2. 9; 3. 3.

[e] Phi. 2. 6. Zec. 13. 7. Col. 1. 15–17. Jn. 1. 14; 14. 9, 10. 2 Co. 4. 4, 6. Is. 9. 6. Ro. 9. 5; 1. 4.

[f] Col. 1. 17. Ps. 33. 9. Re. 4. 11.

down on the right hand of the Majesty on high;[h]

4 Being made [1]so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, [j]Thou art my Son, this day[1] have I begotten thee? And again, [k]I will be to him a Father, and he shall be to me a Son?

6 And again, when he bringeth in the [l]first-begotten into the world, he saith, [m]And let all the angels of God worship him.

7 And of the angels he saith, [o]Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son *he saith,* [r]Thy throne, O God, *is* for ever and ever: a sceptre of righteousness[2] *is* the sceptre of thy kingdom:

9 Thou[q] hast loved righteousness, and hated iniquity; therefore God, *even* [r]thy God, [s]hath anointed thee with the oil of gladness above thy fellows.

10 And, [t]Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the works of thine hands:

11 They[u] shall perish, but thou remainest: and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed:[3] but [v]thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time, [z]Sit on my right hand, until I make thine enemies thy footstool?

14 Are they not all [y]ministering spirits, sent forth to minister for them who shall be [z]heirs of salvation?

A.M. cir. 4068. A.D. cir. 64.

h ch. 9.12–14, 26; 10. 12; 12.2; 7.27. Ps. 110.1; 89.27. Ep.1.20–22.1 Pe. 3.22.1.21. Re.5.6,12; 3. 21. Mat.16.19. Col.3.1. ch.4.14;8.1. Ro.8.34.

i Ep. 1. 21. Phi. 2. 9, 10. Col.1.18; 2.10. ch.2. 9. 1 Pe. 3. 22. Re. 5.11, 12.

j Ps. 2. 7. Ac. 13. 33. ch.5.5.

1 See note on Ps. 2. 7.—*C.*

k 2 Sa. 7.14. 1 Ch.22. 10. Ps.89.26,27.

l Ps.2.7. Pr. 8. 24,25. Ro. 8. 29. Col. 1. 15,18. Re.1.5.

m Ps.97.7. 1 Ti.3.16. Lu.2.9–14. Mat. 24.31; 25.31;xxviii.1 Pe.3.22.

o Ps.104.4;103.20. Is. 6.2. Ps.68.17. Da.7.10. 2 Ki.6.17.

p Ps. 45. 6, 7; 93. 1, 2; 72.1–14;cx.cxiv.15,9.6, 7;32.1,2. Je.23.5,6. Da. 7.14. Re.3.21. Pr.16.12. Ge.18.25.

2 Gr. *rightness* or *straightness.*

q ch.7.26. Mat.3.15. Lu. 24. 26. Da. 9. 24. 2 Co.5.21.

r Ps.89.26. Jn.20.17. Ep.1.3.1 Pe.1.3.

s Is.61.1. Ps.2.6. Ac. 2.28;10.38.

t Ps. 102. 25–27. Ex. 20.11. Ps.24.1; 33.6. Je. 32.17. Is.42.5. Jn.1.3.

* Literally:—'Lest we flow aside;' *i.e.* from the things heard:—not attending to, not profiting by them.—*P.*

A.M. cir. 4068. A.D. cir. 64.

u Is.51.6,8. Ro.8.20–22. Is.65.17; 66.22; 34.4. 2 Pe. 3.7,10,13. Re. 21. 4,5.

3 *They shall be changed*—not annihilated.—*C.*

v Mal. 3. 6. Ja. 1. 17. ch.13.8. 1 Ti.1.17; 6.16. Is.9.6,7;41.4.

x Ps. 110. 1; 118 22. Mat. 22. 44. Lu. 20. 42; 19 27. Ac.2.34,36. 1 Co. 15.25,26. ch.4.14; 8.1; 7. 26; 10. 12. Ps.2.6,9; xxi. cx.xci. Re.xix.xx.

y Ps.103.20,21;104.4; 34.7;91.11. Ge.19.15,16. Da. 7. 10. Mat. 18. 10. Ac.5.19;12.7;16.26.

z Ro.8.17. Ga.3.7,9, 29. Ep.3.6. Tit.3.7. ch. 6.12,17. 1 Pe.3.7. Ja.2. 5. Mat.25.34.

CHAP. II.

a ch.1.1,2; 3.6,12; 4. 1,11; 6.6,11; 10.38; 12.6, 15,25; 13.9. Ps.119.9,11. Pr.3.21.

1 Gr. *run out as leaking vessels.*

2 See note * in first column.

b De.33.2. Ac. 7. 53. Ga.3.19.

c ch.10.28. De.27.26. Ex.19.21; 22.18,28; 31. 14; 32.27. Le.24.14,16. Nu.4.5,15,20; 15.30–32; 25.2,7. De.13.5,6; 17.2; 18.20. 2 Sa.6.6. 1 Ki.21. 20–24. Zec.13.3.

d ch.4.1,11; 10.29; 12. 25. Mat.3.7,10,12; 8.12; 21.40,41; 22.7; 23.33,37, 38. 1 Pe.4.17,18. 2 Th.1. 8,9.

e Is. 45. 17. ch. 7. 25. Jn.3.16–18,36. Ac.2.39; 13.26. Ro. 1. 16. Ep.1. 13. Tit.2.11.

CHAPTER II.

1 We ought to be obedient to Christ Jesus, 5 and that because he vouchsafed to take our nature upon him, 14 as it was necessary.

THEREFORE we[a] ought to give the more earnest heed to the things which we have heard, lest at any time we should [1]let *them* [2]slip.

2 For if the word spoken [b]by angels was stedfast, and every transgression and disobedience [c]received a just recompense of reward;

3 How[d] shall we escape, if we neglect [e]so

CHAPTER I. Ver. 1. To convince you of the superior excellency of the gospel dispensation above that of the law, I would have you seriously observe that God—who anciently, at different times and in several degrees, and in different forms of dreams, visions, and immediate impulses, gradually communicated his mind relative to the redemption of sinful men to our forefathers by his servants the prophets, 2. Has now, when the Jewish constitution is drawing to an end, and under the last dispensation of his grace, given us a far more complete manifestation of his will in the gospel, by a messenger infinitely more glorious—even his eternal, only begotten, and incarnate Son; who, being by nature the most high and only true God, has an original right to inherit all things; and who, as Mediator, is God's first-born, Head over all things to his church; and by whom, in the strictest connection and co-operation, he made the heavens and the earth, and all that is in them, and forms all the different ages and dispensations of time and eternity; 3. Who being, in his divine person, the illustrious brightness of the glory, and the most exact character and image of the person, of the Father, having the very same nature and essential properties, and supporting and governing all ranks, orders, and individuals of creatures by the almighty operation of his own will, when, as our great High-priest, he had, by his own obedience and suffering, made pardon possible for all people, did, in virtue of his finished atonement, and in correspondence to the dignity of his person, ascend to heaven in our nature, to take possession of a glorious state, the most fixed, durable, and inexpressibly exalted; 4. Being in his person, and in his office of Mediator, inconceivably superior to the highest angels—having by nature and by his Father's appointment, a name, title, and character far too high to be applied to any of them. 5. For (to consider this matter with respect to his divine nature) whom, even of the loftiest angels, did God ever represent as his essential, his eternal, his only begotten Son? 6. Nay, when he brought him into our lower world to obey and suffer in our stead, he required all his holy angels to pay all divine honours to him, as his Son and their Creator. 7. Again, when he speaks of angels, those noblest of creatures, he represents them as created to be his servants, for executing his will with great strength, speed, and activity. 8. But, in a manner inexpressibly more exalted, he represents his Son Christ as a divine person, the true God, whose dominion is everlasting and unchangeable, and as ruling his extensive empire over all things with infinite equity, truth, and righteousness; 9. And as one who has a natural and necessary regard to holiness and equity, and hatred of all iniquity, and who has brought in an everlasting righteousness, and is furnished with gifts, graces, and glory infinitely above the measure of angels or believers. 10–12. Yea, as the Creator of heaven and earth, who himself existed from eternity, and as unchangeable in himself, while he blesses all creatures for their good: 13. But which of the loftiest angels did ever God call to sit enthroned in majesty, power, and glory, at his right hand, till sin, Satan, death, and all his and his people's enemies should be subdued under his feet as vanquished rebels? 14. Nay, are not all these spiritual beings placed in an infinitely lower station, being no more than messengers and servants of Christ, whom he employs in revealing his mind to, and in protecting, serving, and assisting in life or death, all the faithful; who, under him, are, by faith and through grace, called to be highly honoured, and eternally to enjoy his complete salvation?

Ver. 1. More literally—'In many parts and in many ways God, in ancient times, having spoken to the fathers through the prophets.' The four first verses form the general introduction to the book. In them Paul propounds his subject with great beauty of language, and with still greater rhetorical skill. His first object is to contrast the two dispensations—the New and the Old; and thereby to prove to the Jew the transcendent superiority of the former. The first point of comparison is as to the mode or manner of revelation. The Old was given 'in various parts and in various ways.' It was not revealed to one person, or at one time, or according to one uniform plan. This is indicated in the first verse. One thing is specially worthy of note in the present day. The apostle begins this sublime epistle by an acknowledgment of the divine authority of the whole of the Old Testament. God spake it all. He spake not merely *by* but *in* the prophets, as the Greek signifies. By his Spirit he took possession of them. Their words were thus made His words. This is, in fact, the foundation of Paul's whole argument. *P.*

Ver. 2. *The worlds* cannot mean the arrangement of dispensations, but the creation of the material and visible universe, agreeably to Jn. 1. 3, and likewise of its invisible powers, agreeably to Col. 1. 16, 17. *C.*

Ver. 4. Paul's object now is to institute a comparison between Christ, the Revealer of the New dispensation, and the angels through whose ministration, in some way which we cannot now fully discover, the Old dispensation was revealed, Ac. 7. 33. The degree of Christ's superiority to angels set forth in this verse consists—(1) In the name he obtained; and (2) In the way he obtained it. The name is SON, in its higher and peculiar sense, implying perfect equality with the Father. He obtained it *by inheritance.* Though *Son* from eternity in his divine nature, yet in his twofold nature, *God-man,* this name was not strictly his until it was conferred. He obtained the name therefore, but he obtained it by a right inherent in his divinity. *P.*

Ver. 6. *And again,* &c. Rather, 'But when he hath brought again the first-born into the world'—a manifest description of the resurrection of Christ, whereby he was demonstrated to be the Son of God with power, Ro. 1. 4. *C.*

Ver. 7. 'Who maketh his angels winds;' *i.e.* servants of his will, as the winds are—swift, powerful, unseen, in the execution of his purposes. 'And his ministers a flame of fire;' *i.e.* he makes them act by and through the lightning, carrying out the mysterious chemistry of nature, and often executing swift and terrible judgment. *P.*

Ver. 8. *Thy throne,* &c. With the view of evading the evidence afforded by these words to the Deity of Christ, they have been translated, 'God is thy throne for ever and ever.' But, in addition to the fact that the nominative is often in Greek used for the vocative, especially by the Attics, the Hebrew cannot be translated in any other way than as it is given in the authorized version. *C.*

Ver. 9. *Thy fellows.* Prophets, priests, and kings—all partakers of some office with Christ. Some prophets and priests, some priests and kings, &c., but none of them uniting, as he did, the three offices in one person. *C.*

Ver. 14. The Greek is more expressive than the English. It does not simply mean that angels have, in isolated and extraordinary cases, been sent on missions of mercy to man; but that they are ever thus being sent forth. It is their normal work. We have many cheering instances in Scripture. Angels took Lot out of Sodom; protected Elisha from the Syrians at Dothan; told the shepherds of Bethlehem that the Messiah had come; delivered Peter from prison, and Paul from shipwreck. The psalmist says, the 'angel of the Lord encampeth round about them that fear him, and delivereth them;' and Christ says of little children, that angels watch over them. *P.*

REFLECTIONS.—Blessed be God that he hath spoken so much in mercy and grace to men, and that we have so full evidence of the divine authority of both Old and New Testaments. Wisely hath he suited the manner of his revelations to the state of his church and the necessities of mankind. And now we enjoy the fullest, the clearest, and last discovery of his will that is to be expected on earth. Unbounded is the glory of our Redeemer, as the Son of God and our Mediator. Being essentially one God with, but personally distinct from and equal to his eternal Father, he is the creator, proprietor, and preserver of all things. His blood, infinitely precious and powerful, atoned for and purges away our sins; and in virtue thereof he is enthroned at the right hand of God: there he for ever reigns the self-existent JEHOVAH, the eternal and immutable God, the object of adoration to angels and men! How honoured then are his saints, who are members of his flesh, his blood, and his bones! Safe are they under his care, and guarded and ministered to by millions of his angels. And rich is their provided, their prepared, their faithfully secured inheritance of eternal salvation. How dead then ought they to be to this perishing world and all its concerns!

CHAPTER II. Ver. 1. Since Christ is thus infinitely superior to the ancient prophets, and even to the loftiest angels, it highly concerns us, who live under the more eminently glorious dispensation of the gospel, both in respect of duty and interest, to attend the more diligently, affectionately, and steadfastly unto—and with humble faith and love to esteem, embrace, meditate upon, and seriously improve—the everlasting doctrines thereof, which have been delivered unto us in the ministry of the Word; and to retain them carefully in our hearts and memories, and persevere in our holy profession of them—lest at any time, through the corruption, heedlessness, treachery, and prejudices of our hearts, or the temptations of Satan and the snares of this evil world, we should be carried away from the truth, and suffer it to slip out of our minds, and so should lose the benefit of it, and perish under its gracious administrations. 2. For if the law of Moses, which was given at Mount Sinai by the ministration of angels, acting as Christ's messengers, was established

great salvation; which at the first [g]began to be spoken by the Lord, and was [h]confirmed unto us by them that heard *him;*

4 God[i] also bearing *them* witness,[3] both with signs and wonders, and with divers miracles, and gifts[4] of the Holy Ghost, according to his own will?

5 For unto the angels hath he not put in subjection the [j]world to come, whereof we speak.

6 But one in a certain place testified, saying, [k]What is man, that thou art mindful of him? or the son of man, that thou visitest him?

7 Thou[l] madest him a little lower than[5] the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

8 Thou[n] hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him.

9 But we see Jesus, who [o]was made a little lower than the angels, for[6] the suffering of death, crowned with glory and honour; that [p]he by the grace of God should taste death for every man.[7]

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g Ro.15.8 Mar.1.14, 15.Mat.iv. to Ac.1.ch 1.2 Ps.40.9,10.

h Mar.16.15,20. Lu. 1.2; 24.47,48. Ac.1.2,3, 8,i.-xi.

i Mar. 16. 17, 18, 20 Ac.2.22,43; 14.3; 19.11, 12; 5.12, 15. Ro. 15. 19. 1 Co.12.4,11,28.

3 'God being a co-witness'—uniting his divine and infallible testimony with that of the apostles.—*P.*

4 Or, *distributions.*

j ch.1.4; 6.5; 8.6-13. Re.11.15. 2 Pe.3.13.

k Ps.8.4-6;144.3. Job 7.17. Is.40.17.

l Ps.8.5. Ge.1.26-29; 2.7-25. Ps. 2.6. 1 Pe.1. 20, 21. Phi.2.6-11. Lu. 24.26,46. Is. 53.12. Ac. 5.31. Mat.24.47.

5 Or, *a little while inferior to.*

n Ps. 8. 6. Ge.1.28. 1 Co. 15. 24, 27. Mat. 28. 18. Ep.1.20-22. Phi. 2. 9-11. Col.1.18; 2.10. 1 Pe.3.22. ch.1.2. Da. 7. 14. Mat.17.27. Jn.3.35; 13.3;17.2.

o Is.7.14;11.1;4.2;53. 2-12. Ro 8. 3. Ga. 4. 4. Phi. 2. 7, 8. Mat. 1. 17-25. Lu.3.5-7;9.58. Mat. i.-xxvii. Mar.i.-xv. Lu. i.-xxiii. Jn.i.-xix.

6 Or, *by.* Phi. 2. 8, 9. Jn.5.27; 10.17. Ro.14.9. Ac.2.33. Ps.21.3-6. Is. 53.10-12.

p Jn.3.16; 12.32; 4.9, 10; 2.1,2. 2 Co.5.15. Re. 5.9. 1 Ti.2.6. ch.9.14,28; 10.12,14. Ro. 5.6-8,10, 19. ver.10-13.

7 *For every man* of the 'many sons' whom, as 'captain of their salvation,' he conducts to glory. See ver.10,11.—*C.*

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q Lu. 24. 26, 46. Ge. 18.-25. Ex.24.7. Ps.11.6, 7. Ro. 3.-5, 26. 1 Co.1 24;2.7. Ep.2.7;3.10,21. Lu.2.14.

r Pr.16.4. Ro.11.36. 1 Co 10.31; 8.6. 2 Co.5. 18.

s Is. 2. 3. Zec. 2. 11. Ro.5.19-21. Re.7.4,9.

t Is.55.4. Ac.3 15; 5. 31. Phi.2.9. ch.5.9; 6.20; 12.2. Mi.2.13.

u ch. 12. 2, 3; 5. 8, 9. Mat.3.15. Lu.13.32;24. 20,46.

8 *Perfect.* As an example suited to his people in their present state of suffering, and a sacrifice sufficient to take away their sins.—*C.*

v ch.10.10,14; 13.12 Jn.17.19,21. Ga.4.4. Jn. 1.14. Ac.17.26.

x Ps.22.22;18.2. Mat. 28.10. Jn. 20.17. Ro. 8. 29.

y Ps.18.2; 91.2; 28.8; 22.8. Is.50.7,9. ch.12.2. Is.12.2.

z Is.8.18; 49.6;53.10-12; 55.5. Jn.10.29; 17.6-12.

a ver.11. Is.7.14; 11. 1. Jn 1.14. Ga.4.4. Ro. 8.3. Phi.2.7,8.

b Jn.12.31. Col.2.15. 1 Jn. 3. 8. Is. 25. 8. Ho. 13.14. 2 Ti. 1. 10. 1 Co. 15.54,55.

c Lu.1. 74,75. Ro. 8. 15. 2 Ti.1. 7. Is. 49. 24-26.

d Mat.1 1-16. Lu.3. 23-34. Ga.3.16. Ge.22 18.

9 Gr. *he taketh not hold of angels, but of the seed of Abraham he taketh hold.*

e ver.11,14,16. Phi.2. 7, 8. Jn. 1. 14. Ro. 8. 3. Ga.4.4,5. ch.4.15,16;5. 1,2; 8.3; 9.14,28; 10.10, 12,14;13.12.

10 For [q]it became him, [r]for whom *are* all things, and by whom *are* all things, in bringing [s]many sons unto glory, to make [t]the Captain of their salvation [u]perfect[8] through sufferings.

11 For both [v]he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them [z]brethren;

12 Saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee.

13 And again, [y]I will put my trust in him. And again, [z]Behold I and the children which God hath given me.

14 Forasmuch then as the children are partakers of flesh and blood, [a]he also himself likewise took part of the same; that through death [b]he might destroy him that had the power of death, that is, the devil;

15 And[c] deliver them who through fear of death were all their lifetime subject to bondage.

16 For verily he took not on *him the nature of* angels; but he took on *him* [d]the seed of Abraham.[9]

17 Wherefore in all things it behoved him to be made [e]like unto *his* brethren, that he might

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by divine authority and enforced with an awful sanction; and every contemptuous violation of any of its precepts, or act of wilful disobedience to the authority of God in it, was severely punished with death; 3. How can we expect to escape the judgments of God, in time or eternity, if, through carelessness or unbelief, we despise and reject the glorious gospel—which alone reveals, exhibits, and offers to us that spiritual, heavenly, and eternal salvation which was secured by the infinitely precious blood of Christ, and comprehends in it deliverance from so great sinfulness and misery, and an advancement to so great holiness, happiness, and glory as answers all our wants, and infinitely transcends all our conceptions: the first clear publication of which, without the vail of typical shadows, was begun in the personal ministrations of our Lord Jesus Christ himself on earth, and was further explained and confirmed to us Jews by his inspired apostles, evangelists, and others, who themselves heard him preach these glad tidings of salvation! 4. Yea, to assure us of the infallible certainty of their testimony, God himself attested their integrity and the truth of their doctrine by manifold miraculous operations and effects on the bodies of men, and by an abundant bestowal of spiritual gifts—such as prophecy, wisdom, knowledge, and utterance, speaking with or interpreting languages they never learned—which were dispensed by the Holy Ghost, in their different kinds and degrees, according to the insight of his infinite love. 5. But to proceed in our comparison of Christ with the holy angels, it is manifest that, in his mediatorial office, as well as in his divine Person, he is infinitely superior to them; for though God employed them as his heralds in publishing the law at Sinai, and employs them as ministering spirits to the heirs of salvation, yet he has not given them any headship or ruling power over the New Testament church, nor are its doctrines, ordinances, privileges, or blessings derived from or even published by them. 6-8. But the inspired psalmist David, when contemplating the magnificent works of God, breaks out into a rapture of admiration that God should so favour, support, and assist man; and, after a short debasement, constitute him the universal Lord and head of all his creatures, not one excepted—that he might conquer, subdue, and triumph over his enemies, overcoming all opposition and casting it beneath his feet. Now it is fully evident, from observation and experience, that never since the fall, neither mankind in general nor any particular one of them, has ever had an absolute and universal dominion over all things. 9. But though Jesus Christ has not yet put an end to all the opposition of his and his people's enemies, we certainly know, from the testimony of inspired writers, and from the marvellous effusion of the Holy Ghost in his miraculous gifts and graces, and the wonderful effects of the gospel in convincing and converting multitudes, that he, in consequence of his debasement, obedience, sufferings, and death, in the place of all the world, Jews and Gentiles, is exalted to the highest glory, power, and authority—that he might be in full capacity to accomplish the great end of his death in its complete salvation. 10. For however offensive the doctrine of his debasement may be to carnal Jews, who only look for a temporal deliverer, it infinitely well became, and tended to the singular glory of, the justice, holiness, wisdom, goodness, and other perfections of God the Creator, Preserver, and last End of all things, and of his holy law and government, in bringing all true, humble, and regenerated men to their complete happiness in heaven, to prepare and consecrate his only begotten Son, as their Prince, Leader, and Author of eternal salvation, to his heavenly work of intercession and government, by his suffering on their behalf and in their stead. 11. For both Jesus the Redeemer, who, by his blood, purges away the guilt and filth of all sin, and we, his redeemed, who have accepted Christ, are, by the constitution of the promise of grace, one in the view of the law; and are partakers of the same human nature, in the same condition of weakness, trouble, and mortality; on which account Christ, however great and glorious, does, and in the last day will, more openly avow us, however mean and despicable, to be his brethren; 12. Engaging in the great work by his personal ministrations, and by his servants, will make known the glory and celebrate the praises of his perfections and counsels among *all people*, faithfully gathering through their faith a loving people. 13. And, like one having communion with us in human affections, sufferings, and graces, he represents himself as trusting in God for support, assistance, success in, and reward of his work, and as ready to do whatever is necessary for our future or eternal salvation, who, as his spiritual children, were to be saved by faith. 14. Since therefore these children whom God has by faith called to be saved by him are equally partakers of immortal souls and mortal bodies as the rest of mankind, he also, having existed the Son of God from all eternity, did, in the fulness of time, assume a true human nature, with all its essential properties and sinless infirmities, into personal union with himself, that he, as their Kinsman-redeemer, in the same nature which sinned, might make a proper fulfillment to the law and justice of God; and that thus, by means of his meritorious death, which he suffered in their room and stead, to take away their sins and the curse of the law, and to secure their happy resurrection and eternal life—he might entirely conquer, overthrow, and make void the power of that great destroying adversary the devil, who, by means of Adam's first transgression, had brought sin and death upon men, and has a limited empire over death, to inflict it upon obstinate and incorrigible sinners, and to be their everlasting portion in eternal death; 15. And that through his suffering of death he might destroy death in its destructive influence; and deliver all people from the sting, dominion, and terrors of it, and in due time give them a complete victory and triumph over it—even though their inward sense of guilt, the terrors of the Jewish dispensation, or heathen ignorance of a happy immortality, had long rendered the thoughts of their death enslaving and terrible. 16. For, to accomplish these important ends, he did not lay hold upon the nature of angels, by taking it into personal union with his divine, as if he intended to recover any of them who fell from their original holiness and happiness; but, passing by them, he laid hold on, and personally united to himself, the far inferior nature of man, as derived from the patriarch Abraham, to whom God promised that in his seed all the nations of the earth should be blessed. 17. From which it is plainly evident that, in order to Christ's duly answering the great design of his office as their Redeemer and Saviour, it was thought fit and necessary that he should partake of their nature in all its essentials; and be made in suffering, and everything but sin, like unto the people whom he was to bring to glory—that so, by his own experience of sufferings in their stead, he might be the better qualified, and the more feelingly engaged, to act the part of a compassionate, tender-hearted High-priest for them towards God, in making answerable to his Father's justice for their sins, and in securing and procuring peace and reconciliation for them. 18. And having thus experimentally endured the temptations of Satan and troubles of this world, as well as the weight of all heinous sins, and triumphed over them, he is the more fit and inclined to sympathize with, support, comfort, and relieve his brethren, when exercised with any like temptations, afflictions, or trials.

Ver. 3. *So great salvation.* This salvation was 'great,' (1) In the love from which it sprung. (2) In the means by which it was accomplished—the incarnation, death, and resurrection of the Son of God. (3) In the means by which it is applied—the Spirit of the living God. (4) In the disease of sin and ruin of death from which it delivers. (5) In the rest and glory to which it conducts. *C.*

Ver. 5. *The world to come* is not the future state following death and judgment, but the times of Messiah in this world.

be a merciful and faithful high-priest in things *pertaining* to God, to make reconciliation for the sins of the people.

18 For[g] in that he himself hath suffered, being tempted, he is able to succour them that are tempted.[1]

CHAPTER III.

1 *Christ is more worthy than Moses, 7 therefore if we believe not in him, we shall be more worthy of punishment than hard-hearted Israel.*

WHEREFORE,[a] holy[b] brethren, partakers of the heavenly calling, consider [c]the Apostle and High-priest of our profession, Christ Jesus;

2 Who was [d]faithful to him that appointed[1] him, as also [e]Moses *was faithful* in all his house.[2]

3 For[g] this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

4 For every house is builded by some *man;* but he that [h]built all things *is* God.

5 And [i]Moses verily *was* faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;

6 But Christ [j]as a Son over his own house; whose[k] house are we, [l]if we hold fast the confidence and the rejoicing of the hope firm unto the end.

7 Wherefore[n] (as the Holy Ghost saith, [o]To-day if ye will hear his voice,

8 Harden[p] not your hearts, [q]as in the provocation, in the day of temptation in the wilderness;

9 When[r] your fathers tempted me, proved me, and saw my works forty years.

10 Wherefore[s] I was grieved with that generation, and said, They do alway err in *their* heart; and they have not known my ways.

11 So I [t]sware in my wrath, They shall not enter[3] into my rest.)

12 Take[u] heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But [v]exhort one another daily, while it is called To-day; [z]lest any of you be hardened through the deceitfulness of sin.

14 For we are made [y]partakers of Christ, [z]if we hold the beginning of our confidence stedfast unto the end;[4]

15 While it is said, [a]To-day if ye will hear his voice, harden not your hearts, as in the provocation.

16 For[b] some, when they had heard, did provoke: howbeit [c]not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? *was it* not with [d]them that had sinned, whose carcases fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, [e]but to them that believed not?

19 So we see that [g]they could not enter in because of unbelief.

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g Lu. 24. 26, 46; 4. 1 13. ch. 4. 15, 16; 7. 25, 26.

1 He succours them: 1. By giving them confidence in his love and power. 2. By thus enabling them to withstand temptations. 3. By giving them patience and comfort in trouble. 4. By sending in due time deliverance.—*C.*

CHAP. III.

a ch. 1. 3; 2. 9, 10, 14, 17, 18.

b 1 Co. 1. 2, 9. 2 Co. 1. 1. Ep. 1. 1; 4. 1. Phi 3. 14, 15. Col. 1. 2, 13. 2 Th. 1. 1, 3, 11. 1 Pe. 2. 9. 2 Pe. 1. 3, 10. 1 Th 2. 1; 2 Th. 2. 14.

c Ro. 15. 8. Mat. 15. 24. ch. 2. 17; 4. 14; 5. 5; 6. 20; 8. 1; 9. 11; 7. 26; 10. 21, 22.

d ch. 2. 17; 5. 9; 7. 28; 10. 23. Is. 52. 13. Jn. 8. 29.

1 Gr. *made,* 1 Sa. 12. 6.

e ver. 5. Nu. 12. 7. 1 Ti. 3. 15.

2 See note * below.

g ver. 1–5, 8–10; ch. 2. 9. Zec. 6. 12, 13. Mat. 10. 18.

h Is. 42. 5, ch. 1. 2, 10. Ep. 3. 9; 2. 10. 2 Co. 5. 17.

i Nu. 12. 7. Ex. 14. 31. De. 3. 24. Jos. 1. 2; 8. 31. De. 18. 15, 18.

j Ps. 2. 6, 7, 12. 1 Ti. 3. 15, 16. 1 S. 9. 6, 7. ch. 4. 14; 10. 21. Jn. 8. 35, 36. Zec. 6. 12. Mat. 16. 18; 10. 25.

k 1 Co. 3. 16; 6. 19. 2 Co. 6. 16. Ep. 2. 19–22. 1 Ti. 3. 15. 1 Pe. 2. 5. Ep. 4. 12, 13. Col. 1. 27.

l Mat. 10. 22; 24. 13. Ga. 6. 9. Col. 1. 23. ch. 4. 14; 10. 23, 35, 38, 39; 12. 1; 6. 11.

n 2 Sa. 23. 2. Mat. 22. 43. Ac. 1. 16; 2. 30. ver. 15; ch. 4. 7.

o Ps. 95. 7–11. ver. 15; ch. 4. 7. Pr. 27. 1. 2 Co. 6. 2. Lu. 19. 9. Ps. 119. 59, 60. Ec. 9. 10. Pr. 8. 17. Is. 55. 6. ch. 2. 3; 12. 25.

p 2 Ch. 30. 8. Je. 4. 4, 14; 6. 8. Eze. 18. 30, 31; 33. 11. ver. 12, 13; ch. 12. 25.

q Ex. 17. 2, 7. Nu. 14. 22, 27; 20. 13. De. 6. 16; 29. 3, 4.

3 The argument of this section may be thus stated:—Moses was the executive head of the old dispensation. He was

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highly honoured of God, to whom he was a faithful agent. The Jews gloried in their law on this account. Paul shows that these were only types of the gospel realities. Christ is as much superior to Moses as the *son* and heir is to the *slave;* as the founder of a community is to the community itself; as the builder of a house is to the house; as the Creator to the creature. —*P.*

r Ps. 78. 40, 41, 56. 1 Co. 10. 9.

s Ps. 95. 10. Ex. 14. 11, 12, 15, 24; 16. 2, 3, 7; 17. 2; 32. 7, 8. Nu. 11. 1, 4; 14. 2–4, 11, 22; 16. 3, 19, 41; 20. 3; xxi 25. 1–3. De. 9. 7; 29. 4, 5. Ne. 9. 16, 17. Is. 63. 10. Ac. 7. 42, 44. Ps. lxxxviii. cvi. Eze. xx.

t ver. 18, 19; ch. 4. 3, 9, 11. Ps. 95. 11. Nu. 14. 20, 21, 23, 30, 35.

3 Gr. *if they shall enter.*

u ch. 2. 1–3; 4. 1, 11; 10. 23; 12. 1, 15. Mar. 7. 21–23. Je. 2. 13; 17. 9. Ro. 7. 5. Is. 7. 9. Jn. 3. 18, 36.

v ch. 10. 24. 1 Th. 5. 14. Ps. 32. 7. Is. 55. 5. See ver. 7.

x Je. 17. 9. Pr. 28. 26. Ro. 7. 11. Ep. 4. 22. ch. 12. 1. Ja. 1. 14.

y Ep. 5. 30. Ro. 8. 17. ch. 1. 9; 4. 3; 10. 12.

z See ver. 6; ch. 6. 11. 1 Pe. 1. 5. Jude 1. Pr. 10. 25.

4 The full meaning of this passage may be ascertained by carefully comparing it with our Lord's words in Jn. 15. 1–6. Endurance — steadfastness in faith, is the *evidence,* not the *cause* of our union with Christ.—*P.*

a See ver. 7, 8, 13; ch. 4. 7. Ps. 95. 7–11.

b See ver. 9, 10. 1 Co. 10. 5–12. Nu. 14. 2–4, 11, 22; 26. 65.

c De. 1. 36, 38. Ro. 11. 4, 5.

d Nu. 14. 11, 22, 29, 37; 26. 64, 65. Ps. 106. 24–26. 1 Co. 10. 5–12. Jude 5.

e Nu. 14. 2–4, 11, 30. De. 1. 34, 35.

g ch. 4. 6. Nu. 20. 12. De. 1. 39. Jn. 3. 18, 36. Mar. 16. 16. 1 Jn. 5. 10. Is. 7. 9. 2 Ch. 20. 20.

during which the prophecies concerning Jews and Gentiles will be all fulfilled. *C.*

Ver. 11. *He that sanctifieth,* does not here signify 'he that maketh holy,' but he that by his own death separates his people from the world and dedicates them to God. See Jn. 17. 19: He. 10. 10, 14.—*Are all of one* 'flesh and blood,' which his brethren had from Adam, which he received by the Holy Ghost, and by which, being himself without sin, he yet 'bore their sins in his own body on the tree.' See ver. 14. *C.*

Ver. 16. The word 'nature' is supplied by the translators, but the marginal reading is greatly preferable. Literally, it stands thus: 'For of angels he taketh not hold, but of the seed of Abraham he taketh hold.' *C.*

REFLECTIONS.—In the superior excellency of its principal preacher, in its manifold and marvellous attestation, and in the full and extensive salvation which it exhibits, the gospel far transcends the law of Moses. With great care and reverence, then, ought we to hear, receive, and retain it, and all the spiritual and eternal blessings which it conveys. To neglect so great a salvation is one of the most grievous sins, and exposes men to the most terrible wrath of God.—How astonishing is it that God should leave angels to perish in their sins, and fix his love upon men, and unite his Son to them! But never can we sufficiently adore the excesses of that love through which we behold him in our nature, for a time debased, suffering, and dead; and then gloriously exalted to his Father's right hand, as head over all things to his gospel church, and expecting till all his enemies be made his footstool. Infinite is the mercy that God should thus bring many sinful men, as his loved, blessed, and regenerated children, to eternal life through faith in Jesus Christ his Son. Yea, herein all his perfections are highly glorified, and his Son qualified to be an exalted intercessor and Captain of salvation. Delightful is Jesus' connection with us, as our elder Brother, and the source of all our sanctification, comfort, and victory over sin, Satan, fears, troubles, and death. And amazing is his Priesthood, and kind his manner of executing it. But great indeed are the effects of this love, that by the death of my divine Saviour I am made alive and free; and sin, devils, and death are conquered—that, by his temptations and trials, I am succoured under and delivered from mine! Since he, then, is merciful, let me always flee into his bosom; and since he is faithful, let me always adore and trust him.

CHAPTER III. Ver. 1. Since the great Author of the gospel is so much more excellent and useful than all the former prophets, and even angels, let me beseech you, my dear brethren by descent from Abraham, and, in the judgment of charity, brethren not only to me and all the saints, but even to Christ himself—separated to him by profession, devoted to his service, sanctified by his blood and Spirit, and tenderly called by the gospel to a state of union and fellowship with him, and to a full right to and anticipating possession of all the privileges of the new kingdom—more attentively to consider and seriously reflect upon the supereminent dignity of our Lord Jesus Christ, who, as the messenger of God, reveals to us the whole of the gospel truth which we profess, and as our great High-priest is the subject-matter thereof, who confirms and ratifies it by his death; and so is the author, life, and glory of our heavenly calling, and of our holy profession of his name, and of all our love to and hopes towards God through him; 2. Who being chosen, called, ordained, and sent by God to declare his whole will relative to the faith, worship, obedience, and salvation of the church, performed his work with a fidelity infinitely superior to Moses, his noted type, whom God himself attested as singularly faithful in publishing the whole system of laws and revelations given him, and in his whole government of his chosen people in the wilderness. 3. But, notwithstanding this honourable testimony, Christ is infinitely more honourable in himself, being not a mere man like Moses, but truly God-man in one person, and is worthy of infinitely greater honour, as he is the Former, Proprietor, Lord, and Head of the church, whereas Moses was but a member of it. 4. Nay, being the great Provider of all the materials, and Manager of all the affairs, of the Jewish or gospel church, for his own love, he can be nothing less than God himself. 5. And Moses indeed, not as a lord or proprietor, but as a servant, acted most faithfully in delivering the laws and ordinances of God about everything relative to the Jewish church, that he and they might be the distinguished figures of the far more excellent things which were to be more clearly revealed under the New Testament. 6. But though Christ graciously condescended to take upon him the form of a servant in his human nature and office capacity, yet, in what he has done relative to the church, he acted not merely as a servant, but as his Father's equal and only begotten Son, Heir of all things, and Lord of it, as his house or family, which he secured with his blood, gathered and formed, furnished, ordered, and governs, by his Word and Spirit; and of which all of us are members who, being truly united to him by faith, may, notwithstanding all the tribulations which befall us, steadfastly persevere in the faith, profession, hopes, comforts, and holiness of the gospel.—7. To warn such of you as are but nominal professors against utter apostasy, and quicken real believers to hold on and hold out to the end in their holy profession of Christ and his gospel, let me remind you of the charge given by the Holy Ghost to our fathers in the days of David. Now immediately, and without delay, while the present season of God's mercy and patience lasts, and his messengers are sent to you, if ye would attend to, regard, and embrace what he says by them, for your spiritual and eternal advantage, 8, 9. Take heed that ye do not wilfully shut your eyes against his light, nor stop your ears against his voice, and resist his Spirit, and so harden your hearts against his fear, and against all his methods of wisdom and love, for your present and future happiness, as your forefathers did, by their provoking unbelief, strifes, and murmurings in the wilderness of Arabia. I tried them by diversified dispensations of providence; and they for forty years, beholding my marvellous work of mercy and judgment, often put my faithfulness, power, kindness, patience, and just wrath to the trial; as if they had doubted my ability and willingness to fulfil my promises or threatenings. 10. Therefore, being all that time sorely displeased, and at length wearied out, with their re-

CHAPTER IV.

1 The rest of Christians is attained by faith. 12 The power of God's word. 14 By our high-priest Jesus the Son of God, subject to infirmities, but not to sin, 16 we must and may go boldly to the throne of grace.

A.M. cir. 4068. A.D. cir. 64.

LET us[a] therefore fear, lest, a promise being left *us* of entering into his [b]rest, any of you should seem [c]to come short of it.

2 For [d]unto us was the gospel preached, as well as unto them: [e]but the word preached[1] did not profit them, [2]not being mixed with faith in them that heard *it*.

3 For [g]we which have believed do enter into rest; as he said, [h]As I have sworn in my wrath, if they shall enter into my rest: although the works were [i]finished from the foundation of the world.

CHAP. IV.

a ver.11;ch.12.15; 2.1,3.2 Co.6.1. Ro.11.20, 21.ch.iii.

b Ac.13.32,33,38,39. Ro.8.15.Ga.4.5,6.

c ch. 12. 15. Mat. 25. 10.Lu.13.25,3.5.

d ch.2.3;12.25. Ac.2. 39;3.26;13.46;ii.xi.

e ch. 3. 12,18,19. Ro. 14. 23. ch.11.6. 1Th.1. 5;2.13. 2 Th.2.13. Ja.1. 18,21.

1 Gr. *the word of hearing.*

2 Or, *because they were not united by faith to.*

g Ro.5.1,2;10.10. Is. 28. 16; 45. 22. Je. 6. 16. Mat.11.28,29. ch. 3.14. Lu.14.22,23.

h Ps.95.11. ch. 3. 11, 18.Nu.14.21,23,30.

i Ge.1.31; 2. 1,2. Ex. 20.11; 31.15,17. ch.9.26. Mat. 13. 35. Ep. 1. 4. 1 Pe.1.20.

peated and aggravated unbelief and insolent behaviour, I solemnly declared them incorrigible in the error and perverseness of their hearts, and obstinately ignorant of and inattentive to my doctrines, laws, and ordinances, or any upright, holy, and peaceable conversation. 11. And, to render my threatening absolutely irreversible, I sware by myself, that, on account of their high and numberless provocations obstinately persisted in, not one of them, from twenty years old and upward, except Caleb and Joshua, who were men of another spirit, should ever enter into Canaan, which I had promised to Abraham and his seed, as a land of quietness, peace, and safety, in which I myself, in the ark of the covenant, would dwell among them; but should every one of them disgracefully die in the wilderness. 12. Being therefore warned by these awful examples, left for our admonition, and excited by a consideration of the dignity of Christ's person and office, and of our near concern with him, and of the rich advantages we may hope for from him, take heed, my dear Christian brethren, examine and watch over yourselves to the utmost, lest at any time, through the influence of Satan, the world, and your own corrupt hearts, unbelief—which, proceeding from an habitually sinful temper of soul, by distrusting God, and giving him the lie, reflects the highest dishonour upon his authority, sincerity, uprightness, faithfulness, power, and grace, and is the most noted and effectual spring and root of obstinate and final apostasy from God, Father, Son, and Holy Ghost, who has all life in himself, and is the Author of all spiritual and eternal life to believers—should prevail in you. 13. And, as a mean of preventing this dreadful evil, not only guard against the first workings of unbelief and apostasy in yourselves; but, while your life and the day of gospel grace is continued with you, stir up and encourage one another, without delay, and upon every opportunity, to steadfastness in the faith, and to a holy and circumspect watchfulness against carnality of mind and negligence, and against the temptations of Satan, the allurements and terrors of the world, and everything which tends to carry you away from Christ and the gospel—lest any of you should be lulled asleep and stupified, and so led aside from him through the guileful and treacherous influence of indwelling corruption, magnifying the terror of sufferings for his sake, and the advantage of worldly ease, pleasure, affluence, or safety, and with fair pretences varnishing over the destructive ways of sin. 14. And it is of the utmost consequence for preserving us from this deceitfulness of sin and hardness of heart, to take heed that we be indeed real Christians; for it is manifest that we have a happy partnership with Christ in his righteousness, Spirit, grace, and benefits, as persons vitally united to him, and interested in all that he is and hath, when we hold fast our spiritual subsistence in him, and steadfastly maintain, and to the end of our lives persevere in our holy profession of him against all opposition and danger. 15. Take heed therefore now to yourselves, and do all that in you lies to fortify one another against apostasy; and if, while life and opportunity are continued, ye would believe and obey what God inculcates upon you for your good, beware of contracting an insensibility and hardness of heart, as your fathers did when they provoked the anger of the Lord against them by their unbelief and rebellion in the wilderness. 16. For most of them, after they had heard the law awfully published by God himself at Sinai, and had received the instructions relative to their ceremonial worship, instead of being suitably affected by it, indulged themselves in the highest provocation against God; nevertheless, Caleb and Joshua were men of a better spirit and conduct, and entered into the promised land. 17. But with whom of these Israelites was God so highly offended forty years as to exclude them from the promised land of Canaan? Was it not with those *only* who had repeatedly and notoriously rebelled against him through unbelief, and whose dead bodies, on account of their wickedness, lay slain, like miserable and detestable objects, in the Arabian desert through which they travelled to Canaan? 18. And against whom did God, in his just and awful indignation, swear that they should never be admitted to enjoy the privileges, peace, and blessings of that rest in Canaan? Was it not against those *only* who, notwithstanding all their professions and obligations, warnings and excitements, rejected God and his gifts by their unbelief? 19. It is therefore plain, from the whole, that unbelief was the root and spring of all their other provocations, by which they forfeited all right and claim to the promise of admission into the typical rest of Canaan.

Ver. 1. *Holy.* Separated from the world and dedicated to God. Such Christians are by profession, and, if that profession be sincere, such they are in reality. *C.*

Ver. 6. *Over his own house.* According as the Greek word is or is not aspirated, the translation will be 'over his house;' that is, over God's (ver. 4) or 'his own house;' that is, over Christ's. —*Whose house. House*, in this place, evidently signifies 'family;' in which sense it is consequently to be understood, ver. 2–5, from which this is a conclusion. *C.*

Ver. 7. These words, quoted from Ps. 95. 7, were uttered and written, instrumentally, by David; they are, however, attributed directly to the Holy Ghost, because 'holy men of old spake as they were moved by the Holy Ghost.' *C.*

Ver. 10. *I was grieved.* When 'grief,' 'wrath,' or other similar emotions are attributed to God, they are not to be represented as mere figures and accommodations and condescensions of God to the language of men; but are to be understood as exemplified in Jesus, 'God manifest in the flesh.' *C.*

Ver. 13. This 'deceitfulness' appears in many forms, especially the following: (1) The temptation promises a blessing, as Satan promised god-like immortality to our first parents. (2) Pleads that it is so little, it cannot be rigorously dealt with. (3) That it is infrequent and easily repented of. (4) That God is merciful, and will not rigidly enforce his laws. (5) Sin is disguised under fair names: pride is called spirit; covetousness, care; ungodliness is called thoughtlessness. *C.*

REFLECTIONS.—In dignity how far, how inconceivably far, Jesus, the God, the Maker, the Lord, the Proprietor and Governor of the church, transcends Moses, a mere man formed by himself, a member, a servant in it! Faithful was he to his Father, who constituted him mediator. And worthy is he to be contemplated, adored, trusted, and rejoiced in, and openly professed. But unworthy are those to be held members of his church who are not living by faith, sanctified by his Spirit, and resting daily in his grace. Alarming and earnest are God's calls and invitations to men; indispensably necessary is a present attention to his voice, and acceptance of his favours; and fearful is our guilt, and dreadful our danger, if we harden our hearts, and contemn his offers of grace. In nothing does the deceitfulness of sin more appear than in men's obstinate unbelief. If it reign in our heart, there is no apostasy but may be expected in our life, and no plague or remorse will be too dreadful for our reward. Alas! what multitudes of gospel hearers perish in this sin! And who knows what numbers are, by a holy God, consigned over to the power of it, and to irreversible condemnation for it, even in this life.

CHAPTER IV. Ver. 1. Since therefore God, as a warning to us, dealt so severely with our fathers for their disobedience and unbelief, it ought to be our deep concern to maintain an awful reverence of his greatness, holiness, and justice, and a religious dread of provoking him—not to dismay and dishearten, but to excite us to the most diligent use of all appointed means, in a humble dependence on his grace, for our own and others' preservation from apostasy and its terrible consequences—lest, when God, who is the contriver and author of, and who delights in, this rest, as recorded, exhibited, and given to us in the gospel, a gracious promise of admission to a state of peace and lively fellowship with him through Christ, in truly evangelical worship and obedience in this world, and of a glorious peace in the world to come, ye should, through sloth and unbelief, reject and forsake *that promise* or *rest*, or seem to faint in your Christian course towards it: 2. For the gospel of salvation has been now preached to us, as it was more obscurely to them; but the precious truth of God did not in the least turn to the real advantage of many of them, when they heard it by Moses, or other inspired messengers of God; because they did not closely apply and appropriate the same to their hearts, and feed thereon by faith as the nourishment of their souls, and no more will that which we hear be eventually profitable to us unless we receive and digest it by faith. 3, 4. But as all entrance into God's promised rest is by believing, so those of us who have by a true and lively faith received and rested on Christ alone for salvation, do enter into a state of spiritual and evangelical rest and peace with God through him, according to the light and grace of the New Testament dispensation; and we now, by faith and hope, in gospel worship enter into the heavenly rest, as a pledge and assurance of our personal entrance into the full enjoyment of it in due time; for by comparing the several passages of Scripture which speak of God's rest, it is plain that there remains for us New Testament believers a rest far more excellent than that of Canaan. Even God's oath, excluding the unbelieving Hebrews from Canaan, supposed that all true believers should enter into his rest; so that here was a rest promised 2500 years after the rest of the creation had taken place, on the seventh day of the week and of time. 5. And, moreover, this oath, as it stands in David's psalm, must not be understood as merely relating to the Hebrews' entrance into Canaan, which had taken place more than 400 years before, but also to a rest which then remained to be entered into. 6. Since, then, God's threatening against them who believed not implied that some should actually enter in, and those to whom that typical rest was first preached, through their unbelief, did not enter; 7. Therefore God, by David, fixes another day of entering into his rest, and calls the Jews carefully to improve it, plainly intimating that what is there said related to a rest which was to be enjoyed long after they were in possession of the promised land: 8. For if Joshua, the son of Nun, that noted type of our Lord and Saviour Jesus Christ, had put the Hebrews into the full possession of the rest ultimately intended in that psalm, the Holy Ghost would not, by David, have mentioned another season in which the Hebrews who dwelt in possession of Canaan were to seek a further rest, which could be no other than that which, being typified by the former, was to be introduced by Jesus Christ the Messiah. 9. Since therefore neither the rest of the seventh-day sabbath, nor the rest of the settlement in Canaan, could be intended by that TO-DAY mentioned by David, it is evident there must still remain, under the gospel state, a more complete and glorious rest, typified by the former, which is to be inherited by the true people of God, and which includes a spiritual rest by faith in Christ from Jewish ceremonies—from the law as a covenant—and the holy and joyful rest of the New Testament sabbath, in commemoration of his resurrection; and principally that heavenly rest of perpetual and immediate communion with Christ, of which all the preceding rests are but types, pledges, or foretastes. 10. For our Lord Jesus, having finished his obedience, sufferings, and death, rose again, and took possession of his heavenly glory, and so rested from his labours of securing our eternal redemption; even as God, when he had finished his work of creation, rested on the seventh day, and formed no more new kinds of creatures. And every believer who has entered into the spiritual rest of the gospel state and New Testament sabbath, ceases from loving or wilfully practising his former works of wickedness, and from resting on his once-beloved works of self-righteousness; and when, after finishing his course of obedience, conflicts, and trials, he enters into the complete and heavenly rest, he will perfectly cease from everything selfish, sinful, or troublesome. 11. Since, then, there remains for us a rest inexpressibly more safe, sweet, glorious, and lasting than that of Canaan, let us, in the use of all appointed means, and in dependence on divine grace, with the utmost diligence labour to overcome all difficulties, and break through all oppositions and discour-

4 For he spake in a certain place of the seventh *day* on this wise, [t]And God did rest the seventh day from all his works.

5 And in this *place* again, [j]If they shall enter into my rest.

6 Seeing therefore [k]it remaineth that some must enter therein, and they to whom it[3] was first preached [l]entered not in because of unbelief:

7 (Again, he limiteth a certain day, saying in David, [m]To-day, after so long a time; as it is said, To-day if ye will hear his voice, harden not your hearts.

8 For [n]if Jesus[4] had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a [o]rest[5] to the people of God.

10 For [p]he that is entered into his rest, he also [q]hath ceased from his own works, [r]as God *did* from his.)

11 Let[s] us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.[6]

12 For [t]the word of God *is* [u]quick,[7] and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.

13 Neither[v] is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom [w]we have to do.

14 Seeing[y] then that we have a great High-priest, that is passed into the heavens, Jesus the Son of God, let us [z]hold fast *our* profession.[8]

15 For we have not an high-priest [a]which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* [b]without sin.

16 Let[c] us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

A.M. cir. 4068. A.D. cir. 64.

t Ge.1.31; 2.1,2, &c.
j Ps.95.11.ch.3.11.
k ch.3.16. Ro.9.6-8; 11.1,2,5,7. 2Ti.2.19. Jn. 10.27-29.
3 Or, *the gospel.*
l ch.3.18,19. Ro.11. 20,25. Jn.3.18,36. 1Jn.5. 10.
m Ps.95.7.ch.3.7,15.
n Jos.1.-xxi. Ne.9. 22,24. Ps.78.55; 105.44; 135.12. Ac.7.45.
4 *Jesus.* That is, Joshua, whose name in Greek is Jesus.—*C.*
o ver.1,3. Ga.4.4-6. 1. Is.11. 10. Zep.3.17. Eze. 34.14,25. Jn.3.36. Ac.15.10. Re.11.15; 7. 14-17; 14.13; 21.3,4. Is. 57.2; 60.19,20.
5 Or, *keeping of a sabbath.*
p See ver.11. ch.3.14; 8. 1; 10.12.
q Jn.19.30. Re.1.18. Lu.24.26,46, or 1 Pe.4. 1,2.
r ver.3,4. Ge.2.1,2. Ex.20.11; 31.19,17.
s See ver.11. ch.3.19. 2 Pe.1.10. Mat.7.13; 11. 12,28. Lu.13.24.

* The dignity of the Jewish high-priest, his close converse with God, his sacrificial and intercessory work, all prescribed by divine authority, added vastly to the dignity of the Old Testament dispensation, and gave it a strong claim on the acceptance and veneration of the Jews. Paul here proceeds to show that to this also there is a parallel in the Christian dispensation. In it there is a High-priest infinitely more exalted in person, and more successful in work than the Jewish. The latter was only a type of THE CHRIST—the divine High-priest.—*P.*

6 Or, *disobedience.*
t Jn.1.1,1 Jn.5.7. Re. 19.13, or Jn.6.63. Ps. 147.19; 119.11.
u Ec.12.11. Is.11.4; 49.2; 55.11. Je.23.29. Ac.2.37. 1 Co.14.24,25. 2 Co.2.16; 10.4,5. Isp.6. 17. Re.1.16; 19.21. Ro. 2.16.
7 *Quick.* Living; receiving life from the Spirit of God.—*C.*
v Job 26.6; 34.21. Ps. 33.13-15; 34.15; 90.8; 139.2,11,12. Pr.15.3,11. Je.23.23; 17.10. Jn.21. 17. Re.2.23.
x Jn.5.22,28. Ac.17. 31. Ro.14.9-12. 2 Co.5. 10. Re.20.12. Ec.12.14.
y ch.3.1; 2.17; 7.26; 5. 10; 6.20; 8.1; 9.12,24; 10. 21; 13.20. Ps.110.4.
z ch.3.6,14; 6.11; 10. 23; 12.1,12; 13.7-9.
8 See note * in first column.
a ch.2.17,18. Ho.11. 8. Is.53.4,5. Lu.22.28. Phi.2.7,8.
b 2 Co.5.21. ch.7.26; 9.28. 1 Pe.2.22. 1 Jn.3.5. Da.9.24.
c Ep.2.18; 3.12. ch. 10.19-22. Mat.7.7-11. Jn.16.23,24. Is.55.6. Am.5.4.

agements, that we may here enjoy all the refreshing and delightful privileges and blessings of the gospel state, and hereafter arrive at the still more refreshing and delightful heavenly glory; and stir up one another to seek after it—lest, through our slothfulness, carnal fear, and unbelief, we should fall short of it, as the Israelites in the wilderness, notwithstanding their distinguished relation to God, fell short of the rest in Canaan through their unbelief and cowardice. 12. And there is the greatest reason to maintain a godly jealousy over ourselves and one another, and there is noble encouragement for the utmost care and caution; for our Lord Jesus Christ, as the *Word of life*, has life in himself, and is the author of it to others; and the written Word, by the Spirit, has a quickening virtue to raise dead souls: yea, Christ, who is the almighty, omnipresent, omniscient, and heart-searching God, renders it a powerful mean of convincing the conscience, searching and affecting the whole heart, and subduing every thought and affection to the obedience of himself. 13. Nor can any of us escape his critical observation, or the searching influence of his Word, there being no creature, of whatever rank or kind, that lies concealed from his all-comprehensive view; but all persons and things, even the most secret thoughts, desires, hopes, and fears, tempers and dispositions, are most evidently exposed and clearly manifested to the critical and all-seeing eye of him to whom we must give an exact account of our state, qualities, inclinations, and conduct, in the last judgment. 14. Since therefore it is so dangerous to despise, neglect, or apostatize from the truths of the gospel, and since we have in this Jesus Christ, our present Observer and future Judge, so incomparable a High-priest, inconceivably great, divine, and excellent; thoroughly qualified for and exalted in his office—the most difficult and fundamental part of which he has performed on earth, and the remainder of which he is now executing in heavenly intercession for us,—let us be thereby encouraged in the exercise of faith, love, and holy obedience, and with steadfastness, diligence, and constant perseverance, to maintain a free and open confession of him, and professed subjection to him. 15. Nor is this our glorious High-priest less willing than able to sympathize with and relieve us under all our distresses; nor is he, even in heaven, insensible of or unaffected with our wants and weaknesses, miseries and dangers; but having, in his state of humiliation, experimentally known whatever we undergo in our temptations and troubles, though without sin, he is at once infinitely fitted to be our pattern in bearing them, and to sympathize tenderly with us in them, and to take away the iniquity which we unavoidably fall into by means of them. 16. Let us therefore, in view of his superlatively excellent and efficacious Priesthood, and his execution of it, in offering himself a sacrifice to honour God's justice, and make atonement for our sins, and his continual intercession for us at his right hand, boldly draw near to God by faith, in prayer and every other ordinance of gospel worship—since he is now seated, not on a throne of justice, to execute deserved justice upon us, but on a throne of free and condescending mercy and grace, to commune with and bless us—that, with familiar and holy freedom, and humble confidence in him, as our reconciled God and Father, we may ask of and receive from him the most merciful forgiveness of our sins, and compassionate relief under all our straits and miseries; and, finding favour in his sight, may obtain all gracious assistances and supplies, in every season of want, difficulty, trouble, temptation, or danger, especially the most perplexing.

Ver. 2. *For unto us*, &c. Rather, 'For we also have received good tidings as well as they'—they of an earthly and typical rest; we of tribulation on earth, Jn. 16. 33, of peace and rest in heaven. *C.*

Ver. 3. *For we who have believed do enter into rest*, being read as a parenthesis, the union between ver. 2 and remainder of ver. 3 will be apparent. The Word preached did not profit the unbelievers, 'as he said, I have sworn,' &c.——The dignity of Moses was eminently displayed as the leader of Israel to the rest of Canaan. In this respect Christ is compared with him, and his glory, as antitype, shown to be infinitely greater than the type. Moses was not entirely successful; the rest of Canaan besides, even for those who survived to enter it, was imperfect and temporary. Christ's Leadership, on the other hand, is entirely successful; and the rest into which he conducts his people is perfect and eternal. *P.*

Ver. 9. There is a sabbatism, a holy rest, yet to come, distinct from the sabbath-rest of creation, which even unbelievers may enjoy, and distinct from the Joshuan rest, from which unbelievers were, by the oath of God, excluded. *C.*

Ver. 10. *He that is entered into his rest*, is rendered by Brown and other eminent expositors 'every believer;' and 'his own works' are (ver. 10) understood to signify his 'former works of wickedness, self-righteousness, conflicts and trials.' But surely if 'every believer' were already entered into the rest spoken of, there were no use in exhorting him to 'labour to enter' into it; see ver. 11. Nor can ceasing from 'works of wickedness' or 'self-righteousness' be justly drawn into comparison with God's ceasing from his works of creation! The rest spoken of is, therefore, that rest from labours and troubles into which they 'who die in the Lord' (Re. 14. 13) do immediately enter, 2 Co. 5. 8, and in which they shall be found 'when the Lord Jesus shall be revealed from heaven with the angels of his power, 2 Th. 1. 7; Mat. 25. 32–46. *C.*

Ver. 12. *The word of God.* As Paul never calls Jesus 'the Word of God,' though that title is given to him by John (Jn. 1. 1; 1 Jn. 5. 7; Re. 19. 13), and as the phrase is justly applicable to the revealed Word, written or spoken, of the qualities of such revealed Word Paul appears here to speak. Nor is it reasonable, or agreeable to the manner of the Scripture, to interpret it, with Pyle and others, equally of Jesus, the WORD incarnate, and of Scripture, the word written or uttered.—*Soul*, when contrasted with 'spirit,' signifies the living principle, with its appetites, desires, and feelings.—*Spirit*, when contrasted with 'soul,' signifies the thinking, immaterial part, which is separable from the body, and lives independently of destructible life, Ec. 12. 7; Lu. 24. 39. *C.*

REFLECTIONS.—Graciously has God maintained his gospel in the world all along since Adam's fall, though in different degrees of light. And when it is now set before us in its fulness and clearness, we ought carefully to beware of contemning and rejecting it. Alas! what multitudes hear it without ever being profited by it!—No hearing, without cordial believing, will avail to the salvation of our souls. And unless we immediately receive and digest what we hear, God may quickly swear in his wrath that we shall never enter into his rest.—Greatly preferable to that of Canaan, yea, infinitely excellent, is that spiritual, evangelical, and eternal rest into which true believers enter along with Christ!—Powerful and efficacious is God's written Word in the hand of Christ, the living and life-giving Word. With divine efficacy it penetrates into men's souls, for their conviction, reformation, and comfort; or for their condemnation and confusion. And infinitely awful, almighty, and heart-searching is he himself, to whom we must quickly give an account in the last judgment. But blessed be God, that while he is his Son, he is our great atoning and interceding High-priest and Almighty Saviour; and that, having had a sinless experience of our temptations and troubles, he is qualified with the tenderest compassion towards us, and is ascended into the highest heavens, now to appear in the presence of God for us. His character and work powerfully and delightfully encourage to steadfastness and openness in our Christian profession, and to familiar boldness in our dealings with God. Let then all my requests and hopes of pardon, help, comfort, and glory, depend on JEHOVAH'S grace and Jesus' merits.

CHAPTER V. Ver. 1. To encourage us to improve the grace and power of our glorious and ascended, but affectionate and sympathizing High-priest, in such holy reverence and confidence in approaching to God, let us consider that, even under the typical dispensation, every high-priest was sanctified and set apart to his office from among the children of Israel, as one who partook of the same nature with themselves, and was appointed to represent and transact for men with God—that in their name and stead, and for their benefit, he might present to him all their legal offerings and sacrifices, animate or inanimate. 2. And thus the multitude of infirmities, sinful or natural, with which he was compassed about, did require, and, as it were, qualify him to bear with and readily atone for the sins of others, which had been committed through ignorance or mistake: 3. On account of which infirmities he was required to offer up sacrifices for his own sins, as well as for the sins of the people.—4. And it was further necessary that no man should assume to himself the office of priesthood till he had a most plain and manifest call from God to it, as Aaron and his sons had. 5, 6. In like manner Jesus Christ—who in our nature made atonement for our sins by the sacrifice of himself, that our persons and prayers might be accepted of God, as presented by and through him, and who, in his state of humiliation, experienced every sinless infirmity and temptation, that he might manifest the greatest forbearance and compassion to ignorant and wandering sinners; and who, having no sin, had no occasion to offer up any sacrifice for himself, but only for his people—

CHAPTER V.

1 *The authority and honour of our Saviour's priesthood.* 11 *Negligence in the knowledge thereof is reproved.*

FOR every[a] high-priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins:

2 Who[b] can have compassion on[1] the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

3 And[c] by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4 And[d] no man taketh this honour unto himself, but he that is called of God, as *was* Aaron.

5 So also [e]Christ glorified not himself to be made an high-priest; but he that said unto him, Thou art my Son, to-day have I begotten thee.

6 As he saith also in another *place*, [g]Thou *art* a priest for ever after the order of Melchisedec.

7 Who in the days of his [h]flesh, when [i]he had offered up prayers and supplications, with strong crying and tears,[2] unto him that was able to save him from death,[3] and [j]was heard in[4] that he feared;[5]

8 Though[k] he were a Son, yet learned he obedience by the things which he suffered;

9 And [l]being made perfect, he became [m]the author of eternal salvation unto all them [n]that obey him;

10 Called[p] of God an High-priest after the order of Melchisedec.

11 Of[q] whom we have many things to say, and hard to be uttered,[6] seeing ye are dull of hearing.

12 For[r] when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk *is* unskilful[7] in the [s]word of righteousness; for he is [t]a babe.

14 But strong meat belongeth to them that are of full age,[8] *even* those who by reason of use[9] have[u] their senses exercised to discern both good and evil.

CHAPTER VI.

1 *He exhorteth not to fall back from the faith,* 11 *but to be steadfast,* 12 *diligent, and patient to wait upon God,* 13 *because God is most sure in his promise.*

THEREFORE,[1] leaving[a] the principles of the doctrine[2] of Christ, let us go on unto perfection; not laying again the [b]foundation of [c]repentance from [d]dead works, and of faith toward God,

2 Of[e] the doctrine of baptisms, and of lay-

A.M. cir. 4068.
A.D. cir. 64.

CHAP. V.

a ch.2.17;8.3,4;7.27; 9.9;10.11;14.14, with Ex. xxviii. Le.i.–xxvi.

b ch.2.18; 4. 15, with Nu.15.22–29.ch.7.28.

1 Or, *can reasonably bear with.*

c Le.4.3;9.7;16.6,17. ch.7.27.

d 2 Ch.26.16,18. 1 Sa. 13.9. 2 Sa. 6. 6, 7, with Ex. 28. 1. Nu. 16. 40. 1 Ch.23.13. Je.23.32.

e Jn.8.54, with Ps. 2. 7. ch.1 5. Ac.13.33. Pr. 8. 23–31. Mi. 5.2. Jn.1. 14;3.16. Ro.8.3.

g Ps.2.7; 110.4. ch.6. 20;7.3,15,17.ver.10.

h Ro. 8. 3. Ga. 4. 4. Mat.8.20.2 Co.8.9.

i Ps.xxii. lxix. Mat. 26.38–44, 53; 27. 46, 50. Jn.17.1;12.27.

2 The cause of the 'prayers,' 'supplications,' 'strong crying and tears' of the incarnate Lord cannot be understood unless he is viewed as 'bearing our sins in his own body,' and the fuller description of his spiritual agonies may be found prophetically set forth throughout the book of Psalms. See Lu. 22. 42, 43. Ps. xxii.,&c.—*C.*

3 '*To save him from death*' does not signify to save him from the fear, but from the power of death, which earnest anxiety of our Lord was not simply personal, but included the deliverance of his whole church.—*C.*

j Lu.22.43. Ps.22.21. Jn.11.42. Mat.27.47.

4 Or, *for his piety.*

k Phi. 2. 6–8. ch.1.5, 8; 3. 6; 2. 10. Zec. 13.7. Mat. 3.15,17;5.17.

l Lu. 13. 32. ch.2.10. Da.9.24. Jn.17.4.

n ch. 12. 2. Ps.68.18. Is.45.17,22,24,25. 55. 4; 40.6. Mat. 1.21, 1 Th.1. 10. Ps. 72. 17. Jn.10.28. ch.9.12;10.10,14.

5 *He feared*—not as a sinner, but as a slave, but reverenced as an obedient Son. Such 'fear of the Lord is the beginning of wisdom.'—*C.*

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o Is.1.19;55.3. Zec.6. 15. Is. 62. 12. Lu. 1.74. 75. Tit.2.14.

p ver.6;ch.6.20;7.15, 17,3 Ps.110.4.

q Mat. 13. 15. Jn.16. 12,1 Co. 3.1,2.2 Pe.3.16.

6 *Hard to be uttered.* Hard to be explained; not on account of any special difficulty in themselves, but because of your dulness of hearing when we expound the Old Testament types of our Lord.—*C.*

r 1 Co.3.1–3. ch.6.1; 10.32.1 Pe.2.1,2,9.1 Ti. 3.16.2 Co.5.18–21.

7 Gr. *hath no experience.*

s Ro.1.16,17; 3.21. 2 Co. 3.9;5 18–21. Ep.1. 13, Tit.2.11–14.

t 1 Co. 3. 1, 2; 14. 20. Ep.4.14.1 Co.13.11.

8 Or, *perfect.*

9 Or, *of an habit* or *perfection.*

u 1 Co.2.6,1513.1;13. 11. Ep. 4. 13,14. Phile. 15.

CHAP. VI.

1 *Therefore.* Because you have been inattentive to spiritual things, and are still but babes.—*C.*

a Phi. 3.12–15. ch.5. 12–14. Ep.4.13,14.1 Co. 14.20;2.6.

2 Or, *word of the beginning.*

b Ep.2..20.1 Co.3.10, 11. Mat.7.24.

c Is.55.7,3. Mar.1.14. Ac.2.38,39;3.19;20.21. 1 Pe. 1. 21. Jn. 14. 1; 20. 31.1 Jn.5.9–13.

d ch.9.14;11.6. Ga.5. 19–21. Mat. 15.19. Ro. 1.28–32;3.10–19; 7. 5; 6. 21,23;8.6. 1 Ti.5.6. Re. 3.1.

e Ac.19.4–6; 8.16,17. Mat. 28.19; 19.15, with Le.i.–xvi.

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did not, in his incarnate state, by any private act of his own, assume to himself the honour of the gospel high-priesthood; but was from eternity called and appointed to it by his Father, by whom he was from eternity begotten, and by whom, in his resurrection from the dead, he was attested as his only necessary and essential Son; and who, in the most solemn manner, declared him an eternal Priest, without predecessor or successor, after the high order of Melchisedec, and not after the inferior order of Aaron; 7. Which glorious High-priest, while in our world, compassed about with the sinless infirmities of human nature, and overwhelmed with the most fearful pressures of divine work on our account—did, in the most fervent, humble, and pathetic manner, present his addresses and entreaties to God his almighty Father, who, if willing, could have delivered him from the terrors of death; and, on account of his holy reverence, had his prayers accepted; and, in answer to them, obtained proper assistance under, seasonable deliverance from, and the happy issue of, his sufferings in the glory of God, and the redemption of his church.—8. Though he was the eternal Son of God, the same in nature and perfections with the Father, and infinitely dear to him, yet, having condescended to the office of High-priesthood, and assumed our nature, that he might therein execute it, such was his zeal for the glory of God, and love to all men, that he submitted, in the exercise of faith, patience, self-denial, resignation, humility, and readiness of mind, practically to learn what and how good it is to obey his Father's commands, even unto the death of the cross; yea, to learn, by severe experience, what difficulties and distresses, and yet rich advantages, attend obedience; and how to sympathize with us in our sufferings. 9, 10. And having completed his whole obedience and suffering, and being thereupon fully consecrated to the high intercessory work of his Priesthood, he became the procuring and efficient cause of eternal salvation from everything sinful or miserable, and to everything holy and happy, to all such as diligently hearken and yield up themselves to him as the Captain of their salvation—whom God has represented and styled a Priest, not constituted after the order of Aaron, but after the superior order of Melchisedec: 11. Concerning whom, in his kingly, but especially in his priestly office, in which he typified our Redeemer, we gospel preachers have many important things to deliver, which, on account of your remaining sloth, ignorance, and rigid attachment to the ceremonial law, can scarcely be yet rendered plain to your minds. 12. For—when considering the great advantages for instruction which have been afforded you, and the time ye have enjoyed the gospel dispensation, ye ought to have been capable of instructing others in the knowledge of Christ—ye have made so little proficiency, that ye need to be taught over again the plain fundamental principles of the Christian faith, revealed in the infallible dictates of the Old and New Testaments; and some of you have so declined in knowledge, that no instructions can suit your capacity but the most easy and familiar articles of Christianity, being unable to understand the more mysterious points, how all the ancient types are accomplished in the person and offices of Christ. 13. For every one who has no appetite for or ability to understand anything but the first principles of the doctrines of Christ, is very inexpert at understanding, receiving, and improving the great truths of the gospel—in which the righteousness of God is revealed from faith to faith, and Christ is represented as the end of the law, moral and ceremonial, for righteousness to every one that believes, and in which we are taught to live in the practice of righteousness, as persons united to and justified in Christ. 14. But the more sublime doctrines are most fit for the nourishment of those believers who are far advanced in the knowledge of the truth, and who, by much consideration and experience, and by much reading, hearing, meditation, and prayer, have their spiritual senses qualified to discern and distinguish between what is good or bad, true or false, beneficial or pernicious, and know how to choose and embrace the one and refuse the other.

Ver. 4. *Honour*—that is, 'office,' as the Greek word is often used.—*Note*, This text can never be tortured into the service of the papal succession; for the question is merely concerning the appointment of a Jewish high-priest, who was superseded by Christ; and Christ, no doubt, has many ambassadors, but can have no successor, because 'he is a priest for ever,' ver. 6; ch. 7. 17, 24. *C.*

Ver. 8. Had the 'obedience' of Christ in his human nature been without learning and suffering, he had neither been an example nor a sacrifice for men in a state of learning and suffering. *C.*

Ver. 9. *Made perfect.* As 'an example,' by passing through all the conditions of human nature, yet without sin; as a 'sacrifice,' both in the spirit and in the body; and as a 'Saviour,' by finishing his appointed course of humiliation, and arising from the dead in power. *C.*

REFLECTIONS.—No sin can be pardoned without an atoning Saviour. And wonderful are the glories of Jesus Christ our great High-priest and atoning sacrifice! How divinely high, holy, and pure; and yet certainly bone of our bone, and flesh of our flesh, and compassed about with all our sinless infirmities! Solemn was his call to his work, and high his order, yet deep his condescension and self-abasement.—Fervent and successful his prayers, great his sufferings, and perfect his obedience. And by all these he becomes the complete Author of eternal salvation to all them that obey them. No true happiness can be had without holiness as an ingredient of it. Alas! that after all the discoveries of him in the gospel, many should have such indistinct conceptions of him, and be so indolent in improving the means of grace offered them! And transcendent is his mercy in providing food for weak as well as for strong Christians in his Word. But how great must be their presumption, their danger, who intrude themselves into the ministerial office, when Christ entered not on his without his Father's call!

CHAPTER VI. Ver. 1, 2. But since it is unworthy of Christians to be always babes in knowledge, let us, for the present, forbear insisting on the fundamental principles of Christianity—such as an evangelical grief for and turning from sinful courses, which mark men spiritually dead and prepare them for eternal death; and of a cordial belief of God's being and perfections, and humble trust in him for the accomplishment of all his promises (which two points were figured out by the ancient ceremonial washings, and the laying on of hands on the heads of the sacrifices); and of the resurrection of both righteous and wicked at the last day, to receive their everlasting reward; and of the general judgment consequent thereupon, in which men's eternal happiness and misery shall be finally and irreversibly determined by Christ: and let us discourse of, and embrace with holy care and diligence, those great mysteries of the gospel relative to the person and offices, particularly the High-priesthood of our Redeemer. 3. And this, by the direction and assistance of God, I shall quickly proceed to, in order to prevent your apostasy from him. 4–6. For if professed Christians, who have been once remarkably enlightened in the knowledge of gospel truths by his Word and Spirit, in his common and miraculous operations, and have had a remarkable inward experience of the powerful

ing on of hands, and of [g]resurrection of the dead, and of eternal judgment.

3 And[h] this will we do, if God permit.

4 For [i]*it is* impossible for those who were once[j] enlightened,[3] and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5 And [k]have tasted the good word of God, and the powers of the world to come,

6 If they shall fall away, [l]to renew them again unto repentance; seeing they [n]crucify to themselves the Son of God afresh, and put *him* to an open shame.

7 For[o] the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by[4] whom it is dressed, receiveth blessing from God:

8 But[p] that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned.

9 But, beloved, [q]we are persuaded better things of you, and things that accompany salvation, though we thus speak.

10 For [r]God *is* not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do [s]show the same diligence [t]to the full assurance of hope unto the end:

12 That[u] ye be not slothful, but [v]followers of them who through faith and patience inherit the promises.

13 For[x] when God made promise to Abraham, because he could swear by no greater, he sware by himself,

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15 And so, [y]after he had patiently endured, he obtained the promise.

16 For men verily [s]swear by the greater: and an oath for confirmation *is* to them an end of all strife.

17 Wherein God, willing more abundantly to show unto the [a]heirs of promise [b]the immutability of his counsel, confirmed *it* by an [5]oath;

18 That by two immutable things,[6] in[c] which *it was* impossible for God to lie, we might have [d]a strong consolation, [e]who have fled for refuge to lay hold upon the hope set before us:

19 Which[g] *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that [h]within the veil;[7]

20 Whither [i]the forerunner is for us entered, *even* Jesus, [j]made an High-priest for ever after the order of Melchisedec.

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[g] See 1 Co.xv. Mat. 25. 30–46. Re.20.11–15. Ac.17.31;26.8.

[h] ver. 1. Ac. 18. 21. Ro.15.32. Ja.4.15. 1 Co. 4.19;16.7.

[i] ch. 10. 26, 27, 29. Mat. 5. 13; 12. 31, 32, 45. Jn.15 6. 2 Pe.2.20, 21. 1 Jn.5.16.ch.12.15.

[j] ch.10.32. 2 Pe.2.20, 21. Nu. 24. 3, 15, 16; 23. 10. Mat.7.22. Lu.10.19. 1 Co. 12. 10. 1 Pe. 3.12. ch.2.4.

[3] This is not a description of the saving renewal by God's Spirit, but refers only to a clear and intellectual instruction in the principles of religion.—*C.*

[k] Mar.4.16;6.20. Is.6. 9. 1 Co.12.10. Ga.3.2,3, 5.ch.2.4,5.

[l] Is.1.28. See on ver. 4. Ps.51.10.

[n] ch.10.29.

[o] Is. 3. 10; 55. 10–13. Ps. 65. 10. Ca. 8. 11,12. Mat.13.12; 25. 29. 1 Co. 15.58. Ga.6.9,10.

[4] Or, *for*.

[p] Is.5.6–24. Eze.xv. Je.26.6;44.22. Mar. 11. 14,21. Lu.13.7–9. Mat. 25.41. ch.10.27. 2 Th.1. 8,9.

[q] ch.10. 39; 3. 1; ver. 10. Phi. 1.6,7, with ver. 4–6.

[r] De. 32. 4. Ps. 20.3. Pr. 14. 31. Mat. 10. 42; 25.40. Mar.9.41. Jn.13. 20. Ro.13.8;15.26. 1 Co. 16.15. 1 Th.1.3. 2 Th.1. 6, 7. ch. 10. 32–34; 13.3. Re.2.2.

[s] *Two immutable things.* Some think by a promise and an oath; but are they not rather the two oaths of God, the one confirming the promise to Abraham, and the other constituting Christ a Priest for ever? ch.5.6;6.20;7.17, 20;21.28.—*C.*

A.M. cir. 4068. A.D. cir. 64.

[s] Ro.12.11. 1 Co. 15. 58. 2 Pe 1.10; 3 14. Phi. 3.8–15. 1 Ti.1.11,12.

[t] ch.3.6,14; 10.22,35. Col. 2.2. Ga.5.5. Phi.1. 6.

[u] Ro.12.11. 1 Co.15. 58. Pr.15.19. 2 Pe. 1. 4–10.ch.5.11.

[v] ch.12.1,2; 13.7; 11. 8, 13. Ca.1.8. Ps.45.16, 17.

[x] Ge. 22.16,17; 17. 7; 12.3. Ps.105.9. Mi.7.20. Lu.1.73. Eze.16.8.

[y] Ge.xii.-xxi. Ro.4. 17–20; 2.7. ch.10.36,37. Hab.2.3,4.

[z] Ge.14.22;21.23;31. 53;24. 3. Ex.22.11. De. 6.13. Je.4.2.

[a] ver.17; ch. 11, 7,9. Ga.3.29. Ro.8.17. 1 Pe. 3.7. Mat.25.34.

[b] Ps.33.11. Pr.19.21; 21. 30. Ja. 1.17. Ro.11. 29. Job 23.13. Mal.3.6.

[5] Gr. *interposed himself by an oath.*

[6] See note * in first column.

[c] Nu.23. 19. 1 Sa. 15. 29. De. 32. 4. Tit.1.2. 2 Ti.2.13. Ro.3.3,4.

[d] Is.40.1,2;49.13; 51. 3,12; 54.1–17. 2 Co.1.3–5. 2 Th.2.16,17.

[e] Nu.35.11. Ge.19.14, 17. Is.45.22; 60.8; 55.3,7. Eze. 33. 11. Zec. 9. 12. Mat.11.28. Ro. 8. 24. 1 Ti. 1. 1; 6.12. ch.12.1,2, 22–24.

[g] See ver.11. Ps.130. 7; 42. 11; 43. 5. Je.14.8; 17.7,17.

[h] Le.16.15. ch.9.3,7, 24,25; 10.19,20.

[7] *The veil* here referred to is that which covered 'the holy of holies,' and which was passed only by the high-priest once a year.—*C.*

[i] Jn.14.2. ch. 1. 3; 4. 14; 8. 1; 9. 24. Ro. 8. 34. Jn.12.24. Re.3.21. Ep. 2.5,6.

[j] ch.3.1;9.11; 5.6,10; 7.1–17. Ps.110.4. Ge.14. 17–20.

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virtue and sweetness of God's word, and of the powerful operations of the Holy Ghost, peculiar to the New Testament church, wilfully apostatize from the profession of the gospel to judaism or heathenism, they absolutely reject the only remedy which God has appointed for their recovery, and provoke him to abandon them to a desperate voluntary blindness of mind and hardness of heart, leaving no room for an effectual renovation and recovery to any true and saving repentance—because they practically approve the wickedness of those who crucified the eternal Son of God, and persecute him in his members; yea, manifest that they would again crucify him as a noted impostor, if they had opportunity; and after distinguishing trials of the power, excellency, and sweetness of his truths, openly renounce them, and him in them, as if they had found him as infamous and deceiving as ever his enemies pretended. 7, 8. For, to compare professed Christians to fruitful and barren soils, those who, being inwardly renewed by God's grace, bring forth fruits of righteousness, which are, by Jesus Christ, acceptable to God, and for the praise of his glory, shall be further owned and blessed of him with his spiritual favours and influences, that they may still more abundantly increase in faith, love, and holy obedience, and become more and more meet to be partakers of the inheritance of the saints in light; but they who partake only of the forementioned illuminations, external means and advantages, without a habit of true grace in their soul, and produce nothing but unbelief, impenitence, hardness of heart, and the entangling, hurtful, and self-ruining fruits of wickedness proceeding therefrom, are on the very point of falling under the immediate execution of God's curse upon them, and of being in time and eternity left to their own doings. 9. But as to most of you, whom I look upon and love as sincere believers, beloved of God, I am confident that ye have experienced better things than the above-mentioned privileges, attainable by reprobates—even the special and saving blessings of repentance, faith, justification, and others, which flow from vital union with Christ, and really secure and issue in eternal salvation; though, for your warning and the awakening of false professors, I have suggested to you what terrible apostasy and ruin men may fall into after distinguished appearances of grace. 10. And my persuasion of your perseverance and eternal happiness is founded on the stability of the promise of grace; for God, who is equity and truth itself, never did, nor will, unfaithfully violate his promises of gracious rewards, to be conferred through the faith of men; nor will he be unmindful of those acts of holiness and righteousness by which ye have manifested your faith in, love to, and regard of his person, honour, and authority; and particularly of that compassion, tenderness, and liberal assistance which ye have and still do manifest to his despised and afflicted saints, in these days of poverty, peril, and reproach. 11. But knowing that the end and means are related in his gracious purposes and promises, I earnestly beg of him, and beseech you to labour in his strength, that every one of you may constantly persevere, and more and more abound in such diligent care and endeavours to bring forth the genuine fruits of faith and love, till, by the blessing of God thereon, ye have a full and fixed assurance of your blessed interest in Christ and the promises of eternal life; 12. That to obtain it, and under the influence of it, ye may be excited to the utmost diligence in using the means of grace, and fulfilling the duties of your station, in imitation of and following after those believers in former ages who, notwithstanding manifold tribulations, have, through a fixed faith in God's promises, and patient waiting for the accomplishment thereof, got beyond all their sins and troubles, and entered into the possession of the heavenly inheritance. 13, 14. And to encourage your hope and perseverance in faith and patience, consider how God has condescended to give us the utmost assurance of his punctual and faithful accomplishment of his promises: for, to instance in one leading promise, upon which all the rest depend, when God promised to Abraham a seed from which the Messiah should descend, in whom all the nations of the earth were to be blessed, he confirmed it by an oath, as the strongest security for the fulfilment of it; and because he could not, like us in our oaths, appeal to a greater, he appealed to his own being and perfections, and, as it were, solemnly pledged them for the truth and performance of his promises—in which he engaged himself abundantly and certainly to bless Abraham with all the blessings of time and eternity, and to give him innumerable multitudes of descendants, temporal and spiritual. 15. And accordingly, after he had long waited with patience and hope, under manifold trials of his faith, God fulfilled his promise in blessing him with greater worldly prosperity, and in multiplying his children during his life, as an earnest of his divine and spiritual seed, and in admitting him at death, through faith in the Messiah, who was to spring from his loins, into the full possession of eternal life. 16. And herein God gave him the fullest assurance possible of his veracity, according to the most valid and approved method which men use for the satisfaction of their fellow-creatures as to the truth of what they affirm or promise; for, on important occasions, it is their custom to ascertain and fix their declarations and promises with an oath, in which they call the infinitely great God to attest their sincerity, and to punish them if they falsify their affirmation or engagement; and such an appeal is reckoned the most strong and decisive evidence that can be given of the truth of what they say, to the satisfying of all doubts, determining of all debates, and silencing of all contradictory testimonies. 17. In this strongest form of assurance, to put an end to all the doubts, fears, and disputes of his people, who are the heirs of the promised blessings, with respect to his promises of grace and salvation, and to give superabundant evidence that his free and eternal mind of love manifested in his promises, are unchangeably the same, and shall never be repealed, defeated, or falsified, if only his people are faithful to Christ; 18. That, by the unchangeable word and oath of the unalterably true and faithful God, we might have the firmest ground possible for the most abundant, prevailing, and solid comfort, to overcome all doubts and fears, and support us under all our afflictions and temptations, who have willingly, under a sense of guilt and danger, fled, with the utmost eagerness and speed, concern and vigour, for deliverance and safety to Christ, the promised seed, and to lay hold on him, and on all the blessings of salvation in him, as proposed to our faith and hope in the declarations and promises of the gospel: 19. Which object of hope, as laid hold on and trusted in by faith, secures our souls from destruction, and holds them fast and steady amidst all the dangers and troubles of this present life, since he hath passed into the highest heaven, and our hope in him penetrates through the visible heavens, and fastens upon him, and his Father through him, as exhibited in his promises; 20. Into which heavenly, blessed, and glorious state, Jesus, our exalted Head and Saviour, is entered, not alone, as the Aaronic high-priest, into the holy of holies, but as *our Forerunner*, to open for us an abundant entrance, notify our coming,

CHAPTER VII.

1 *Christ Jesus is a priest after the order of Melchisedec,* 11 *and so far more excellent than the priests of Aaron's order.*

FOR this [a]Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

2 To whom also Abraham gave a tenth part of all; first being by interpretation [b]King of righteousness, and after that also King of Salem,[1] which is, King of peace;

A.M. cir. 4068. A.D. cir. 64.

CHAP. VII.

a Ge. 14. 17–20. Ps. 76.2;57.2;78.35,56. Da. 4.2; 5. 18, 21. Mi. 6. 6. Mar. 5.7. Ac. 16.17. Ge. 16.14–16. Is. 41.2,3.

b With Is. 32. 1,2; 9. 6, 7. Ps. 45.6,7; 72.1–17. Je. 23.5,6; 33.15,16. Mi. 5.2. Ep. 2.14.

1 It has been the opinion of the Jewish commentators from the earliest ages that *Salem* was the ancient name of Jerusalem, their chief reason being that the name is given to the city in Ps. lxxvi. In this passage the apostle may possibly refer to a place; but the scope would rather indicate the contrary—namely, that he considered *King of Salem* a descriptive title, like *King of Righteousness.*—*P.*

2 Or, *without pedigree.*

c Is. 7. 14. Je. 31. 22. Lu. 1. 34, 35. Ps. 2. 7. Jn. 1. 14. Ro. 8. 3. 1 Ti. 1. 17. ver. 17, 25–28.

d Ge. 14. 20. ver. 2, 6, 8.

e Ac. 2. 29; 7. 8.

g Nu. 18. 21–26. De. 18. 1. Jos. 14. 2. 2 Ch. 31. 5, 6. Ne. 13. 10–12.

h Jn. 10. 34. Ro. 3. 21

A.M. cir. 4006. A.D. cir. 64.

3 Without father, without mother, without descent,[2] having neither beginning of days, nor end of life; but made [c]like unto the Son of God, abideth a priest continually.

4 Now consider [d]how great this man *was,* unto whom even the [e]patriarch Abraham gave the tenth of the spoils.

5 And verily [g]they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to [h]the law, that is, of their

and prepare mansions for us; and as our everlasting High-priest, after the order of Melchisedec, to make continual intercession for us, upon the footing of his righteousness, fulfilled in our stead.

Ver. 4. *Tasted of the heavenly gift.* Who have found that God's gift of his Son for the salvation of believers (Jn. 3. 16) is sweeter to the hungry soul than honey or the honey-comb to the bodily taste.—*Partakers of the Holy Ghost,* in his miraculous evidences by tongues and other miracles. *C.*

Ver. 5. *Have tasted the good word.* Felt and acknowledged their need of a Saviour, and of pardon through his blood.—*The powers of the world to come.* The terrors of the Lord in judgment, and the hopes of rest and glory. *C.*

Ver. 6. *If they fall away.* Rather, 'and having fallen away;' that is, having apostatized from the profession, and renounced the principles of Christianity.—*To themselves.* Rather, 'within themselves,' in their hearts, in which they have 'crucified the Lord' in purpose, as the Jews and Romans did in reality. *C.*

REFLECTIONS.—With great care we ought to learn the fundamental principles of the Christian religion. But not content with this, we should make daily progress in knowledge, for our spiritual edification, and establishment in faith, comfort, and holiness. Men may go great lengths even in a kind of experimental religion, and nevertheless remain destitute of the grace of God. But inexpressibly dangerous is apostasy from the truths of Christ after such high attainments. And hardened and loose professors terribly expose themselves to redoubled ruin in hell, if not also fearful miseries in this life. With great care and prudence should ministers faithfully awaken the secure, so as not to distress the weakest believer. Love to God, appearing in kindness to his poor saints, and in a holy conversation, is a certain mark of true grace in the heart; and diligence in religion is the way to thrive in it. And if we have any good hope of eternal salvation, we ought to labour after a full assurance in it. Faith and patience, exercised in our heart, will produce perseverance in our life. And the example of former saints should quicken us to it, while the promise and oath of God, and the exaltation of our Redeemer, give us the fullest and surest ground of encouragement in it. Rich, numerous, and suitable are the blessings which God has prepared for them that fear him; and marvellous is his condescension in giving such abundant security for the accomplishment of his kind purposes, and gracious promises of eternal life. Happy are they who, deeply convinced of guilt, and pursued by storms, have fled to Jesus Christ for refuge, and who, amidst all their troubles, have anchored their souls by faith and hope on him, as exalted to his Father's right hand to prepare a place for them. Storms of every kind can but drive them home to their High-priest and Saviour.

CHAPTER VII. Ver. 1. For this famous Melchisedec, of whom our Lord Jesus, in his kingly and priestly office, is the great antitype, was a renowned king of the ancient accursed Canaanites at Salem, and divinely called to officiate as a priest among them; and, meeting with Abraham in his return from the slaughter of Chedorlaomer's army, he not only refreshed his fatigued warriors with bread and wine, but, in the execution of his priestly office, authoritatively pronounced a blessing on him, and all those Jews or Gentiles who were represented by him as his seed; 2. To him Abraham, in acknowledgment of his superior character of priesthood, paid the tithes, or tenth part of all the spoil which he had taken in the war; and his name, and that of his abode, represents him as first a *king of righteousness,* and then *king of peace;* 3. Yea, his whole genealogy of ancestors or successors, and his birth, death, and the beginning and ending of his priesthood, are entirely concealed by the Holy Ghost in Scripture, that by this means he might be a more eminent type of the eternal Son of God, who is at once our most glorious, generous, and compassionate King and great High-priest, in and by whom all his faithful servants and people are blessed with all spiritual blessings, and to whom even the greatest acknowledge their dependence, and to whose superiority they submit; and who, being our righteousness and peace, rules in righteousness, and procures and bestows on all his subjects peace with God, with their consciences, and with one another; and who, being without mother as God, without father as man, has no predecessor or successor in his office, but, as immediately appointed by God, abides a Priest for ever, to make continual intercession for us. 4. Now that ye may have the more clear and exalted views of the excellency and dignity of Christ's priesthood, think seriously how great a man Melchisedec, who but typified him, must have been, when Abraham, the progenitor and covenant-head of the whole Hebrew nation, acknowledged him his sacred superior, by giving him the tithes of his spoil. 5–7. Ye cannot but observe also that the Jewish priests descended from Levi receive tithes only from their brethren and equals, and that by virtue of a law from God, assigning them that portion which belonged to God himself; but here one of a very different stock received tithes from Abraham, their most honoured progenitor, and authoritatively blessed him in the name of God; and common sense dictates that he who authoritatively blesses another must be superior to him in dignity. 8. Besides, the Levitical receivers of tithes are represented to us as mortal men, dying one after another; but this Melchisedec, by the vail cast over his history, is never represented as one dead, but only as living. 9, 10. And, moreover, all those Levites who by the Mosaic law receive tithes from their Hebrew brethren, really, though indirectly, paid tithes to Melchisedec, being all in the loins of Abraham, as their ancestor, covenant-head, and representative, when Melchisedec met him; and so must be greatly inferior to Melchisedec, who, after all, was no more than a type of our infinitely more excellent and dignified Jesus Christ, the great King and High-priest of his church. —11. Now, it is plain that if perfection of atonement for sin or acceptance with God, or in the form and fellowship of the visible church, and especially in holiness and happiness, could have been really and effectually obtained by the Levitical priesthood, in connection with which the Jews received and in part observed the law of Moses, there could have been no need to introduce a high-priesthood after another and higher order. 12. It therefore necessarily follows that the Levitical priesthood, and the ceremonial law connected with it, must be changed and abolished to make way for a better priesthood, and an evangelical dispensation, in the person of Christ; for if the priesthood established by and connected with the ceremonial law of Moses be altered, that law, the administration of which was chiefly confined to the Aaronical priesthood, must also be abolished, to make way for this evangelical constitution, which derives its efficacy from that more excellent and exalted order of priesthood. 13, 14. And as one evidence hereof, it is manifest that Jesus Christ, who was prefigured by Melchisedec, did not spring of the tribe of Levi, to which the legal priesthood was restricted, but of the tribe of Judah, none of which had any warrant from God to officiate as priests, in offering sacrifices, burning incense, or the like. 15–17. And another evidence that the Levitical priesthood, and the ceremonial law which depended on it, must be abolished, is, that there is now, according to ancient predictions, divinely raised up a High-priest after the different and more excellent order of Melchisedec—even a High-priest who is not appointed to his office according to the ceremonial law of carnal ordinances given by Moses, by which the frail and decaying descendants of Levi were appointed to theirs, but by a far more excellent and abiding constitution, suited to that unchangeable life which he has in himself as the eternal Son of God, and to that eternal life of glory and honour to which he is now advanced as God-man Mediator; for, as hath been repeatedly hinted, God, by solemn oath, declared him, in his one person, a Priest for ever, after the order of Melchisedec. 18. And in this new and everlasting priesthood of Christ there is really, supposed or implied, an abrogation of the whole ceremonial law of Moses, as insufficient and unavailable to purge men's consciences from guilt, or to justify them to eternal life: 19. For that law was of itself quite incapable of perfecting its worshippers in anything belonging to their conscience and reconciliation with God, and was merely intended to prefigure Jesus Christ and his priestly character and work, and the gospel state of the church founded thereon—by the introduction of which is presented to us a better ground of confidence towards God, and a better, nearer, and more advantageous access to him, than ever the Jews, or even their priests, had by the law. 20, 21. And to assure us hereof, Christ was not chosen and installed in his priestly office in the less solemn manner of the Aaronic priests; but to mark the excellency, unchangeableness, and perpetuity of his priesthood, his Father constituted him a Priest for ever in his own person, with the irrevocable solemnity of an oath. 22. Yea, in proportion to the superior excellence of his priesthood to the Levitical, in its nature and form of instalment, Jesus, our once crucified but now exalted Saviour, was divinely constituted the undertaker, promiser, and sponsor for us in the infinitely more excellent kingdom of grace, particularly with respect to its last dispensation under the gospel, when, by his death, it was put in force, and clearly dispensed to men in the form of a testament, in which all his secured blessings are freely given to all who believe. 23, 24. And further to manifest the weakness and unprofitableness of the legal or ceremonial dispensation, the priests, being all mortal, succeeded one another in their different generations, and could never after death resume their office; but Jesus Christ, being God-man, who could never die out of his office, but perpetually and everlastingly abides in the execution of it, without any interruption by his death, has, in his own single person, an unchangeable and everlasting priesthood, which cannot pass away from him to another. 25. From what has been said concerning Christ as our great High-priest, it necessarily follows that he has not only all divine ability originally in himself, but also all official power and authority, as well as willingness to give complete deliverance from all sin and misery, fears and dangers, and to advance to all the glory and blessedness of the heavenly state—to the utmost of their wants, desires, hopes, and capacities, and to the utmost boundaries of infinite duration—all those that, in prayer, or other parts of gospel worship, come unto God through him as their only Mediator,—seeing he ever liveth as God in their nature, and as their great High-priest and Advocate, to make continual intercession for them; pleading that, through the merits of his obedience and suffering, all the spiritual, temporal, and eternal blessings of the new kingdom may be given them in due time: 26. For such an excellent, almighty, and ever-living High-priest was necessary and alone fit for us, who is, in every respect and degree, pure from sinful pollution in heart and life, and who, in holiness, as well as in dignity, authority, and exaltation, far transcends all the holy angels and glorified saints in the heavenly state; 27. Who needed not, in the manner of the Aaronic priests, first to offer up sacrifice for his own sins, and then for the sins of his people, nor needed to repeat his sacrifice for their sins—his once offering of himself, as an atoning sacrifice, being

brethren, though they come out of the loins of Abraham:

6 But he, whose descent[3] is not counted from them, [h]received tithes of Abraham, and blessed[i] him that had the promises.

7 And without all contradiction [k]the less is blessed of the better.

8 And here men that die receive tithes; but there he *receiveth them,* [l]of whom it is witnessed that he liveth.

9 And, as I may so say, Levi also, who receiveth tithes, [m]paid tithes in Abraham.

10 For he was yet in the loins of his father when Melchisedec met him.

11 If[o] therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise [p]after the order of Melchisedec, and not be called after the order of Aaron?

12 For the priesthood being changed, there is made of necessity a change also of the law.[4]

13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 For *it is* evident that our Lord sprang out[q] of Juda; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: [r]for that after the similitude of Melchisedec there ariseth another priest,

16 Who is made, not after [s]the law of a carnal commandment, but [t]after the power of an endless life.

17 For he testifieth, [u]Thou *art* a priest for ever, after the order of Melchisedec.

18 For[v] there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof.

19 For[w] the law made nothing perfect, but the bringing in[5] of [x]a better hope *did;* by the which we [y]draw nigh unto God.[6]

20 And inasmuch as not without an oath *he was made Priest:*

A.M. cir. 4068.
A.D. cir. 64.

3 Gr. *pedigree.*

f Ge.14.20.

g Ge.12.2,3;13.14–17. Ro.4.13; 9.4. Ga. 3.16. Ac.3.25.

h Ge.xxvii.xlix.De. xxxiii.Ep.1.3,with ch. 1.4.

i ver.3,16;ch.5.6.Re. 1.18.

k Ge.14.20.Ac.7.8.

l ver.18,19; ch. 10.1, 2; 8. 7,8, 10. Ga.2.21; 3. 21.

m Ps.110.4.ch.5.6,10; 6. 20; ver. 3, 15, 17, 21. Ge.14. 17–20, with Ex. xxviii. Le. viii. ix. i.–xvi. xxiii. Nu. xv. xxviii.xxix.

4 *A change of the law* of the priesthood, and of the ceremonial and typical institutes, which departed as shadows when Christ, the body, came, ver. 14, 18; ch. 10.1. Col.2.17; but not a change of the moral law, which is essentially unchangeable, because not a type of anything to come, but a moral image of the holiness of God.—*C.*

n Ge.49.10. Is. 7. 14; 11. 1, Je. 23. 5,6; 33.15, 16. Mat. 1. 3,16. Lu.3. 33.Ro.1.3.2 Ti.2.8.Re. 5.5;22.16.

o Ps.110.4.ch.5.6,10; 6.20.ver.3,11,17,21.

p ch.9.9,13;10.1.Col. 2.5,14,20. Ep.2.15.Ga. 4.3,9.

q ver. 3, 17, 21,25,28. Re.1.18.

r Ps.110.4.ch.3.6,10; 6.20;ver.1–3,21. Ge.14. 17–20.

s ver.11,12,19; ch.8. 7, 8, 13; 10.1–9. Ga.4.9. Ro.8.3. Ps.51.16. Is. 1. 11–16;66.3.

t ch. 10. 1,2; 9.9. Ac. 13.39;15.10. Ro.3.20;8. 3.Ga.2.16;3.21,24.

5 Or, *but* it was *the bringing in.*

u cn. 11.40; 2. 3; 4. 14; ver. 3, 20–28. Ga. 2. 16.Ro.8.3. Jn.1.17. ch. 8, 2, 6. 1 Ti. 1. 1. Col.1. 27.

v Ro.5.2.Ep.2.13,18; 3. 12. ch.4.16; 6. 18–20; 10.19–22. Jn.14.6.

6 Verses 18 and 19 ought to be closely connected, and the first clause of ver. 19 placed in a parenthesis as follows:—"For besides (in proof of the general statements in ver. 15–17) there is (takes place) an abrogation of the preceding commandment because of its weakness and unprofitableness (for the law made nothing perfect), and an introduction of a better hope by which we draw nigh unto God.' This makes the passage plain, and preserves the connection with the context. —*P.*

* The oath is referred to in ver. 21. It is mentioned in Ps. 109. 4, and was consequently recorded subsequently to the giving of the law.—*P.*

A.M. cir. 4068.
A.D. cir. 64.

7 Or, *without swearing of an oath.*

a Ps.110.4. See ver. 11,17,28.

b Ps.40.6–8. Is.53.4–6, 10–12. Da. 9. 24, 26. Mat.20.28.2 Co.5.21. 1 Pe.2.24;3.18.

c ch.8.6; 9.15; 12. 24; 11.40.

d 1 Ch. vi.xxiv. Ezr. 2.36–39. Ne.7. 39–42;10. 2–8;11.10–14;12.1–21.

e Is. 9. 6, 7. 1 Ti.1.17. Ro. 9. 5; 6. 9. Re.1. 18. Jn.1.1, 34. with ver.1,3, 17,21,25,28. Ps.110.4. 1 Sa.2.25.ch.13.8.

8 Or, *a priesthood which passeth not from one to another.*

f Is.45.22;63.1. Jude 24. Jn. 10. 7, 9,10; 14.6. Ep.2.13,18.1Ti.2.5.Jn. 6.37,40–57.

9 Or, *evermore.*

h Ro.8.34.ch.9.24. 1 Jn.2.1,2.Re.8.3,4.

i Ex.28.36;29.1. Le. viii. ix. xxi.; 22.4–6.Is. 53.9. Lu.1.35. Ac. 3.14; 4.27. 2 Co.5.21. 1 Pe. 2. 22; 1. 19. ch. 4.15; 9.12, 14.

j Mar.16.19. Lu. 24. 51. Ac.1.9; 3.21. Ro. 8. 34.ch.1.3;4.14,15; 2.10; 8.1;9.24;10.12–14. 1 Pe. 3.22. Ep.1.20–22.

1 *Higher than the heavens* — inasmuch as he that sits upon is higher than the throne, ch.8.1.—*C.*

2 The last clause refers to the kingly glory and power of Christ. As the church's Head he has universal dominion. This is necessary, 1, that he may be able to subdue all the church's enemies, and 2, take believers to heaven.—*P.*

k Le.9.7;4.3;16.6,11. Ro.6.10. ch.1.3; 5.3; 8. 3;9.7,12,28; 10. 12, 14. 1 Pe.2.24;3.18.2 Co.5.21.

3 *For this* (latter, and not both these things, namely, offering for his own as well as for the sins of the people) *he did once.*—*C.*

l ch.5.1,2. Le.4.3; 9. 7;xxi.

4 See note * in first column.

m ch.2.10;4.14;5.6,9, 10;7.3,17,21,25. Ps.110. 4.

5 Gr. *perfected.*

CHAP. VIII.

a ch.1.3,13; 3.1;4.14; 5. 6, 10; 6.20;7. 3,11,17, 21,26,28; 9. 11,24;10.12; 12.2.Col.3.1. Ep.1.20.1 Pe.3.22.Ps.110.1,4,5,7.

b Ex.30.10. Le.16.15. ch. 9. 8, 11,12,24; 10.21. Ro.15.8.

1 Or, *of holy things.*

c ch. 9. 11. Jn. 1. 14. Mat.1.20. Lu.1.35.

d Ex. xxviii. xxix. Le.xvi., with ch.5.1,7, 27; 9. 14; 10.11. Ep.5.2, 25. Tit.2.14. Mat.20.28. 1 Ti.2.6.

e ch.7. 11; 12.25; 1.3, with Le. i.–xvi. 1 Ch. xxiv.

f Col.2.17.ch.9.9,23; 10.1.

21 (For those priests were made without an oath;[7] but this with an oath by him that said unto him, [a]The Lord sware and will not repent, Thou *art* a priest for ever after the order of Melchisedec:)

22 By so much was Jesus made [b]a surety of [c]a better testament.

23 And [d]they truly were many priests, because they were not suffered to continue by reason of death:

24 But this *man,* [e]because he continueth ever, hath an unchangeable priesthood.[8]

25 Wherefore [g]he is able also to save them to the uttermost[9] that come unto God by him, [h]seeing he ever liveth to make intercession for them.

26 For[i] such an High-priest became us, *who is* holy, harmless, undefiled, separate from sinners, [j]and made [l]higher than the heavens;[2]

27 Who needeth not daily, as [k]those high-priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once,[3] when he offered up himself.

28 For the law maketh men high-priests [l]which have infirmity; but the word of the oath, which was since the law,[4] *maketh* [n]the Son, who is consecrated[5] for evermore.

CHAPTER VIII.

1 By the eternal priesthood of Christ the Levitical priesthood of Aaron is abolished. 7 And the temporal covenant with the fathers, by the eternal covenant of the gospel.

NOW of the things which we have spoken *this is* the sum: [a]We have such an High-priest, who is set on the right hand of the throne of the Majesty in the heavens;

2 A[b] minister of the sanctuary,[1] and of [c]the true tabernacle, which the Lord pitched, and not man.

3 For[d] every high-priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer.

4 For [e]if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

5 Who serve [g]unto the example and shadow

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of such infinite worth as to finish transgression, and make an end of sin, obtain eternal redemption, and perfect for ever them that believe. 28. For the ceremonial law appointed men priests who were sinful, weak, and mortal; but the oath of God, which was afterwards intimated, invested the eternal Son of God, who is absolutely unblemished and perfect, with a priesthood which is of perpetual duration and efficacy for the salvation of men.

Ver. 3. *Without father,* &c., is generally understood to signify 'without a father' who was a priest.—*Without a mother* who was daughter of a priest.—*Without descent,* without scriptural genealogy, ver. 6.—*Beginning of days,* any fixed period for commencing.—*Nor end of life,* any fixed period for demitting the priestly office, such as the descendants of Levi enjoyed. But, truly, since 'he abideth a priest continually,' and 'liveth for ever,' it seems difficult to arrive at any other conclusion than that he was a manifestation rather than a mere type of Christ, and such as Abraham subsequently enjoyed. See Ge. 15. 1–18; 17. 1–22. *C.*

Ver. 11. *Perfection* is predicated, through the remaining parts of this epistle, chiefly of the following subjects: (1) Of the priesthood of Christ, which is pronounced perfect, because he was sinless, ver. 26, 27: because his office was unchangeable, ver. 16, 24, 28; because in him sacrificial offering terminated, ch. 10. 10–12; because remission of the sins of believers was, by his sacrifice, completed, ch. 10. 16; because, by his ascent, access to God was opened, ver. 19; ch. 10. 19–22; and by his intercession the salvation of believers is made sure, ch. 7.25. (2) Of the perfect promise exhibited and confirmed in Christ, ch. 8. 6-13; 9. 9-14. (3) Of the perfect inheritance secured to the children of God, ch. 9. 15. (4) Of the perfect condition of his church, whether as triumphant or militant, ch. 11. 40. (5) Of the perfect work of the Spirit to be wrought in believers on earth: and, (6) Of the perfect state of the saints in the glory of heaven, ch. 12. 22–24. *C.*

Ver. 27. *Daily.* Inasmuch as the high-priest did not offer 'daily,' but annually, on the day of expiation, it has been proposed to render the phrase, 'from time to time.' This, however, is a straining of the original, and is by no means necessary, inasmuch as the high-priest might justly be said to offer daily what he offered, not by himself, but by any of the other priests. See 1 Ki. 8. 62–64; 9. 25. *C.*

REFLECTIONS.—Superlative is the excellency and royal dignity of our great High-priest Jesus Christ. In his supernatural and divine call; his transcendent ability to fulfil all righteousness and bless his people; in the dignity and moral qualifications of his person; in the solemn manner of his instalment; and in the spiritual nature, marvellous efficacy, unchangeable and incommunicable nature and perpetual duration of his priesthood, he far transcends all Levitical priests of the Old Testament. Consider, O my soul, how great this God-man is! Never, by attempts towards self-righteousness, strive to put him from or deprive him of the honour of his priesthood. And while he lives as a Saviour, a righteous Advocate, with the Father, let nothing, not even sin itself, while felt and lamented over, hinder my boldest approaches to his throne of grace.

CHAPTER VIII. Ver. 1. Now all that I have said, in comparing Christ to Melchisedec and the Aaronic priests, may be summed up in this—that in him we have a transcendently more glorious High-priest, who, after offering himself as a sacrifice of infinite value and efficacy, is, in virtue thereof, advanced to the most glorious state of rest, dignity, power, and authority in heaven; 2. That there, in the heavenly sanctuary, and in the tabernacle of his own manhood, both of which were framed, not by human influence, but by the immediate operation of God himself, he may for ever carry on the intercessory work of his priesthood for the gracious promoting and securing of our eternal salvation. 3. For the special business of every high-priest, for which he is appointed and autho-

of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: [h]for, See, saith he, *that* thou make all things according to the pattern showed to thee in the mount.

6 But[i] now hath he obtained a more excellent ministry, by how much also he is the Mediator of a better covenant,[2] which was established upon better promises.[3]

7 For[j] if that first *covenant* had been faultless, then should no place have been sought for the second.

8 For finding fault with them,[4] he saith, Behold,[k] the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

9 Not[l] according to the covenant [m]that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; [o]because[5] they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this *is* the covenant that I will make with the house of Israel[6] after those days, saith the Lord; I will [p]put[7] my laws into their mind, and write them in[8] their hearts: and [q]I will be to them a God, and they shall be to me a people:

11 And they shall not teach every man his neighbour, and every man his brother, saying, [r]Know the Lord: for all shall know me, from the least to the greatest.

12 For[s] I will be merciful [6]to [t]their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, [t]A new *covenant*, he hath made the first old. [u]Now that which decayeth and waxeth old *is* ready to vanish away.

CHAPTER IX.

1 *The description of the rites and bloody sacrifices of the law,* 11 *far inferior to the dignity and perfection of the blood and sacrifice of Christ.*

THEN verily the first *covenant* had also [a]ordinances[1] of divine service, and a worldly sanctuary.

2 For [b]there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the show-bread; which is called the [2]Sanctuary.

3 And,[c] after the second veil, the tabernacle which is called the Holiest of all;

4 Which [d]had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* [e]the golden pot that had manna, and [f]Aaron's rod that budded, and [h]the tables of the covenant;

5 And over it the [i]cherubims of glory shadowing the [j]mercy-seat: of which we cannot now speak particularly.[2]

6 Now when these things were thus ordained,

A.M. cir. 4068. A.D. cir. 64.

h Ex.25.40;26.30;27.28. Nu.8.4. Ac.7.44. 1 Ch.28.19.

i 2 Co. 3. 6–11. Ga. 3. 10–29. ch.7.16,22;9.15.

2 Or, *testament.*

3 *Better promises.* Greater, more spiritual, more precious, as developed in ver. 8–13.—*C.*

j ch.7.11–18. Ro.8.3. Ga.3.21.

4 *Finding fault with them.* 'Both with the covenant and the people who continued not in it' (*Gill*). It seems better to understand it merely of the houses of Judah and Israel, as the phrase 'their fathers' (ver.9) seems to require.—*C.*

k Je.31.31–34; 33.14; 32.40. Eze.37.26. Is.55.3, 7. ch.10.16. Ac.3.26; 13.46. 1 Jn.2.7,8.

l Jn. 1 17. 2 Co. 3. 6–11.

m Ex. xii.–xiv. xix. De. 1. 31. Ho. 11. 1, 3. De.5.2,3;24.1.

o Je.11.7,8;22.9. De. 29.25;7.15. Ju. 2.11. 2 Ki. 17. 15–20. Ne.9.26, 27. Ps.78.10,57.

5 See note * below.

6 That this promise applies to all the spiritual Israel — the Christian church—is undoubted: but that it has a special and primary reference to the natural Israel cannot well be doubted or disputed.—*C.*

p De.30.6. Je. 31.33; 32.40. Eze. 11.19,20; 36. 26,27. 2 Co. 3 3;5.17. Ps. 40.8. Ja.1.18,21. 1 Pe.1. 23.

7 Gr. *give.*

8 Or, *upon.*

q Ex.19.5,6. Ps.50.7; 81.8,10. Je.24. 7; 30. 22; 32.38,40. Eze.11.20; 37. 27;36.28. Ho.1.10;2.23. Zec.8.8;13.9.

* How merciful and gracious is our God, who in the sins of the fathers does not, as in justice he might, find occasion utterly to cast off their rebellious race, but to make with their children a new covenant of oblivion for past transgression, and of grace and salvation for all time to come!—*C.*

r Je.31.24. Is. 54.13. Eze.28.26;34.30; 39.28. Jn.6.45. 1 Co.2.10. 1 Jn. 2.20, 27; 5. 20; 2. 13, 14. Joel 2.28. Jn.7.39.

s Je.31. 34; 33. 8; 50. 20. Is. 1. 18; 43. 25; 44.22. Mi. 7. 18, 19. Ac.10.43; 13. 39. Ro.11.27. Ep.1. 7. Col. 1. 14. ch. 10. 16, 17. Re.1.5. 1 Jn.1.3,7,9; 2.1,2.

t 2 Co.5.17.

u ch.7.11,12,18,19;9, 9,10.

CHAP. IX.

a Le. i.–xxvii. Nu. iv.–vi. viii. ix. xv. xix. xxviii. xxix. De. vi.–xxvi. Ex. xii.–xl. ch.8. 2,13.

1 Or, *ceremonies.*

b Ex. xxv.–xxvii. xxxv.–xl. Le.24.3. Nu. 7.1; 8.4;9.15. 1 Ki. 7.48, with Jn.1.14. Lu.22.30. Jn.6.32,35.

2 Or, *holy.*

c Ex.26.31,33; 35.12; 36.35;40.21. 2 Ch.3.14.

d Le. 16. 12. Ex.25. 10;26.33; 34.28. Mat.5. 17.

e Ex.16.33. Jn. 6.32–57.

f Nu.17.10. Ps. 110.2, 3.

h Ex. 34. 29; 40. 20. De. 10. 2, 5. 1 Ki.8.9. 2 Ch.5.10.

i Ex.25.18,22; 37.7. 1 Ki.8.6,7. Le.16.2. 1 Sa. 4.4. Ps.80.1; 99.1. Jn.1. 51. 1 Pe.1.12. Ep.3.10.

j Ex.31.7; 26.34. Le. 16. 2, 14. Ro. 3.24,25. 1 Jn.2.1,2. ch.4.16.

3 Of the emblematic meaning of which cherubims it is not now necessary to speak in detail.—*C.*

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rized of God, is to present oblations and sacrifices of atonement, which must be slain and offered before he carry the blood into the most holy place, and in order to his carrying it in: it was therefore absolutely necessary that Jesus, our great gospel High-priest, should have a sacrifice to offer answerable to the dignity of his person and the glory of his exalted state in heaven, where it must be presented before the throne of God. 4. For if Christ had continued still upon earth, he could not have executed that most glorious part of his priestly work which was to be performed in the sanctuary; since, according to the Jewish law, none could be admitted to present oblations in their holy of holies but the Aaronic high-priests; 5. Who, as ministers thereof, perform the whole service of that tabernacle and sanctuary, which were intended but as a typical draught of that true sanctuary and tabernacle in which our Lord Jesus now officiates as our interceding High-priest—as was obscurely intimated in God's giving Moses a heavenly model of it, and charging him to form everything, even the most minute, exactly according to that model. 6. But now our blessed Lord, in his exalted state, is, by virtue of his Father's compassion, actually engaged in a far more excellent, honourable, and beneficial ministration than ever any was before him—in proportion to the incomparably greater excellency and advantage of the spiritual dispensation, of which he is the only Mediator; for, taking away all differences between God and the people, and securing all its spiritual and eternal blessings for them, by his sacrifice of himself, and ratifying and securing to them all its promises and blessings, and helping them to accept of it, and yield up themselves to God, according to the tenor of it. And this covenant was authoritatively established upon more spiritual, advantageous, heavenly, and absolute promises, than were contained in the law or legal dispensation appointed at Sinai. 7. For if God's covenant of peculiar relation to the Israelites, or the legal dispensation of the covenant of grace which they there received, had been every way sufficient in light, grace, and efficacy, for perfecting the state of the church on earth or in heaven, there had never been any ground for God to contrive or establish, or his people to desire, another more spiritual and complete administration of the covenant of grace on earth, as it is plain there was. 8. For after accusing and reproving the Jews for their breaches of that covenant under which they were, and which did not secure their obedience, in a most solemn manner he promises irrevocably to establish, with all his true people, Jews or Gentiles, a new-covenant dispensation of free and absolute promises; 9. Which should be inexpressibly more gracious, spiritual, effectual, and lasting than that covenant of peculiar relation which he had made with the Israelites, after he had, by almighty influences and unnumbered miracles, delivered them from their miserable bondage in Egypt; or than the legal dispensation of the covenant of grace to which they were subjected—both of which, through the treachery of their own hearts and the temptations of Satan and the world, they had despised and violated, and had thereby provoked God justly to reject them from being his peculiar people, and to cast them out of his land. 10. In which new covenant, made with his spiritual Israel of all nations, God promises to send the Lord Jesus Christ to save them and help them savingly to discern the laws, doctrines, and promises of his Word; and, by his Holy Spirit, to impress also upon their conscience, will, and affections, the duty of repentance; and to be a God to them, being all to them, and doing all for them that is necessary to their temporal, spiritual, and eternal happiness; and by his grace to enable and assist them to believe in, love, and devote themselves to him, and own and serve him, as persons redeemed through faith in him; 11. And thus to give such experimental believing, affectionate, and practical knowledge of his own perfections, counsels, and will, and of the way of salvation through the Messiah to all of them, that few or none of them shall need to be taught the fundamental principles of religion: 12. And for preventing all obstruction of the saving benefits promised, to give them a full, free, and glorious pardon of all their sins, original or actual, through faith in the Son of God. 13. Now this very promise of a more gracious, spiritual, and efficacious dispensation of the covenant of grace under the gospel, plainly intimates the weakness and unprofitableness of the Mosaic dispensation; and that it was to be set aside and disannulled as a thing out of date; and, indeed, being already almost useless, it will, with all its rites, ceremonies, and institutions, be quickly and utterly abolished, in the destruction of your temple and the dispersion of your nation.

Ver. 4. Some consider Christ to have been a priest on earth when 'he once offered up himself a sacrifice;' others think he did not become a priest till he presented himself in heaven. The preference of either view does not seem a matter of much importance to those who sincerely hold that 'he was delivered for our offences, and raised for our justification.' It is obvious, however, that on earth he could not have been a Levitical priest, ch. 7. 14; and as the Melchisedecan priesthood with which he was invested was to endure 'for ever,' and be 'unchangeable,' ch. 7. 24, 25, it would seem necessary that he should have risen from the dead, and passed the boundaries of change, before he could properly be said to have entered upon his peculiar priestly office. *C.*

Ver. 11. These words render it certain that, until this blessed time arrives, every Christian man is authorized and bound to teach his neighbour to know the Lord. *Note*, 'They shall not teach,' that is, be required, as now, to teach men negligent, averse, obstinately ignorant; but 'all shall know,' because all, even from childhood, shall be found willing learners of the Word, 2 Ti. 3. 15. *C.*

REFLECTIONS.—Contemplate, O my soul, in what an exalted and blessed manner Jesus my High-priest has ascended to his Father's right hand, and, in my nature, continually intercedes for men—for me—upon the footing of his own great sacrifice. In a most delightful manner the shadowy priests and offerings are now abolished by him and his righteousness and intercession; and firmly hath he established his blessed promise of grace and gospel dispensation, in which God binds himself to give all necessary instruction, renovation, and forgiveness, and is himself ALL in ALL. Unchangeable and lasting are its blessings, and issuing in the eternal happiness of all who accept Christ by faith.

CHAPTER IX. Ver. 1. But, to return to our comparison of the earthly and heavenly sanctuary—the Sinai covenant of God's peculiar headship over Israel, and the legal dispensation of the covenant of grace therewith connected, had various typical ordinances of God's appointment for religious worship, and a magnificent tent or temple for the celebration of those ordinances formed by men out of earthly materials. 2. In the first or eastern apartment of this tent or temple stood the golden candlestick, with its seven burning lamps, representing Christ, his Spirit, oracles, and ordinances as the light of the church; and the golden table, with its twelve loaves of show-bread,

the priests went [k]always into the first tabernacle, accomplishing the service *of God.*

7 But into the second *went* the high-priest alone [l]once every year, not without blood, which he offered for himself, and *for* the errors of the people:

8 The Holy Ghost this signifying, [m]that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which[o] *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

A.M. cir. 4068. A.D. cir. 64.

k Nu.28.3. Da. 8. [margin illegible] 12.

l Ex.30.10. Le. 16.2, 15, 34. ch. 5.3; 7.27; 10. 19,20:ver.24,25.

m Jn.10.7,9;14.6.Ep. 2.18.ch.4.16;10.19–22.

o Col. 2.17. ch. 7. 11, 18, 19; 10. 1, 11; 11. 10. Ac. 13. 39; 15.10. Ga.3. 21.Ps.40.6,7;51.10–19.

p Le. i.–ix. xi. xvi. Nu. xv. xix. xxviii. xxix.ch.7.11.16. Col.2. 16,20. Ro.14.17.

[4] Or, *rites* or *ceremonies.*

q Ga.4.4.ch.2.5; 6. 5. Ep.1.10.

r Ga.4.4. Jn.1.14.ch. 2.17; 1.3.3.1; 4.14,15; 5. 6,10;6.20;8.1.7.15,17,22 –28; 10.1; ver.19–15,26, 28; 10. 5–22. Tit. 2. 14. Ep.5.2.

s ch. 8. 2. Mat. 1.20. Lu.1.35. Jn.1.14. Je.31. 32. Is.4.2.

t Ac.20.28. Ep. 1. 7. Col.1.14. Tit.2.14.1Pe. 1.18,19. Re.1.5;5.9.ch. 10.4,9,10,12,14,19;1.3.

A.M. cir. 4068. A.D. cir. 64.

u I.e.i. xvi.Nu xix. ch 10.4. Ps.51.7. Ac.15. 9.1 Pe.1.22.

[5] The remaining part of this chapter is a development of the proof, and an exposition of the reason and mode, of this great truth, that Christ obtained for us eternal redemption. It has been brought out briefly, but very clearly, by a recent German writer as follows:—'The blood of Christ purifies inwardly by fitting for the worship of God (ver. 13, 14). His death is the inauguration of a new covenant (ver. 15–23). His entrance into heaven is the final act—the completion of his atonement (ver. 24–26). His second coming will result in the realization of his redemption' (ver. 27, 28). —*P.*

10 *Which stood* [p]only in meats and drinks, and divers washings, and carnal [4]ordinances, imposed *on them* until [q]the time of reformation.

11 But Christ [r]being come an High-priest of good things to come, by [s]a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither [t]by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption *for us.*

13 For[u] if[5] the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh;

which represented him as the abundant, suitable, and never-failing provision of his people, and them as in him presented before God in their respective generations. 3, 4. Passing through this eastern apartment, called the sanctuary, you entered into the western, called the ORACLE, or HOLY OF HOLIES, where was the *golden censer*, in which the high-priest carried the burning coals from the altar of burnt-offering, to burn the incense before the ark on the day of expiation, as a representation of Jesus' intercession, founded on and deriving its virtue from his atoning sacrifice; and the *ark*, which contained the law of the covenant made with Israel, and represented Christ as the reconciler and rest of JEHOVAH, and end of the law for righteousness to believers; and the *golden pot* of manna, which represented him as the true and ever-living bread which came down from heaven; and the *budding rod*, with which Aaron and Moses had wrought many miracles, and which represented Jesus Christ as growing out of dry ground, but manifested to be our ever-glorious and flourishing High-priest; and, in fine, the *two tables* on which God at Sinai wrote the ten commandments of the moral law, lodged in the midst of the ark, intimating their fulfilment in Christ, as a covenant, for the justification of his people, and their continuing an unchangeable and perpetual rule of holy obedience in his hand. 5. And above the ark were two glorious *cherubims of gold*, which represented holy angels and gospel ministers as looking into, admiring, and ready to promote our redemption to God through the righteousness of his Son. —But these things not being so directly to my purpose, I shall not insist upon them.—6. Now this sacred tent or temple, being thoroughly prepared, according to the divine model given to Moses or David, the ordinary priests, in their turns, entered into it every day, to offer sacrifice, burn incense, and dress the lamps. 7. But the high-priest alone, and only upon the day of the great annual expiation, entered into the holy of holies, and that not without blood of expiatory sacrifices, one for himself, and another for the Israelites' sins of infirmity and ignorance: 8. By this restricted access to the holy of holies, the Spirit of God plainly signifying that the access of believers to the throne of grace, or heavenly state, was not, as now, clearly revealed, while the ceremonial tabernacle, temple, and services thereof, continued to be established and observed by divine institution. 9. For these structures, and all the services pertaining to them, were, by the appointment of God, no more than temporary, imperfect, and figurative representations of those good things which have been manifested and fulfilled under the gospel. None of their oblations, bloody or unbloody, having the smallest influence to remove the moral guilt of sin from their conscience, but only to remove the ceremonial defilement and prevent temporal punishment: 10. Consisting in meat-offerings and drink-offerings, manifold washings and sprinklings, and numberless other ceremonies, which only removed external ceremonial pollutions, and consecrated to external service; and which, because of their insufficiency to purify the conscience, and perfect the state of the church, were appointed to continue no longer than till the Messiah, being come, should establish in the church a complete state of spirituality and holiness, light and grace. 11. But he, having at last actually appeared in our nature as a High-priest, hath accomplished what had been long prefigured by ceremonial ordinances, and secured and procured for his people the expected blessings of grace and glory, by officiating in his transcendently excellent manhood, and in the heavenly state, both of which were formed by the immediate operation of God himself. 12. Nor did the sacrifice, by virtue of which he entered into the heavenly state, in dignity and excellency less transcend the Levitical sacrifices; for it was not, as in the case of the Jewish sacrifices, by the blood of mean, though useful, animals, but by his own precious blood, that he, through the vail of his own flesh, entered into the heavenly oracle—to present himself God-man, with the merit of his perfect and ever-available sacrifice for us, before the immediate presence of God: having thereby purchased and secured for us, not a figurative pardon or annual reprieve, but a complete and everlasting forgiveness, and deliverance from sin, Satan, and the broken law, the incensed wrath of God, a present evil world, and death; and a full and unchangeable right and title to an eternal inheritance of all blessedness and glory. 13. For if the blood of bulls and goats, and other mean and insignificant animals, or the ashes of a heifer mingled with running water, were, by God's appointment, effectual to purify men from the external ceremonial impurities of their bodies, and give them a re-admission to public worship in the tabernacle or temple, and into the congregation of the Lord, from which they had been excluded on account of their defilement, 14. How much more effectually and gloriously shall Jesus' finished righteousness, his unblemished and infinitely valuable sacrifice of himself—which he, through the infinite dignity and supporting influence of his divine nature sanctifying his gift, and through the unmeasurable unction and inconceivable influence of the Holy Ghost, did, with the utmost readiness and submission to his Father's will, with entire trust and confidence in him, with fervent zeal for his glory, and with the most amazing love and compassion to his people, fulfil and offer up to God, as an offended Judge—purge your consciences from all the guilt and defilement of your unprofitable, abominable, and destructive works of wickedness, and free you from all dreadful apprehensions of condemnation and wrath on their account; and animate and enable you, with confidence and cheerfulness here, and in perfection hereafter, to believe in, worship, and obey the only living and true God. 15. And for bringing about this great end, he undertook and executes the office of Mediator of the new and better covenant, and particularly of the New Testament dispensation of it—that by means, not of legal sacrifices, but of his own death, as an atonement for the sins of those under the Old as well as New Testament, who, in whatever period, have been or are tenderly called into a state of union to and fellowship with him, they might, in a free and honourable manner, be made partakers of the blessings of grace here and glory hereafter. 16, 17. And the new covenant, as dispensed to us, being of a testamentary nature, in which Jesus Christ, who secured all possible blessings, and, as Trustee of the covenant, has them all lodged in his hand, actually bequeathes them to sinful men: his death was also necessary to render this testamentary disposition firm and irrevocable, and of full force to all them who by faith claim their title under him. 18–20. And it was chiefly in order to prefigure this that the Sinai covenant, and establishment of the legal dispensation, was ratified and confirmed by the blood of typical sacrifices; and that Moses, the typical mediator, having recited to the Israelites the principal laws of the covenant respecting them as a church and nation, did, in a solemn manner, sprinkle the book in which those laws were written, and all the representatives of the people, with the blood of the sacrifices offered on that occasion—solemnly intimating that that sprinkling of blood was a divinely instituted confirmation of the covenant between God and them, whereby his faithfulness for fulfilling his promises, and their obedience in performing the duties of it, were mutually engaged.—21. Moreover, when the tabernacle was first erected, and afterwards once every year on the great day of expiation, it, and all the vessels of service therein, were ceremonially purged from defilement, and consecrated to their sacred use, by a sprinkling of sacrificed blood. 22. Nay, so important was the blood of sacrifices under that dispensation, that almost all purification from ceremonial defilement was effected by the offering and sprinkling of it; and without the bloodshedding of typical sacrifices, no typical forgiveness of sin, or removal of temporal judgments, could be obtained. 23. Now, if it was necessary that the book and the people, the tabernacle and its furniture, which were but figurative representations of spiritual and heavenly things, should be purified and consecrated to their sacred use by typical sacrifices and sprinklings, it was certainly proper that Jesus Christ and his people, and all the spiritual and heavenly things, places, and furniture, should be consecrated by the infinitely more excellent sacrifice and blood of God's only begotten Son: 24. For Jesus Christ, the anointed High-priest of his church, has not, like the Jewish high-priest, entered into holy places formed by the art and labour of men, which were but mere figures of the heavenly sanctuary; but has, in his human nature, ascended into heaven itself, that there, in the immediate presence of God, he might continually present himself as our Representative, and the merits of his blood as securing our eternal salvation. 25, 26. Nor was it necessary that Christ, like the Jewish high-priests, should repeat his atoning sacrifice, that he might again and again enter into the heavenly sanctuary; for had that been the case, it had been necessary very often since the fall of man to have suffered unto death, that he might make atonement for one generation after another: but such is the infinite dignity, perfection, and virtue of his sacrifice, and such its extensive influence to former, present, and future generations, that his single manifestation of himself, in the end of the ceremonial dispensation and beginning of the gospel period, to offer his soul and body as personally united to his divine nature, was absolutely sufficient and able to pardon the guilt and abolish the power and fruits of all the sins of the world. 27. And as, by the righteous appointment of God, all sinful men must, in the ordinary course of nature, once die, and after that appear before the judgment-seat of Christ, that a final and decisive sentence, relative to their eternal happiness or misery, may pass upon them, according to their qualities, thoughts, words, and actions: 28. So Christ, to fulfil the law of God as a broken covenant, and to abolish the curse and secure eternal happiness, was once, and but once, offered in sacrifice, to bear the awful iniquities and suffer because of the sins of the unnumbered millions of sinful people; and unto them who, by faith, hope, desire, and love, expect and patiently wait for his coming again to judge the world, he will at the last day appear, not, as formerly, charged with sin or bearing the punishment of it, but in the most transcendent glory and majesty, to give them the complete enjoyment of that heavenly and eternal happiness which he secured for them by his death.

14 How much more shall the [v]blood of Christ, who [z]through the eternal Spirit [y]offered himself [s]without spot[6] to God, [a]purge your conscience from dead works to serve the living God?

15 And[b] for this cause[7] he is the Mediator of the new testament, that by means of death, for the [8]redemption [c]of the transgressions *that were* under the first testament, [d]they which are called might receive the promise of eternal inheritance.

16 For where a testament *is*,[9] there must also of necessity be[1] the death of the testator.

17 For[e] a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 Whereupon[9] neither the first *testament* was dedicated[2] without blood.

19 For when Moses had spoken every precept to all the people according to the law, [h]he took the blood of calves and of goats, with water, and scarlet[3] wool, and hyssop, and sprinkled both the book, and all the people,

20 Saying, [i]This *is* the blood of the testament which God hath enjoined unto you.

21 Moreover[j] he sprinkled likewise with blood both the tabernacle and all the vessels of the ministry.

22 And[k] almost all things are by the law purged with blood; and without shedding of blood is no remission.

23 *It was* therefore necessary that [l]the patterns of things in the heavens should be purified with these; but [m]the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, *which are* [o]the figures of the true; but [p]into heaven itself, now to appear in the presence of God for us:

25 Nor yet that he should offer himself often, [q]as the high-priest entereth into the holy place every year with blood of others;

26 For then must he often have suffered since the foundation of the world: [r]but now once in the end of the world[4] hath he appeared, to put away sin by the sacrifice of himself.

27 And[s] as it is appointed unto men once to die, but [t]after this the judgment;

28 So [u]Christ was once offered to bear the sins of many; and unto them that [v]look for him [z]shall he appear the second time, without [5]sin, unto salvation.

A.M. cir. 4068. A.D. cir. 64.

v See ver.12.Ac.20. 28. 1 Pe. 1. 19.1 Jn.1. 7; 2.2.

x Ro.1.4. 1 Pe.3. 18. Is.42.1. Jn.3.34.

y Is.53. 1. Da. 9. 24. Mat.20.28. Ro.3.25; 4. 25; 5.6–10; 6. 10; 8.3,34. Ga.1.4. Ep.5.2. 1 Th.5. 10. Tit.2.14. 1 Pe.2.24; 3.18;1.19,20.

z Lc.22.20. Nu.19.2, 11. De. 15.21; 17.1. Is. 53.9. Da.9.24,26. 2 Co. 5.21. 1 Pe.1.19;2.22.

6 Or, *fault.*

a Re. 1. 5. 1 Jn. 1. 7. ch.13.12;10.22;6.1. Lu. 1.74.75.1 Pe.4.2.

b 1 Ti.2.5.ch.7.22; 2. 10;8.6;12.24. Ps.40.6–8. Is.53.4–10. Ro.7.4; 8.2–4. 1 Pe.1.19; 3.18; 2.24. Re.5.9.2 Co.5.21.

7 *And for this cause.* Rather, 'this end.'—*C.*

8 *Redemption.* Rather, 'expiation.'—*C.*

c Ac.13.39. Ro.3.25. 1 Jn.2.2;1.7,3.8;4.10.

d Ro.8.30;4.13,16; 9. 23, 24. 2 Co.5.1,21. Ga. 3. 13, 14. Ep. 1.7,13.14. 1 Th.5.9,10.1 Pe.1.2–4. Ro.8.17,18.

9 See note * below.

1 Or, *be brought in.*

e Ga.3.15.

f Ex. 12. 22; 24. 5–8. Le.i.–xvi. Nu. xxviii. xxix.

2 Or, *purified.*

h Ex.24.5,6. Le. 14. 4,49;16.14,15,18.

3 Or, *purple.*

i Ex.24.8. Zec.9.11. Mat.26.28.ch.13.20.

j Ex.29.12,36. Le. 8. 15;16.14,16. Eze.43.18–26.

k Le.i.–xvi.;22.6;17. 11. Nu.31.23. Le.iv.v. xvi.

* The Greek word translated 'testament' in ver. 15, 16, 17 has a double meaning; it signifies both a *covenant* and a *testament.* In ver. 15 it ought to be rendered 'covenant,' for reference is made to the new or Christian *covenant*, and to the old or Jewish. In ver. 16, 17, however, it manifestly means 'testament,' for we find the statement, 'For a testament is of force after men are dead.'—*P.*

l ver. 9, 10; ch. 10.1. Col.2.17.

m ch. 8. 2, 5; ver. 11; ch.10.4,10–17. Da.9.24. Tit. 2.14. Re.5.9; 1.5. 1 Pe.1. 18,19;3.18.

o ver. 9, 23; ch. 10.1. Col.2.17.

p Ps.68. 18. Mar. 16. 19. Lu. 24. 51. Ac. 1.9, 11;3.21. Ro.8.34. ch.1. 3; 6. 20; 7. 25, 26; 8.2,5; ver. 12; ch. 10. 12–14. 1 Jn.2.1,2.Re.8.3.1 Ti.2. 5.Ep.2.8.

q Ex.30.10.Le.16.2–34.ver.1,7.

r ch.7. 27; 10. 10, 14. Ro.6.10.1 Pe.3.18;1.19, 20. Ga. 4. 4. Ep. 1.10. 1 Co.10.11.Da.9.24.

4 *End of the world.* Rather, 'conclusion of the ages' or 'dispensations.'—*C.*

s Ge. 2. 17; 3.19. Job 30. 23. Ec. 12. 7. Ro.5. 12.

t Ec.12.14.Ro.14.12. 2 Co. 5. 10. Mat.25.31–46. Re. 1.7; 20.11–14. 2 Th.1.6–9. Ac.17.31.

u Mat. 20.28; 26. 28. Is.53.12.Ro.5.6,8,15;6. 10;4.25. 1 Pe.3.18; 2.24. 1 Jn.2.1,2;3.5.

v Tit.2.13.2 Pe.3.12.

x ch.4.15;7.26. Jn.14. 3. Ac.1.11. Re.1.7. Is. 25. 9; 35. 4. Mat.25.34, 46.

5 *Without* (bearing) *sin* as a sacrifice, Is.liii.—*C.*

CHAP. X.

a ch. 8.5; 9. 9, 11, 23. Col.2.17. ch. 9.9,13.14; 7.11,18;ver.3.11–14.

1 *Shadow.* A mere outline.—*Image.* The completed form, the finished design, the reality.—*C.*

CHAPTER X.

1 *The weakness of the law sacrifices.* 10 *The sacrifice of Christ's body once offered,* 14 *for ever hath taken away sins.* 19 *An exhortation to hold fast the faith, with patience and thanksgiving.*

FOR the law, [a]having a shadow[1] of good things to come, *and* not the very image of the things, can never with those sacrifices which

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Ver. 1. In this chapter Paul compares, in some of their more important details, the two covenants or dispensations—the Jewish and Christian; demonstrating at every step the transcendant glory of the latter. 'In one point above all is this comparison shown calculated to set forth the superiority of the Christian—the supreme efficacy of the blood of Christ as set against the nullity of the blood of bulls and of goats to purge away sins.' The whole argument is most instructive, throwing much light not merely upon the typical rites of the Mosaic law, but upon the fundamental doctrines (especially the doctrine of substitution) of Christianity. *P.*——*A worldly sanctuary.* An earthly place of worship, prepared of perishable materials and by human skill, as distinguished from the 'greater and more perfect tabernacle not made with hands,' ver. 11. *C.*

Ver. 4. *The golden censer* is not mentioned by Moses (Le. 16. 12), but it is described by Josephus (*Antiq.* b. iii.), and it appears to have been left in the holiest from one anniversary till another. —*Wherein*, &c. See note on 1 Ki. 8. 9, in which the mode of reconciling the apparent discrepancies seems decidedly preferable to that of Deyling, Stuart, and others, who consider the apostle to speak of the tabernacle as furnished by Moses, and the historian in 1 Ki. 8. 9 to speak of the temple as ordered by Solomon. *C.*

Ver. 7. *Once*—that is, upon one day; for it is evident from the Old Testament that he entered twice on the day of expiation, Le. 16. 12–15, which statement is followed by Philo, p. 591, though the rabbins say he entered four times; but for this they adduce no certain scriptural authority.—*Errors.* Sins of ignorance, as distinguished from sins of presumption, for which the law provided no atonement, Nu. 15. 30, 31; Ps. 19. 12, 13; He. 10. 28. *C.*

Ver. 11. *Good things to come*—after the incarnation of Christ; viz. access to God by a new and living way; the ever-living intercessor,ver.8; a perfect pardon for sin,ver.12; peace of conscience, ver. 9; and eternal blessedness, ver. 15.—'By' (that is, by means of his appearance and services in) 'a greater and more perfect tabernacle,' even the heavens of glory, ver. 12, 23, 24.—*Not of this building.* Rather, 'not of this creation,' not of earthly, but heavenly structure. *C.*

Ver. 13. Such sacrifices restored the unclean to domestic companionship with his friends, and social worship in the tabernacle, Le. xiii. *C.*

Ver. 14. *Through the eternal Spirit* he was raised from the dead, 1 Pe. 3. 18, and so 'offered' in his body 'without spot' before his Father. *C.*

REFLECTIONS.—The great things concerning Jesus Christ and salvation through him were gradually, but for a long time obscurely, and by dark shadows, revealed to the church. But infinitely glorious and useful must he be, our great High-priest—to prefigure whom, in his person and service, so many ancient types were necessary. Unbounded is the value and efficacy of his atoning sacrifice, and extensive its virtue through time and through eternity. Full of blessings to sinful men, and infinitely full, firm, and glorious are the promises of the new covenant ratified by his death. And necessary for his honour and for our salvation is his intercession at his Father's right hand; and how efficacious and successful! Certain and unavoidable are death and judgment. Happy are they who, having all their sins forgiven through faith, are looking for his glorious appearance to judge and save them.—Quickly shall he, my soul, who bore the curse, hung on the cross, and lay in the grave, sit down on his great white throne to judge and save me.

CHAPTER X. Ver. 1. From the hints which I have suggested, it is plain that the Mosaic law, with its ceremonial institutions, being, as it were, mere representations of the shadows of Christ's person, office, work, sufferings, and blessings, the most noted sacrifices thereof, offered every year on the great day of general atonement, could never free the worshippers from the guilt of sin, or bring them into a state of friendship, acceptance, and perfect conformity to God. 2. For if these important ends had been perfectly obtained by those yearly sacrifices of national atonement, they would never have been repeated; as the worshippers concerned in them, being once completely cleansed from their guilt, and accepted of God to eternal life, could never more have had any perplexing or condemning fears on account of sin in their own conscience. 3. But so far was this from being the case, that in the very offering of those sacrifices there was every year, on the day of general expiation, a repeated, solemn, and public confession of the Israelites' iniquities, even of those which preceded the former annual expiation, as well as of those which were committed after it, in order that they might afflict their souls for them. 4. For indeed such is the infinite disproportion between the demerit of sin, or the satisfaction demanded for it by the law and justice of God, and the worthless sacrifices of bulls and goats, that no rules of wisdom or justice could admit them as sufficient to make a true, proper, and effectual atonement for sin. 5–9. And it is plain that the insufficiency of legal sacrifices to atone for sin, or render men acceptable to God, is represented in Ps. xl. as the occasion of God's preparing a perfect human nature for his own Son to obey and suffer in; and of Christ's cheerful and solemn engagement to fulfil the law, and satisfy justice, in the room and stead of his people, according to his will and purpose in the covenant of grace; 10. By which will of God, as perfectly fulfilled in Jesus' sinless offering, not of bulls and goats, but of himself, we are really and effectually purged and delivered from the guilt, power, and defilement of our sins, and are dedicated to the service of God. 11–14. Every Aaronic priest, in token of humble reverence, and of readiness for further service, stands before God, frequently offering the same kind of sacrifices, daily, weekly, monthly, or annually, which can never make atonement for nor remove the guilt or pollution of sin; but so incomparably superior is the dignity of our gospel High-priest in his person and sacrifice, that, after finishing his one atonement for all the sins of the world, he rose from the dead to immortal honour, and with majesty, glory, and acceptance entered on a state of the highest dignity, rest, and authority—thenceforward never repeating his sacrifice; but joyfully expecting the fulfilment of his Father's promise, and exercising all power in heaven and earth, till sin, Satan, the world, and death be actually, universally, and completely subdued, trampled on, and triumphed over, by him.—For by that one offering of himself upon the cross he has obtained a perfect, unchangeable, and eternal deliverance from guilt, and a fitness for the enjoyment and service of God in the nearest relation and access to him, and in the most perfect state of the church, for all those who are dedicated to God, and purged from their sins, through faith in him. 15–17. And this the Holy Ghost in Scripture plainly testifies, in his representation of the new covenant which Christ hath fulfilled and established, and all the blessings of which he hath completely secured—in which, after a gracious promise effectually to inscribe the doctrines of his revelation in his people's hearts and minds, he adds an absolute, infinitely free, and authoritative promise of such perfect pardon of all their swervings from and transgressions of his law, as that they never more shall be held guilty of or upbraided for them. 18. Now, where there is such complete and everlasting forgiveness of all trespasses established in the new covenant, and attested by the Holy Ghost, it is manifestly impossible that there can be any need of any further atoning sacrifice for sins, or of Christ's repeating the sacrifice of himself. 19. Since therefore, my dear brethren by nation, and in the Lord, we who cordially believe in him have such solid grounds of free liberty,

they offered year by year continually make the comers thereunto perfect.

2 For then would they not have[2] ceased to be offered? because that the worshippers [b]once purged should have had no more conscience of sins.

3 But[c] in those *sacrifices there is* a remembrance again *made* of sins every year.

4 For[d] *it is* not possible that the blood of bulls and of goats should take away sins.

5 Wherefore, when he cometh into the world, he saith, [e]Sacrifice and offering thou wouldest not, but a body[3] hast thou [g]prepared me:[4]

6 In burnt-offerings and *sacrifices* for sin thou hast had no pleasure.

7 Then said I, [h]Lo, I come [i](in the volume of the book it is written of me) to do thy will, O God.

8 Above, when he said, Sacrifice and offering and burnt-offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein;* which are offered [j]by the law;

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first,[5] that he may establish the second.

10 By[k] the which will we are [6]sanctified, through the offering of the body of Jesus Christ once *for all.*

11 And[l] every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins:

12 But[m] this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

13 From henceforth expecting [n]till his enemies be made his footstool.

14 For[o] by one offering he hath perfected for ever them that are sanctified.

A.M. cir. 4068. A.D. cir. 64.

2 Or, *they would have,* &c.

b ch. 9. 14. 1 Jn. 1. 7. Ps 103.12. Is.43.25; 44. 22;1.18. Mi.7.19.

c Le.16.21,34. ch. 7. 27.

d Le.16.14. Nu.19.4. Is. 1.11–15; 66.3. Ho.6. 6. Mi.6.6–8. ch.9.9,13. 1 Pe. 1.18. ver.5,11. 1 Jn. 1.7.

e Ps.40.6–8. Je.6.20; 7.22,23. Am.5.21. ver.4. Ho.6.6. Mi.6.7. Ps.50. 9;51.16. Is.1.11;66.3.

3 See note * below.

g Je.31.22. Mat.1.20. Lu. 1. 35. Ro. 1.3; 8.3. Ga.4.4,2 Ti.2.8.

4 Or, *thou hast fitted me.*

h Ge.22.13,14. 1 Sa. 15.22. Ps.40.8. Jn.4.34; 5.30;18.11;17.4.

i 1 Pe.1.20. Pr. 8. 23. Ac.10.43. Lu.24.27,44. Jn. 1.45. 2 Co.1.20. 1 Co. 15.3,4. Ge.3.15;49.10.

5 The Hebrew words in Ps.40. 6 differ from the apostle's quotation, which is taken from the LXX.; but the apostle's gives the exact meaning of the passage. To 'bore the ear' was to make a voluntary bondservant for ever. But in Greek, a bondservant was called σῶμα, 'a body,' because he was as subject as a mere body to the will of his master. Hence, to 'bore the ears,' and 'provide a body' came alike to signify appointment to a perpetual voluntary service.—C.

j Le. i.–xvi. Nu. xxviii.xxix.xv.

6 *The first.* The Levitical sacrifices, in which he had no pleasure.—*The second.* The sacrifice of his dear Son, in whom he was well pleased. —C.

k ch.2.10,11;9.12–14, 26,28;7.27;13.12. Jn.17. 19. Ro.3.24; 4.25; 5.19; 7.4;8.3,4.33,34. 1 Co.1. 30. 2 Co.5.21. 1 Jn. 1. 7. ver.14.

6 *Sanctified.* Separated from the world, and dedicated to God.—C.

l Nu. 28. 3,4. Ex. 29. 38–42. Da.8.11,12. Le. i.–xvi. Nu.xxviii.xxix. ch.7.11,18,19; 9.9; ver. 1,4. Ps.50.8–13. Is.1.11.

m ch. 1. 3,13; 4. 14; 6. 19,20; 7.26; 8.1;9.12,24. Ps. 110.1,5. Ac.2.2.33,34; 3.21. Ep.1.20. Col.3.1. 1 Co. 15. 25. 1 Pe. 3. 22. Mar.16.19. Lu.24.51.

n Ps. 110.1. 1 Co. 15. 25. ch.1.13. Da.2.44.

o ver. 1, 10, 12; ch.2. 10,11;7.17,27,25;9.14.

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and rich encouragements for holy freedom and confidence, in our approaches to God as our reconciled Father, and of entering by faith, or even by actual admission, into heaven itself, through the inestimably precious blood of Jesus Christ, our ascended High-priest, Forerunner, and Advocate; 20. Even by the newly opened, perpetually excellent, living, and life-giving way of the covenant of grace, which he has prepared, dedicated, and established for us, through his righteousness, and the death of his human nature in our stead; 21. And since we now have a great and glorious High-priest, of incomparable, nay, infinite dignity in his person, office, and exaltation, and of unbounded authority, as the Head of his church militant on earth and triumphant in heaven—where he, and his Father, and the blessed Spirit, reside in a far more exalted manner than in the Jewish tabernacle— 22. Let us, encouraged by these considerations, and by the assistance of his Spirit, humbly approach to God, as our reconciled Father in him, in prayer, and every other act of religious worship, or exercise of grace, with integrity and uprightness, a heart established in the truth of the gospel, and with a lively and fully assured exercise of faith on the all-sufficiency and excellency of Christ, in his person, office, and fulness, and the infallible accomplishment of his promises to us—having our whole souls purged from the stupidity and treachery of an unfaithful conscience, and from the disquietude and defilement of a guilty, terrifying, and condemning conscience by an application of Jesus' blood; and our whole man and whole conversation renewed and purified by the sanctifying influences of the Holy Ghost. 23. And answerably hereto, let us, notwithstanding whatever we may suffer on that account, steadfastly and invariably persist in maintaining our solemn profession and open confession of Christ and his truths, and of our faith in them, and in the belief of every gospel doctrine, and the practice of every holy duty, without any distrust, hesitation, or perturbation of mind; for he who has promised to pardon our sins, write his laws in our hearts, and be our God, being unchangeable in his truth and faithfulness, may be fully depended on for all necessary and seasonable supplies of grace for that effect, and for the fulfilment of all his promises, unto our complete salvation. 24. And to promote one another's steadfastness in the faith and profession of the gospel, let us, with joint concern, seriously consider our own and their respective wants, infirmities, temptations, and dangers, on the one hand, and the grounds of hope and encouragement that are in Christ and his promises on the other—that by example, exhortations, and cautions, we may stir up one another to the most fervent and faithful love to God, to Christ, and his truths, and to an affectionate union and communion one with another; and, in fine, to every evangelical and moral duty becoming our Christian character. 25. And as ever we would be steadfast in the profession of our faith, and in love and good works, let us earnestly beware of indulging the smallest remissness or indifference with respect to attendance on the stated and occasional meetings of the church for the celebration of God's ordinances, in the manner of some who have begun to backslide, or who have at last openly and shamefully deserted them, and renounced their profession; but let us, with earnest care and diligence, cheerfulness, and constancy, frequent our religious meetings, and admonish, excite, and encourage others to do so, as the time of the utter destruction of Jerusalem, and the dispersion of your nation, and of death and judgment, is drawing nigh; which will be inexpressibly dreadful to apostates. 26. For if any of us professed Christians, through unbelief, prejudice, pride, or worldly-mindedness, deliberately, resolutely, and wilfully reject the doctrines and laws of the gospel dispensation, and turn back to Judaism, heathenism, or profaneness, after we have been enlightened and convinced of the truth and excellency of them, we have perfidiously rejected the last and only sacrifice of Christ for remission of sins—can have no interest in it, nor any hope of pardon or acceptance with God; 27. But all that remains for us, as our dreadful portion, is a terrible foreboding in our own consciences of the most righteous, but tremendous and everlasting wrath of God, to torment and consume us in this world, and especially in that which is to come. 28, 29. And nothing can be more just; for if one who presumptuously violated even the ceremonial laws of Moses was appointed to death, if the fact could be clearly proved, how much more inexpressibly dreadful and lasting punishment must your reason and conscience allow to be due to, and shall be inflicted upon, such resolute and wilful apostates from Christ and his truth, who, contrary to clear convictions of the truth, light, and grace of the gospel, have, with the vilest insolence and contempt, trampled upon the person, authority, mediation, oracles, and ordinances of the eternal Son of God, as if he had been an impostor; and who, instead of trusting for justification and salvation to his precious blood, by which the condition of the covenant of grace was fulfilled, its blessings secured, and its promises and the New Testament dispensation ratified; and by which he was consecrated to and prepared for his exalted work of mediation; and themselves apparently justified, sanctified, and set apart to the service of God,—have profanely slighted and injuriously treated it, as if less holy than the blood of bulls and goats, or as if the blood of a malefactor; and who have spitefully, maliciously, and contemptuously opposed, affronted, and vilified the person, operation and graces of the graciously-conferred and grace-bestowing Spirit of God! 30. Now we know that the sovereign Lord of heaven and earth, whose equity and truth are uncontrollable, and power irresistible, hath solemnly claimed it, as his high and distinguished prerogative, to vindicate his own honour, and to resent the injuries done him, particularly by perfidious revolters from his government. 31. How inexpressibly tremendous then must be the punishment of those wilful apostates, when they fall as victims into the hands of his justice, without any mixture of mercy, to be punished by the immediate and almighty arm of that great and terrible God whose existence, power, and activity continue invariably and for ever to execute wrath to the uttermost on the despisers of his Son, Spirit, and grace, as well as to complete the happiness of those who persevere in grace! 32. But to encourage your watchfulness against the very smallest beginnings of apostasy, let me beseech you seriously to reflect upon that solid satisfaction and hope which ye formerly experienced in the time of your conversion to Christ—in which, as soon as ye were enlightened in the knowledge of Christ, and the way of salvation through him, assisted of God, ye patiently sustained, with Christian fortitude, a multitude of severe persecutions from your own countrymen; 33. Partly while ye were maliciously accused, contemptuously disgraced, virulently derided, and cruelly oppressed, for righteousness' sake; and partly while ye tenderly sympathized and mourned with, courageously owned and assisted, your fellow-Christians, and the apostles and servants of Christ, when they were abused and persecuted. 34. For when I myself was imprisoned for the sake of Christ, ye boldly acknowledged and stood by me, kindly sympathized with me, prayed for me, and, to the utmost of your power, supplied my wants; yea, for the sake of Christ and his cause, ye cheerfully endured the loss of the conveniences and necessaries of life, which were violently wrested from you by furious persecutors—being fully satisfied, from the promise of God, and your own happy experience, that there is laid up for you, in the new covenant and in heaven, the more substantial, durable, and enriching treasure of everlasting life, secured for you by Christ, and graciously given to you as your reward in adhering to his cause. 35. Animated therefore by a lively faith in the promises of the gospel, and by the remembrance of your holy fortitude in suffering for him hitherto, take heed lest, through the continuance or increase of your persecutions, and the workings of your own fear and unbelief under them, ye should relinquish your holy boldness, freedom, and courage in professing and following of Christ, and your joyful hopes of eternal life through him, which, for the present, afford you noble support and satisfaction under your trials, and shall quickly issue in your enjoyment of eternal happiness above, which will infinitely more than compensate all the troubles you can endure for the sake of Christ on earth: 36. For, according to the wise and holy appointment of God, the declaration of his Word, and the disposals of his providence, such is your present state of afflictions and persecutions, that ye absolutely need, and must have, grace to enable you to live in the constant exercise of a calm, quiet, humble, and resigned submission to the sovereign will of God in them—that after cheerfully yielding up yourselves, through the whole course of your lives, to the commanding and disposing will of God in the most difficult instances of it, ye may receive the promised blessing of eternal life at the end of your spiritual race and warfare. 37. For, according to an ancient prediction applicable to the Messiah in all his remarkable appearances, it is but a very short time, and he will certainly come to destroy your Jewish adversaries, and deliver you from their oppression;

15 *Whereof* [q]the Holy Ghost also is a witness to us: for after that he had said before,

16 This[r] *is* the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them;

17 And their sins and iniquities will I remember no more.

18 Now [s]where remission of these *is, there is* no more offering for sin.

19 Having[t] therefore,[7] brethren, boldness[8] to enter into the holiest by the blood of Jesus,

20 By[u] a new and living[9] way, which he hath consecrated[1] for us, through the veil, that is to say, his flesh;

21 And[v] *having* an High-priest over the house of God;

22 Let[x] us draw near with a true heart, in full assurance of faith, having our hearts sprinkled[2] from an evil conscience, and our bodies washed with pure water.

23 Let[y] us hold fast the profession of *our* [3]faith[4] without wavering; (for [z]he *is* faithful that promised;)

24 And[a] let us consider one another, to provoke unto love and to good works:

25 Not[b] forsaking the assembling of ourselves together, as the manner of some *is;* but exhorting *one another:* and so much the more as ye see the day approaching.

26 For [c]if we sin wilfully[5] after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But[d] a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries.

28 He[e] that despised Moses' law died without mercy under two or three witnesses:

29 Of[g] how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the [h]blood of the covenant, wherewith [i]he was sanctified,[6] an unholy thing, and hath done [k]despite unto the Spirit of grace?

30 For we know him that hath said, [l]Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, [m]The Lord shall judge his people.

A.M. cir. 4068. A.D. cir. 64.

q 2 Pe. 1.21. ch. 3.7. Re. 2.7,11, 17, 29. Ac. 28.25.2 Sa.23.2.

r See ch. 8.8,10, 12. Je.31.33,34. Ro. 11.27. Is.1.18;43.25; 44.22;55.7. Je.23.8;50.20.

s ver.14,17.

t Jn.10.7,9;14.6. Ro. 5.2. Ep.2.13,15,18;3.12. ch.4.16;9.8,12. 1 Pe. 3.18. Re.5.9;1.5,6.

7 The practical conclusion of the epistle begins with this verse. It is in every way worthy of the noble argument which precedes it. The duty devolving upon all believers in the grand truths developed is set forth with great solemnity and power. They are cheered on by the memory of past triumphs and by the blessed hopes of Christ's coming.—*P.*

8 Or, *liberty.*

u Jn.10.7,9;14.6. ver. 19,2 Ti.1.10.ch.9.8.

9 The sacrifices of the law, as the way of a sinner to God, were dead; Jesus, as a way to the Father, 'liveth for ever.' —*C.*

1 Or, *new made.*

v ch.2.17;3.1,6;4.14-16;5.5,6,10;6.20;7.3,17, 21,25;8.1,9,11;ver. 12. 1 Ti. 3.15. Mat.16.18. 1 Pe. 2.5. Ep. 2.19-22. Ga.6.10.

x ch.4.16. Ja.1.6;4.8. Jn.4.23,24. Ep. 3.12. 1 Jn. 3.21. Phi.3.3. Eze. 36.25. 1 Co. 6.11. ch.9. 14. Re.1.5. 1 Jn.1.7; 2.1. Le.16.4.

2 'Sprinkled as to our hearts' (so as to be pronounced clean) 'from' (the leprosy of) 'an evil conscience,' Le.14.7.—*C.*

y ch.4.14;3.14. Pr.23. 23. Jude 3. Re. 3.11, 3. Ep.4.14. 1 Pe.3.14.

3 Gr. *hope* or *confidence.*

4 *Our faith.* Rather, 'our hope' in Jesus, 1 Jn.3.3.—*C.*

z 1 Co. 1.9; 10.13. 2 Co.7.1. 1 Th.5.24. 2 Th. 3.3. ch.11. Nu.23.19. 1 Sa.15.29. Tit.1.2. ch. 6.18.

a ch.6.10;12.14;13.1. 1 Th.5.14, 15. ch. 3.13. Pr.27.17.

b Ac. 2.42. 1 Co. 11. 20. Jude 19.2 Pe.3.9,11, 14. 1 Pe. 4.7. ch. 3.13. Ro.13.11-14.

c Nu.15.30. Mat. 12. 31,32. ch.6.4-6. 2 Pe. 2. 20,21. 1 Jn. 5. 16. Ro.6. 16.ch.9.26.

5 Gr. *wilfully.* By rejecting the evidence of gospel truth, and refusing Christ as a Saviour.—*C.*

d Le.10.2. Nu.16.35. Eze. 36. 5. Zep.1.18; 3. 8.ch.2.3;12.25,29. 2 Pe. 3.7;2.3.

e De.19.15. Mat. 18. 16. Jn.8.17. 2 Co. 13. 1, with Ex. 19. 21; 22. 18, 20,28; 31.14; 32.27. Le. 24.11,14. Nu.4.5,15,20; 15.30; 25.4; 35.30. De. 13.6,8;17.2-5; 27. 26. 1 Sa.6.19.

g ch.2.3; 12.25. 1 Co. 11.29. Ac.5.3,9.

h ch.13.20;9.20. Mat. 26.28. Zec.9.11. Ex.24. 8.

i ch.2.10;9.11,12. Jn. 17.19.

6 The blood of the covenant wherewith he (Christ) was sanctified.'—*C.*

k Mat.12.31,32.

l De. 32. 35. Ro.12. 19. Ps.94.1,2. Na.1.2,6.

m De.32.36. Ps. 50. 4; 135.14.

A.M. cir. 4068. A.D. cir. 64.

n Lu.12.5. ch.12.29. 2 Th.1.9. Ps.76.7;90.11. Na.1.6. Is.33.14.

7 *To fall* (as impenitent sinners and determined rebels) *into the hands of the* (ever) *living God,* whose 'mercy is (at length) clean gone,' and whose judgment abideth for ever.—*C.*

o ver.25; ch.6.4. Ga. 3.4. Phi.1.29,30. Col.2. 1,2 Jn.8.

p 1 Co.4.9. Phi.1.7;4. 14.1 Th.2.14.

q Mat.5.12,41. Ja. 1. 2. Ac.5.41; 21.33. Ep.3. 1,13; 4.1; 6.20. Phi.1.7, 13. Col.4.3,18. Phile.10, 13. ch.13.3. 2 Ti.2.9,10.1 Th.2.14.

r Mat. 5.12; 6.19,20; 19.21. Lu.12.33. 1 Ti.6. 19. 1 Pe.1.4. 2 Co.5.1. 1 Jn.3.2.

s ch.2.13.12; 4.1,14; 12. 15, with Mat. 5. 12; 10. 32; 12. 6. Ps.89.11. 1 Co.15.58. ch.11.26.

t Lu.21. 19. Mat. 10. 22;24.13. Ga.6.9. ch.12. 1. 1 Pe. 1. 6, 9, 13; 5.10. Col. 3. 24. Ro. 2. 7, 10. ch.6.12,15. Ro.8.25.

u Hab.2.3,4. Hag.2. 7. Lu. 18. 8. 2 Pe.3.8,9. Is.26.20;60.22.

8 *He that shall come.* 'Rather, 'he that is coming.'—*C.*

v Hab.2.4. Ro.1.17. Ga.3.11.

x Ps. 85. 8. ch. 6.4-6; ver.26,27. 2 Pe.2.19-22.

y 1 Th. 5.9,12. 2 Th. 2.13,14. ch.6.9. Je.3.16; 6.40.1 Pe.1.5.

CHAP. XI.

a ver.13. Ps.27.13;42. 11. Jn. 20.29. 1 Th.1.5. Ro. 8. 24,25. 2 Co.4.18; 5.1,7.

1 Or *ground* or *confidence.*

2 In this 11th chapter Paul breaks off into one of those digressions so characteristic of his style. He was led to it by the mention of *faith* in the close of ch. x. After a clear and logical definition of it, he describes its effects in language of almost unparalleled pathos and eloquence. After recording a few of the brightest examples of faith's power, he bursts forth into a grand comprehensive summary, as if the fulness of his enthusiasm would no longer permit him to dwell on individual instances. The meaning of this first verse is well brought out in the translation given by Alford:—'Now faith is confidence of things hoped for, demonstration of matters not seen.'—*P.*

b ver.4-39.

c Ge.1.Ps.33.6. Jn.1. 3. Ro.4.17. ch.1.2. 2 Pe. 3.5.

3 Literally 'the ages,' including everything that exists under conditions of time and place.—*P.*

d Ge. 4.4,5,10. Mat. 23.35. ch.12.24. 1 Jn.3. 12, with Le.9.24. 1 Ki. 18.38.

4 Or, *is yet spoken of.*

e Ge. 5.22,24, with 2 Ki.2.11. Lu.24.51. Ac. 1.9.

g Ro. 14.23. Jn.3.18, 36;6.40. ch.10.29. De.4. 29. Ps. 20.4; 40.16; 106. 21-24. Je.29.13. Am. 5. 4. Zec.8.22. ch.10.35; 7. 25.

31 *It*[n] *is* a fearful thing to fall[7] into the hands of the living God.

32 But[o] call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

33 Partly, whilst ye were made [p]a gazingstock, both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

34 For[q] ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that [r]ye have in heaven a better and an enduring substance.

35 Cast[s] not away therefore your confidence, which hath great recompense of reward.

36 For[t] ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

37 For yet [u]a little while, and he that shall come[8] will come, and will not tarry.

38 Now [v]the just shall live by faith: [x]but if *any man* draw back, my soul shall have no pleasure in him.

39 But [y]we are not of them who draw back unto perdition, but of them that believe to the saving of the soul.

CHAPTER XI.

1 What faith is. 6 Without faith we cannot please God. 7 The worthy fruits thereof in the fathers of old time.

NOW faith[a] is the substance[1] of things hoped for, the evidence of things not seen.[2]

2 For[b] by it the elders obtained a good report.

3 Through faith we understand that [c]the worlds[3] were framed by the word of God, so that things which are seen were not made of things which do appear.

4 By faith [d]Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he, being dead, yet speaketh.[4]

5 By faith [e]Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But[g] without faith *it is* impossible to please

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nay, when he will come to the last judgment, for the utter destruction of all unbelieving and impenitent sinners, and to put you into the full possession of eternal life; nor will he tarry one moment beyond the time fixed on as best for his work and your advantage in his loving purpose. 38. And for your further incitement, remember that, according to a subsequent prediction, whoever are justified through, and purified in heart by faith, may, by means of that grace, persevere in a life of fellowship with God, obedience to his law, and patient submission to his providence on earth, and be admitted to a life of blessedness and glory with Christ for ever; but if any man, after making a profession of faith in Christ, through pride and unbelief, apostatize from him, and renounce the profession of his name, God will certainly loathe, abhor, and miserably destroy him. 39. But we who are sincere in our profession of Christ, and are truly before God what we appear before men, are not of the number of those hypocritical and treacherous professors who revolt from him to their own everlasting destruction; but of those who, having truly believed with our heart, shall steadfastly persevere in holiness, kept by the power of God, through a faith which receives, and may certainly issue in the eternal salvation of our soul.

Ver. 14. *By one offering,* &c. Where is, then, use or room for the figment of the Romish mass as an unbloody but expiatory sacrifice for sin? The doctrine of expiation by a bloodless sacrifice contradicts ch. 9. 22; 10. 18. The doctrine of any second or continued sacrifice contradicts the everlasting perfection of 'the one offering.' *C.*

Ver. 38. *Any man* is not in the original; but any professing Christian is evidently implied, as the apostle immediately proceeds, in the very next verse, to distinguish between those that draw back to perdition, because they merely professed, and those who persevered to salvation, because they believed. *C.*

REFLECTIONS.—In their number, their repetitions, and their frequently spreading the ceremonial defilement, was deeply marked the insufficiency of legal sacrifices and washings to remove our sin, or recommend us to the favour of God. But infinitely meritorious and blessed is the sacrifice of Christ, who, in consequence of God's loving purposes, covenant engagements, and ancient promises, appeared in our nature, and fulfilled all righteousness in his obedience unto death. The blessed ratification of all his promises, full forgiveness, gracious sanctification, delightful access to God; yea, eternal redemption—are hereby made possible for all. Diligently should we, then, improve these blessings in the most familiar devotion; in mutual excitement to love and good works; by constancy in church-fellowship and public worship, and in watchfulness against the first and smallest beginnings

15 *Whereof* [q]the Holy Ghost also is a witness to us: for after that he had said before,

16 This[r] *is* the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them;

17 And their sins and iniquities will I remember no more.

18 Now [s]where remission of these *is, there is* no more offering for sin.

19 Having[t] therefore,[7] brethren, boldness[8] to enter into the holiest by the blood of Jesus,

20 By[u] a new and living[9] way, which he hath consecrated[1] for us, through the veil, that is to say, his flesh;

21 And[v] *having* an High-priest over the house of God;

22 Let[x] us draw near with a true heart, in full assurance of faith, having our hearts sprinkled[2] from an evil conscience, and our bodies washed with pure water.

23 Let[y] us hold fast the profession of *our* [3]faith[4] without wavering; (for [z]he *is* faithful that promised;)

24 And[a] let us consider one another, to provoke unto love and to good works:

25 Not[b] forsaking the assembling of ourselves together, as the manner of some *is;* but exhorting *one another:* and so much the more as ye see the day approaching.

26 For [c]if we sin wilfully[5] after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But[d] a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries.

28 He[e] that despised Moses' law died without mercy under two or three witnesses:

29 Of[f] how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the [h]blood of the covenant, wherewith [i]he was sanctified,[6] an unholy thing, and hath done [j]despite unto the Spirit of grace?

30 For we know him that hath said, [k]Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, [l]The Lord shall judge his people.

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32 But[o] call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

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A.M. cir. 4068. A.D. cir. 64.

q 2 Pe. 1.21. ch. 3. 7. Re. 2. 7, 11, 17, 29. Ac. 28.25.2 Sa.23.2.

r See ch. 8. 8, 10, 12. Je.31.33,34. Ro. 11.27. Is.1.18;43.25; 44.22;55. 7. Je.23.8;50.20.

s ver.14,17.

t Jn.10.7,9;14.6. Ro. 5.2. Ep.2.13,15,18;3.12. ch.4.16; 9.8,12. 1 Pe. 3. 18. Re.5.9;1.5,6.

7 The practical conclusion of the epistle begins with this verse. It is in every way worthy of the noble argument which precedes it. The duty devolving upon all believers in the grand truths developed is set forth with great solemnity and power. They are cheered on by the memory of past triumphs and by the blessed hopes of Christ's coming.—*P.*

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v ch.2.17;3.1,6;4.14-16;5.5,6,10;6.20;7.3,17, 21,25;8.1;9.11;ver.12. 1 Ti. 3. 13. Mat.16.18. 1 Pe. 2. 5. Ep. 2. 19-22. Ga.6.10.

x ch.4.16. Ja.1.6;4.8. Jn.4.23,24. Ep. 3. 12. 1 Jn. 3. 21. Phi. 3.3. Eze. 36. 25. 1 Co. 6.11. ch.9. 14. Re.1.5. 1 Jn.1.7; 2.1. Le.16.4.

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z 1 Co. 1. 9; 10. 13. 2 Co.7.1.1 Th.5.24.2 Th. 3.3.ch.11.11.Nu.23.19. 1 Sa.15.29. Tit.1.2. ch. 6.18.

a ch.6.10;12.14;13.1. 1 Th.5.14, 15. ch. 3. 13. Pr.27.1.

b Ac.2.42. 1 Co. 11. 20. Jude 19.2 Pe.3.9,11, 14. 1 Pe. 4. 7. ch. 3. 13. Ro.13.11-14.

c Nu.15.30. Mat. 12. 31,32. ch.6.4-6. 2 Pe. 2. 20,21. 1 Jn. 5. 16. Ro.6. 16. ch.9.26.

5 *Sin wilfully.* By rejecting the evidence of gospel truth, and refusing Christ as a Saviour.—*C.*

d Le.10.2. Nu.16.35. Eze. 36. 5. Zep.1.18; 3. 8. ch.2.3;12.25,29. 2 Pe. 3.7;2.3.

e De.19.15. Mat. 18. 16. Jn.8.17. 2 Co. 13. 1, with Ex. 19. 21; 22. 18, 20,28; 31.14; 32.27. Le. 24.11,14. Nu.4.5,15,20; 15. 32; 25. 7; 35.30. De. 13.6,8;17.2-13; 27. 26. 1 Sa.6.19.

f ch.2.3;12.25. 1 Co. 11.29. Ac.5.3,9.

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o ver.25; ch.6.4. Ga. 3.4. Phi.1.29,30. Col.2. 1.c 1 Jn.8.

p 1 Co.4.9. Phi.1.7;4. 14 1 Th.2.14.

q Mat.5.12,41. Ja. 1. 2. Ac.5.41; 21.13. Ep.3. 1,13; 4.1; 6.20. Phi.1.7, 13. Col.4.3,18. Phile.10, 13. ch.13.3.2 Ti.2.9,10.1 Th.2.14.

r Mat. 5.12; 6.19,20; 19.21. Lu.12.33. 1 Ti.6. 19. 1 Pe.1.4. 2 Co.5.1. 1 Jn.3.2.

s ch.2.1;3.12; 4.1,14; 10. 15, with Mat. 5. 12; 10. 32; 11. 6. Ps.19.11. 1 Co.15.58.ch.11.26.

t Lu.21. 19. Mat. 10. 22:24.13. Ga.6.9. ch.12. 1. 1 Pe. 1. 6, 9, 13; 5.10. Col. 3. 24. Ro. 2. 7, 10. ch.6.12,15. Ro.8.25.

u Hab.2.3,4. Hag.2. 7. Lu. 18. 8. 2 Pe.3.8,9. Is.26.20;60 22.

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v Hab 2.4. Ro.1.17. Ga.3.11.

x Ps. 85. 8. ch. 6.4-6; ver.26,27.2 Pe.2.19-22.

y 1 Th. 5.9.12. 2 Th. 2.13,14. ch.6.9. Jn.3.16; 6.40.1 Pe.1.5.

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him: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

7 By faith Noah, being warned of God of things not seen as yet, [5]moved with fear,[6] prepared[h] an ark to the saving of his house; by the which he condemned the world,[7] and [i]became heir of the righteousness which is by faith.

8 By faith [j]Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he [k]sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob,[8] the heirs with him of the same promise:

10 For he looked for [l]a city which hath foundations, whose builder and maker *is* God.

11 Through faith also [m]Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

12 Therefore[o] sprang there even of one, and

A.M. cir. 4068. A.D. cir. 64.

5 Or, *being wary.*

6 Rather, 'taking forethought'— foreseeing by faith what was about to take place, and making preparations accordingly.—*P*

h Ge.6.13–22;7.5,23. 1 Pe. 3. 20. 2 Pe. 2. 5. Eze. 14.14,20. Mat.24. 37. Lu.17.26.

7 He condemned the world virtually by setting them an example of what all ought to have done, and by the omission of which they brought upon themselves that divine judgment which he showed them how they might have avoided.—*P.*

i Is. 45. 24; 54.17; 61. 10. Ro 3.22; 4.13; 5.15–19. Phi.3.9. 2 Co.5.21. 1 Co.1.30.

j Ge.11.31;12.1,4;15. 14; 17.5. Ne.9.7. Ac.7.2 –8. 15,41.2.

k ver. 10. Ge.12.7,8; 13. 3, 12,15–18; 17.8; 18. 2,26,9,10;23.4. Ac.7.5.

8 *Jacob* was fifteen years old when Abraham died.—*C.*

l ch.3.4;13.14; 12.22, 28. Re.3.12; 21.2,10,19. 2 Co.5.1–8.

m Ge.17.17,19;18.13, 14; 21. 1, 2. Lu.1.36,45. Ro.4.19–21. ch.10.23. 2 Ch.20.20. Is.7.9.

o Ge.13.16;15.5;18.18; 22.17;26. 4; 32. 12. Ro. 4. 17–19. Nu. 1. xxvi. 1 Ch. xxi.xxiii.–xxviii. 2 Ch.xiii.xvii.

A.M. cir. 4068 A.D. cir. 64.

p Jn.8.56. Ge. 48.21; xlix.:50.24.

9 Gr. *according to faith.*

1 '*And embraced them;* rather, 'saluted or hailed them' when seen in the distance. Delitzsch thus explains the expression:—'From afar they saw the promises in the reality of their fulfilment, from afar they greeted them as the wanderer greets his longed-for home even when he only comes in sight of it at a distance, drawing to himself, as it were magnetically, and embracing with inward love that which is yet afar off.'—*P.*

q Ge.23.4;47.9. 1 Ch. 29.15. Ps.39.12;119.19. 1 Pe.1.17;2.11.

r ver.16. Ge.49.18. 2 Co. 4. 18; 5.1–7. Ro. 8. 23–25. Lu. 2.29. Phi.1. 23.

s Ge.11.28,31. Jos.24. 2. Ne.9.7. Ac.7.2.

t Ge. 24. 4–6,8; 28. 5; 35.26.

u ver.14.2 Co.4.18;5. 1–7. Ro.8.23–25. Lu. 2. 29. Phi. 1. 23. ch.13.14; ver.8.

v Ex.3.6,15. Mat.22. 32. Mar. 12.26. Lu.20. 37. Ac.7.32.

x ver. 8,10; ch.13.14; 12. 22. Re. xxi. xxii. 2 Co.5.1. Jn.14.2,3. Mat. 25.34. Lu.12.32. Phi.3. 20.

2 *A city.* An abiding rest in heaven, as distinguished from their movable tabernacles on earth, ver. 9.—*C.*

him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable.

13 These[p] all died in faith,[9] not having received the promises, but having seen them **afar** off, and were persuaded of *them,* and embraced *them,*[1] and [q]confessed that they were strangers and pilgrims on the earth.

14 For they that say such things declare plainly that they [r]seek a country.

15 And truly, if they had been mindful of [s]that *country* from whence they came out, [t]they might have had opportunity to have returned:

16 But now [u]they desire a better *country,* that is, an heavenly: wherefore [v]God is not ashamed to be called their God; [x]for he hath prepared for them a city.[2]

17 By[y] faith Abraham, when he was tried, offered up[3] Isaac: and he that had received the promises offered up his only begotten *son,*

18 Of[4] whom it was said, [z]That in Isaac shall thy seed be called:

y Ge.22.1–12. Ja.2.21,2 Co.8.12, the divine command.—*C.*

4 Or, *To.*

3 *Offered up*—in purpose, and in obedience to

z Ge.21.12. Ro.9.7. Ga.3.29.

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of apostasy, or contempt of him and his grace. Patiently and in hope should we persevere under our manifold sufferings for his sake; tenderly sympathize with his suffering servants; and steadfastly cleave to him, and live upon him by faith. His comforting promises, refreshing presence, and eternal rewards, will more than balance all our adversities on earth.—But, alas! inexpressible is the guilt and danger of those who wilfully reject or apostatize from him! O my soul, exceedingly fear and quake! Alas! how far and how long I may proceed in the appearances of religion, and, after all, with Judas sink into the depths of hell!

CHAPTER XI. Ver. 1. Now, to give you a summary account of the excellent nature and effects of that faith by which men believe unto salvation, it gives a sort of present subsistence in the mind to, and a confident expectation of, future blessings, which, by the infallible promise of God, are as fully ascertained and realized, to the believer's comfort, as if he actually possessed them. And, merely on the credit of divine revelation, it gives us as clear and convincing a demonstration of invisible things as if they were ever so plainly exhibited to our natural sight: 2. For, by this realizing and evidencing exercise of faith, our godly ancestors, all along from the time of the first promise till now, obtained an honourable testimony from God, part of which is contained in his Word.—3. Though, from reason and observation, we are obliged to conclude the wonderful fabric of this world to have been the workmanship of God, yet it is by faith in his Word, as the evidence of things not seen, that we certainly know that God formed all things by a mere act of his will, and that in such beautiful order, out of the mere chaos once covered with absolute darkness. 4. By faith in God's first promise of Christ's incarnation and sufferings, and in his appointment of sacrifices to prefigure them, Abel offered unto God a more excellent sacrifice than Cain—by which he humbly acknowledged his own guilt, and prefigured the death of the Messiah, as the Lamb of God, to make atonement for the sins of the people; and hence, by some visible token from heaven, as well as by inward intimations to his conscience, God testified to him that his person was justified, and his sacrifice accepted, through Christ. And by means of this faith, as his case stands recorded in the book of God, Abel, though dead long ago, still instructs us that the only way of a sinner's justification before God is through faith in the atoning sacrifice of Jesus Christ; and that the murder of innocents, and especially of faithful saints, shall be terribly punished. 5. By faith, which rendered him accepted in the Beloved, and purified his heart from dead works to perfect holiness, in the most close walking with God, Enoch, the seventh from Adam, was miraculously translated to heaven, soul and body, without undergoing the ordinary change of death; and, even before he was rapt up into heaven, God attested to his conscience, and perhaps to his neighbours, that his person and works were accepted in his sight. 6. But without such realizing and evidencing faith in Christ it is impossible to please God; for he that approaches him in prayer, or any other religious worship, must, upon the ground of revelation, believe that God really exists as the only true God, and that he freely gives himself, and all blessings of grace and glory, as an exceeding great and gracious reward, to those that humbly, earnestly, perseveringly, and with their whole heart, seek his face and favour in Christ, in the means of his own appointment, and in reliance on his covenant promises. 7. By faith Noe, who was righteous before God, and walked with him, crediting his threatening to destroy the old world, and his promise to preserve him and his family, built an ark, wherein they, and a remnant of animals, were saved from the general deluge; by which faith in the truth, power, justice, and mercy of God revealed to him, and by his building the ark in obedience to God's command, and by his repeated preaching of righteousness, he doctrinally and practically condemned the inhabitants of the old world; and by his faith in the Messiah, who was typified by his ark as the only mean of salvation, he became heir of the world, renewed after the flood, and of the righteousness of Christ received by faith, and of all the blessings, temporal, spiritual, or eternal, secured by it. 8. It was by faith in the authority of God, and in his promise to give to him and to his seed a land figurative of the heavenly inheritance, that Abraham, the friend of God, and father of the Jews and of all believers, at his call, left his native country of Chaldea, and set out on a journey to a land which he knew nothing of—no, not so much as its name, or the way to it. 9. It was by faith in the promise and protection of God that he, with Isaac and Jacob, his fellow-heirs of the promised Canaan, contentedly wandered, as a stranger and pilgrim, in that country, among the heathen inhabitants, dwelling only in movable tents. 10. For God having promised to be his exceeding great reward, and his God for ever, and that in his seed all the nations of the earth should be blessed, he by faith looked through the figurative Canaan to the earnestly desired and expected, highly privileged, great, glorious, regular, firmly fixed, and everlasting blessedness of heaven, of which God himself is the contriver, former, and even the very substance. 11. It was also by faith, in the faithfulness and power of God engaged in the promise, that Sara, the beloved wife of Abraham, after her recovery from her unbelief, was enabled, beyond all expectation, and all ordinary influence of second causes, to conceive and bear a son, after she had continued barren till the ninetieth year of her age. 12. And in virtue of their faith, a prodigiously numerous offspring descended from them, after both of them had appeared beyond all possibility of having any. 13. And not only did Abraham, Sara, Isaac, and Jacob, live by faith in God's promises and perfections, under their trials on earth, but died also in the full and comfortable persuasion, that however little they had experienced of the fulfilment of the promises on earth, God would completely accomplish them—in giving themselves an immediate entrance into the blessedness of heaven; and in increasing their posterity, and settling them in Canaan as his peculiar people; and in bringing the Messiah from their loins to be the common Saviour of men: and they avowed that they looked on themselves as no more than aliens and strangers in this world, passing through it in their way to the heavenly country. 14. And this avowal, that their hearts and hopes, interest and happiness, were not placed on any earthly concerns, manifested to all around them that they looked and hoped for, desired and earnestly sought after, the large and delightful abodes of heaven, as their native home, in which they should for ever dwell with God as their Father and Friend. 15. And it is evident that the country which they sought after was not their native home in Chaldea, where their friends and relations continued; for, if they had been inclined to return thither, they had time, liberty, and power enough to do it with safety. 16. But all their desires and expectations centred on that transcendently more excellent, satisfying, glorious, abiding, incorruptible, and undefiled heavenly inheritance; wherefore God, in his infinite love, condescended to avow himself to be their God in a peculiar and distinguished manner; and, answerably to this high relation, has graciously appointed, laid out, framed, and fitted up the heavenly mansions for their whole persons, soul and body, to dwell with himself. 17–19. It was by faith in the promises of God to him and to his seed, particularly that which concerned the Messiah and his extensive salvation, that Abraham—when required, for the eminent trial of his faith and obedience, to offer up in a burnt-offering his only son Isaac, whom he had obtained by such a miraculous conception and birth, and in whom the promises were to be fulfilled—so readily complied, and proceeded in this work till stopped by God himself; accounting and concluding in his own mind, that though Isaac should be slain and burned to ashes, God easily could and would raise him from the dead, in order to fulfil the promises in him and his seed. And, indeed, as at first he received him from his own and Sara's *dead* bodies, on that occasion he received him back from that death to which he had been, without any hope to the contrary, heartily devoted. 20–22. It was by faith in the promises of God

19 Accounting[a] that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure.[5]

20 By faith [b]Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was a dying, blessed[c] both the sons of Joseph; and worshipped, *leaning* upon the top of his staff.

22 By faith [d]Joseph, when he died, made mention of[6] the departing of the children of Israel; and gave commandment concerning his bones.

23 By faith [e]Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were [g]not afraid of the king's commandment.

24 By faith [h]Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;[7]

25 Choosing[i] rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

A.M. cir. 4068.
A.D. cir. 64.

a Ro.4.17,19-21.ver. 11,12.

[5] See note * below

b Ge.27.27-40.

c Ge.48.5-20;37.9;47.31.

d Ge.50.24,25.Ex.13.19.Jos.24.32.Ac.7.16.

[6] Or, *remembered.*

e Ex. 2. 2; 1. 16, 22. Ac.7.20.

g Ps.56.4;118.6.Is.8.12,13;51.7,12;41.10,14. Mat.10.28.

h Ex.2.1-15.Ac.7.21-24.

[7] This fact, though not recorded in sacred history, was believed by the Jews as an authentic tradition, and is mentioned by their historians.—*P.*

i Ps. 84.10. Ac. 7.23, 25. Job 20.5. Lu.16.25. Mat.5.10-12.Ro.5.3.

* The interpretation of this verse is difficult. It may be translated as follows:—'Reckoning that God is able even to raise from among the dead, from whence he also (Abraham) received him (Isaac) back in a parable,' or figuratively. Alford explains the meaning of the last clause, in which the great difficulty lies, thus:—'The true identification of the "*parable*" is, I am persuaded, to be found in the figure under which Isaac was sacrificed, viz. the ram, as already hinted by Chrysostom. Abraham virtually sacrificed his son. God designated Isaac for the burnt-offering, but provided a ram in his stead. Under the figure of that ram Isaac was slain, being received back by his father in his proper person, risen from that death which he had undergone *in parable*, in, under, the figure of the ram.'—*P.*

A.M. cir. 4068.
A.D. cir. 64.

[8] Or, *for Christ*, ch. 13.13.Ac.9.4. 2 Co.1.5. Col.1.24.

j ch.10.35. 2 Ti.2.11, 12. Mar.8.38. Ro.8.17. 2 Co.4.10.1 Pe.4.19.

k Ex. 10.28,29; 12.31-41; 13.17-21, with 3.2, 10;6.3-8.ver.13.

l 1 Ti.1.17.

n Ex.12.2-30.

o Ex.14.13-30.Ps.78.13;66.6; 136.11-15. Ne. 9.11.

p Jos.6.1-20.

q Jos.6.23-25;2.2-21. Ja.2.25.

[9] Or, *that were disobedient.*

r Ju. vi.-viii.

s Ju.iv.v.

t Ju xiii.-xvi.

u Ju.xi.xii.

v 1 Sa. xvi. -xxvii. xxx. 2 Sa.i.-xxiv.1 Ch. xi.-xxix.

x 1 Sa. i. iii. vii.-xii. xxv.

y Nu. xxi. Jos. vii.-xiii. 2 Sa.v. viii.x.1 Sa. 12.3-5.

26 Esteeming the reproach of Christ[8] greater riches than the treasures in Egypt: [j]for he had respect unto the recompense of the reward.

27 By[k] faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing [l]him who is invisible.

28 Through faith [n]he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them.

29 By faith [o]they passed through the Red sea as by dry *land:* which the Egyptians assaying to do, were drowned.

30 By faith [p]the walls of Jericho fell down, after they were compassed about seven days.

31 By faith [q]the harlot Rahab perished not with them that believed not,[9] when she had received the spies with peace.

32 And what shall I more say? for the time would fail me to tell of [r]Gideon, and *of* [s]Barak, and *of* [t]Samson, and *of* [u]Jephthae; *of* [v]David also, and [x]Samuel, and *of* the prophets;

33 Who through faith [y]subdued kingdoms,

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that Isaac, by prophetic influence, assigned to Jacob the principal, and to Esau the subordinate, blessings for themselves and their seed; and that Jacob, when very feeble, in like manner foretold the fate of Joseph's two sons, assigning the principal glory to Ephraim the younger; and that Joseph, when dying, assured his brethren that God would certainly preserve them in, and in due time bring them out of Egypt; and in testimony of his faith herein, appointed them to carry his bones with them to Canaan, and bury them there. **23.** It was by faith in God's promises of their preservation in and deliverance from Egypt, that Moses' parents, observing something extraordinary in their child, dared, contrary to the commandment of Pharaoh their king, to conceal him three months after his birth. **24–26.** By faith in the same promises of God, made to Abraham, Isaac, and Jacob, and in the invisible things of the heavenly state, Moses, when forty years old, and extraordinarily qualified with learning and wisdom, renounced his adoptive relation to Pharaoh, which might have issued in his succession to the crown of Egypt, quitted the court, and associated himself with his Hebrew brethren—choosing rather to undergo the severest oppression, suffering, and trouble, with God's own peculiar people, than to gratify his flesh with the enjoyment of all the uncertain and perishing grandeur, affluence, and sensual pleasures of a pompous, idolatrous, and luxurious court; deliberately reckoning reproach, derision, and persecution, for the sake of Christ, and in communion with him and his people, more valuable and useful, for the honour of God and his own spiritual interests, than all the wealth and honours that the kingdom of Egypt could afford: for he looked off from those perishing riches on the one hand, and beyond those temporal hardships on the other, to the immortal and inexpressible glories reserved for him in heaven, which he knew would more than recompense all the reproaches, wants, and sufferings he could undergo for the sake of a good conscience on earth. **27.** By faith in the command and promise of God, about forty years after he returned from Midian; and, fearless of King Pharaoh's threatenings and wrath, demanded his permission for the Hebrews to leave the country; and at last, regardless of his furious pursuit, led them forth to liberty, by faith depending entirely on the invisible God. **28.** By faith in the promise of God to deliver his people from Egypt, and in the promised Messiah typified by that divinely appointed ordinance, he, and the children of Israel, directed by him, observed the passover, and sprinkled the blood on their upper lintels and door-posts, that the angel who, that very night, destroyed all the first-born of the Egyptians, might not hurt them. **29.** And it was chiefly by his faith in the promise and command of God that the Red Sea was divided, and a passage opened for the Israelites from Egypt to the Arabian wilderness—in which Pharaoh and his army, attempting to follow them, were every one of them drowned. **30.** It was by the faith of Joshua, Caleb, and others, in the promise, faithfulness, power, and command of God, that the walls of Jericho miraculously fell down while the Israelites shouted, after they and the ark of God had compassed the city seven days. **31.** It was by faith in the God of Israel, and his grant of the land of Canaan to his favourite Jews, that Rahab, a Gentile, who had been a harlot, kindly received the spies whom Joshua sent to view the city, and so, together with her friends, escaped, when the rest of the inhabitants, who disregarded what they had heard or seen of God's miraculous appearances for Israel, perished in a general slaughter. **32.** But why should I multiply further instances of the power and triumphs of faith? Both my time, and the intended limits of this epistle, forbid me to give a particular account—how, by faith in the promise and command of God, Gideon reformed his city, and, with a handful of unarmed men, routed the Midianites; Barak and Deborah, with ten thousand undisciplined troops, vanquished the formidable army of Jaban, king of Canaan; Jephthah overthrew the Ammonites; Samson, in his life, and at his death, destroyed the Philistines; David endured manifold trials, conquered giants and nations; Samuel, by miracles, delivered and terrified his people; Elijah, Elisha, and other prophets, patiently endured their troubles, boldly declared their messages, and, when necessary, confirmed them by miracles;—**33.** How, through faith in God's promise and providence, Moses and Joshua subdued the Canaanites, and David the nations around; and they and others not only kept the commandments of God themselves, but reformed their nation, and governed them with great equity and impartiality; or by remarkable appearances of providence obtained the actual accomplishment of particular promises made to them: Daniel stopped the mouths of lions in the den; Samson slew one, David another, and Benaiah a third: **34.** Shadrach, Meshach, and Abednego restrained the force of Nebuchadnezzar's fiery furnace; they, and Elijah, Elisha, and others, escaped the murderous plots and attempts of cruel tyrants; others, as Hezekiah, were recovered from desperate distempers; or, as Gideon and David, from weakness and cowardice, became valiant conquerors. **35–38.** By means of faith, the Shunammite and widow of Zarephath beheld their deceased sons restored to life; and many, in the persecutions of Ahab, Jehoram, Ahaz, Manasseh, Jehoiakim, or others, courageously endured the most exquisite sufferings and cruel deaths, in hopes of a resurrection to eternal life, refusing to redeem their lives by the smallest apostasy from the truth; while Isaac, Elisha, Joseph, Samson, Micaiah, and Jeremiah, or others, underwent the most cruel derision, scourging, or imprisonment; and Naboth, Zechariah, Uriah, and others, were murdered in different cruel and barbarous forms; and others, of whose converse, admonitions, and prayers, the wicked inhabitants of the world were not worthy—as David, Elijah, and others—were obliged to flee about as vagabonds from place to place, and hide themselves in deserts, dens, and caves of the earth. **39, 40.** But though these ancient saints and servants of God, by means of their faith, have obtained an honourable testimony in the infallible records of God's Word, and embraced and relied upon the promise of the Messiah, yet they never lived to see him come in the flesh, fulfil the work of our redemption, and introduce the glories of the gospel state of the church—God having provided for us who now believe these better things, that their ancient state of religious worship and privileges might not be perfected without some exhibition of Christ in the flesh, fulfilment of all righteousness, and exceeding riches of grace, which are manifested in their transcendent light, glory, and efficacy in the gospel dispensation which we now enjoy.

Ver. 1. The apostle had asserted (ch. 10. 36) that believers had always 'need of patience,' because they received not 'their recompense' in present possession, but in future promise. He then proves, by prophetic authority, that 'the just shall live by faith;' and proceeds (ch. 11. 1) to define faith as ὑπόστασις, 'the firm confidence' (of the reality) 'of things hoped for,' as if they were in actual possession.—Ἔλεγχος, 'the revelation of things not seen,' as if they were already before the eyes; whereby he proves that as faith always embraces things future and invisible, it can never be separated from that patience which waits for them.

Ver. 2. In proof of the foregoing statement, Paul now adduces the example of 'the elders' (as well those anterior as posterior to Abraham), who obtained 'a good report' both of God and of posterity—not through the ceremonial law, in which the unbelieving Jews trusted for righteousness, but through one common faith, and under the uniform influence of unwearied patience. *C.*

Ver. 13. *These all.* Abraham and Sarah, who had come out from their country at the call of God, ver. 15, and Isaac and Jacob, who accompanied him in his unsettled wanderings. *C.*

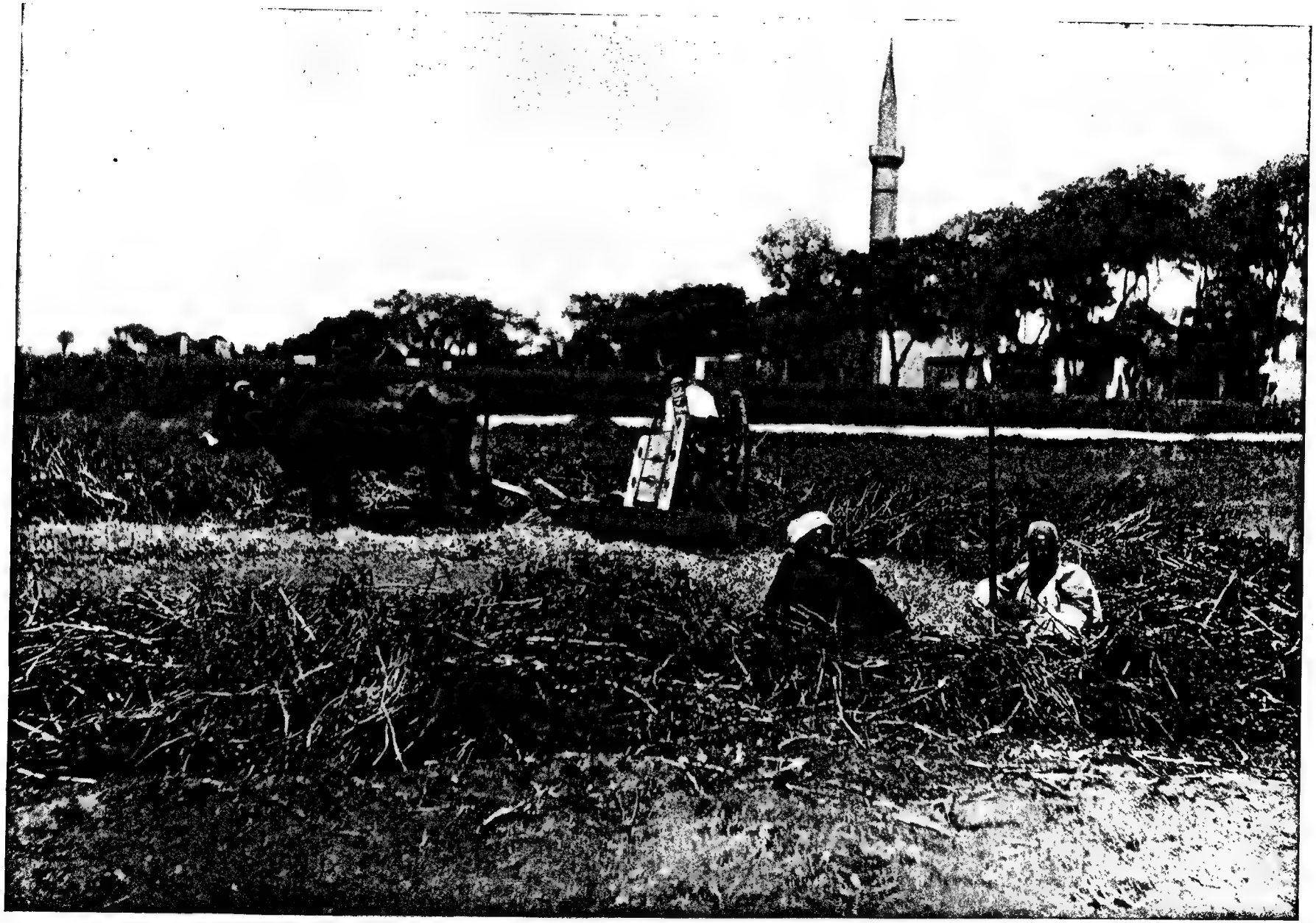
Ver. 21. The Romanists, following the Vulgate translation, and rejecting the Greek of the apostle, render this passage—'he adored the top of his staff;' whereby they obtain an apparent countenance for image worship. But all the Greek MSS. agree in ἐπὶ ἄκρον, which can be translated in no other manner than 'upon the top.' The Hebrew word translated 'staff' may, however, be also translated either 'staff' or 'bed's head,' according as it is pointed; and the latter would be accordant with the authorized version, Ge. 47. 31, and is supported by all the ancient versions except the LXX., and by modern expositors of the highest order of learning. Still, as the Greek ῥάβδος will bear no other meaning than 'staff' or 'sceptre,' its apostolic adoption from the LXX. should surely entitle it to be retained as the true translation of the Hebrew. *C.*

Ver. 26. *The reproach of Christ*—for expecting whom as a deliverer the Hebrews were ridiculed and reproached. *C.*

Ver. 27. *He forsook Egypt*—not when he fled to Midian, Ge. 2. 14, 15, but when he led out the Israelites, and forsook all his property and prospects of advancement, as 'the son of Pharaoh's daughter.' And this he did, 'not fearing the wrath of the king,' whom he, most probably, expected to pursue him and his undisciplined host with his army. *C.*

Ver. 31. *The harlot Rahab.* That is, who had been a harlot (for the word, whether in Hebrew or Greek, will bear no other meaning), but who, having come to a knowledge of the true God, had 'brought forth fruits meet for repentance.' Thus 'Simon the leper' and 'Matthew the publican' retain their names, when the one had been healed and the other had become an apostle. *C.*

Ver. 40. *That they without us should not be made perfect* in their knowledge of the mysteries of redemption (Mat. 11. 11; 13.



THRESHING SCENE AT HELIOPOLIS—WHERE MOSES WAS EDUCATED AND JOSEPH MARRIED. [ROMANS, xi: 26.]—Reference is made in the 29th verse of the 11th chapter of Romans to Jacob. We give the above illustration of a threshing scene at Heliopolis, because it was in this region that Jacob lived during the time he spent with his son Joseph in Egypt. At Heliopolis was situated the greatest university of ancient times. Here Moses was educated and Joseph married the daughter of Potiphera, the controlling priest in the temple of the sun at Heliopolis. It was in this neighborhood that Jacob and Joseph met when the ancient patriarch came down from Canaan with his household. It was here also that Joseph and Mary came to shun the fury of Herod during their sojourn in Egypt.



DRAWING WATER FROM THE NILE. [ROMANS, ix:17.]—It is remarkable how intimately related to the history of the Hebrews is the land of Egypt. No sooner had Abraham come up from Ur of Chaldees into Canaan than he made his way to Egypt. It was to Egypt that the Israelites always looked in time of famine for supplies. And for four hundred and thirty years Egypt was the Holy Land, for this was the length of the period that God's people lived in Egypt. Hence so much reference is made in Scripture to the Pharoahs. Above we have a view of a native drawing water from the Nile to irrigate the land. A yoke of oxen is hitched to a round framework, which in turn is attached by rude cogs to another wheel, which in turn causes the jars to revolve, bringing the water from below.

wrought righteousness, [z]obtained promises, stopped[a] the mouths of lions,

34 Quenched[b] the violence of fire, [c]escaped the edge of the sword, [d]out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women[e] received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

36 And[g] others had trial of *cruel* mockings and scourgings, yea, moreover, of bonds and imprisonment:

37 They[h] were stoned, they were sawn asunder, were tempted, [i]were slain with the sword: they[j] wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented;

38 (Of[k] whom the world was not worthy:[1]) they[l] wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.

39 And these all, [m]having obtained a good report through faith, received not the promise;[2]

40 God[o] having provided[3] some better thing for us, that they without us should not be made perfect.

CHAPTER XII.

1 *An exhortation to constant faith, patience, and godliness.* 22 *A commendation of the new testament above the old.*

WHEREFORE, seeing we also are compassed about with [a]so great a cloud of witnesses, [b]let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us,[1]

2 Looking[c] unto Jesus[2] the [3]author[4] and finisher of *our* faith; who, [d]for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3 For consider him that [e]endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

4 Ye[g] have not yet resisted unto blood, striving against sin.

5 And ye have forgotten the exhortation [h]which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

6 For [i]whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If[j] ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

8 But[k] if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore, we have had fathers of our flesh which [l]corrected *us*, and we gave *them* reverence: [m]shall we not much rather be in subjection unto the Father of spirits, and live?

10 For they verily for a few days chastened *us* after their own pleasure; [o]but he for *our*

A.M. cir. 4068. A.D cir. 64.

z Ga.3.16.

a Ju.14.5.1 Sa.17.34. Da.6.22.

b Da.3.24,25.

c 1 Sa.xx.1 Ki.xix.

d 2 Ki.6.16;20.7. Job 42.10. Ju. 15. 15. 1 Sa. xiv. Ju.7.21.

e 1 Ki.17.22,23.2 Ki. 4.35-37. Ac.4.19; 22.24, 29.ver.25,26.

g 2 Ki.2.23. Ju.16.25. Je. 20. 2; 37. 15. Ge. 39. 20. 1 Ki. 22. 24. Ac.16. 23;22.24.

h 1 Ki.21.13.2 Ch.24. 21.Ac.7.59.

i 1 Sa. 22.18,19.1 Ki. 19.10. Je.26.23. Ac.12. 1,2.Mat.23.35,37.

j 2 Ki.1.8.Mat.3.4.

k Ps. 16 3. Pr.12.26. Ge.7.1. Ja.2.5. Re.1.5, 6.

1 The world cast them out as unworthy of a residence: yet in the judgment of God 'the world was not worthy of them.' —*C.*

l 1 Sa. 22.1; 23.19; 24. 1.1 Ki.17.3;18.13. 2 Ki. 6.1.

m ver.2–38.1 Pe.1.12. Lu.10.23,24.ch.10.36.

2 These all (though) borne witness to by their faith (though their faith was so firm and so constant), yet did not receive the promise, *i.e.* CHRIST, who was the sum and substance of all the Old Testament promises.—*P.*

o Ro.11.26. ch.7.19, 22; 8.6; 12.22–24. Re.6. 11.

3 Or, *foreseen.*

CHAP. XII.

a ch.11.2–38.

b Mat.10.22;16.24;24. 13. Lu.4. 59–62; 14. 26–33.Ro.6.4;12.1,2;13.11–14.1 Co.9.24;7.24.2 Co. 7.1. Ep.4.22;5.3. Col.3. 5,8.ch.2.13.6,12;4.1,2; 6.12;10.19–39; xi. Ja.1. 3.1 Pe.2.1;2;4.2. Phi.3. 8–14.

A.M. cir. 4068. A.D. cir. 64.

1 The figure is taken from the Grecian games, where those who strove for the crown were surrounded by a dense crowd of spectators, who gazed upon them with intense interest, encouraging them by their presence and by their plaudits. So the glorified saints of God, who have already gained their crowns, are represented as surrounding the struggling Christians in the arena of life.—*P.*

c Ju.1.29. 2 Co. 3.18. ch.9.28.2 Ti.4.8. Ep.2. 8. 1 Co. 1. 8. Phi.1.6. 1 Pe.1.2,3.

2 'Looking off all other things and looking unto Jesus,' is the literal import of the passage.—*C.*

3 Or, *beginner.*

4 *Author.* Rather, 'founder.'—*C.*

d Ps. 110.1. Lu.24.26, 46. Ac.3.15;5.31. Phi.2. 7–11. ch.1.3,13; 2.10; 3. 6;7.26; 5.9; 8.1; 9.12,24; 10.12.1 Pe.1.11;3.22.

e Mat.12.24;19.34; 27. 39–47; 20. 65–68. Ju. 7. 12;8.48; 9.16;10.20. Ga. 6.9.1 Co.15.58. Re.2.3.

g 1 Co. 10. 13. ch.10. 32–34.

h Job 5.17. Pr. 3. 11, 12. ch.5.11; 6.11. Re.3. 19.

i Ps. 94. 12; 119. 75. Pr. 3.11; 13.24. Ja.1.12; 5.11. Re.3.19. Is. 27.9.

j De.8.3,5.2 Sa.7.14. Pr. 13. 24; 19.18; 22.15; 23. 13; 29. 15. Jn.16.20, 33. Ac.14.22.1 Th.3.3.1 Pe.2.20.2 Ti.3.12.

k Ps.73.14,15.1 Pe.5. 9. Re.3.19.

l Pr. 13.24; 19.18; 22. 15; 23. 13; 29. 15. Ep.6.4. Le.19.3. Mal.1.6.

m Mal.1.6. Nu.16.22; 27.16. Job 12.10. Ec.12. 1,7. Is.42.5; 57.16. Zec. 12.1. Ac.17.25.

o Ps. 119. 67, 71, 75. Pr.29.15. Le.11.44; 19. 2. De.8.3,5. Mat. 7.11. 1 Pe.1.4–16;2.5,9.

17; Ep. 3. 10), or in their numbers as members of the body of Christ, and children of the family of God, Ep. 1. 22; He. 13. 2. *C.*

REFLECTIONS.—What a noble grace is unfeigned faith dwelling in the heart! and how extensively useful! Through the infallible declarations of God it realizes invisible and future things, and gives them a kind of subsistence in our soul. By receiving and resting on the person and righteousness of Christ, it renders us and our services accepted with God.—Crediting his warnings, and obeying his directions, it delivers from danger and death; it weans the heart from this world, and sets it on things above; it enables us to wait for the accomplishment of promises, however unlikely and long delayed; it animates to the most trying obedience; qualifies for a joyful and devout entrance into the eternal state; enables to look into futurities, upon God's authority and credit; and to prefer sufferings with his people, and for his sake, and an exact obedience to his law, to everything earthly: and after exploits unnumbered, it issues in eternal rest and triumph.—Tender is God in giving it, or its various degrees, to all who accept Christ by simple faith, and in exposing his dearest saints to the most singular trials and heaviest troubles on earth to exercise it. But if he be for us, who can be against or hurt us? And it is highly unworthy for us Christian believers, notwithstanding our greatly superior advantages, to be so much inferior to some ancient saints in the vigour and distinctness of our faith.

CHAPTER XII. Ver. 1. Since, from the preceding instances of the excellency and power of faith to support under and triumph over all difficulties and dangers, it appears that we are surrounded on every side with multitudes of glorified believers, who unite in testifying the duty and advantage of an entire reliance upon the infinite wisdom, power, faithfulness, and goodness of God, in the greatest trials, let us, animated by and in imitation of their example, and as under their eye, cast off the works of darkness, inordinate care about this present world, and the load of ceremonial observances, and, by the influence of God's grace, disentangle ourselves from the power of indwelling corruption, and of every sin to which, through our natural depraved constitution, and our peculiar circumstances, company, and situation in life, we are most easily disposed, and especially that great sin of unbelief, which stands in direct opposition to faith, and is the root of all apostasy; and, thus disencumbered from every load of temptation or corruption, let us, with persevering fortitude, quietness, and patient resignation to the holy and sovereign will of God under our manifold sufferings, hold on our way with speed, steadiness, and vigour, till we finish that course of faith, affliction, and unreserved obedience which is appointed for us by God, and marked out in his Word and the examples of his saints, till we arrive at the mark of his high calling, and obtain the crown of life; 2. Always by faith looking off from sin, self, and the allurements and terrors of this world, or whatever else would retard and dishearten us, and looking forward to Jesus Christ—that we may derive grace and strength from him to enable us to follow his most perfect pattern, who is not only an unparalleled example, but the efficient Cause, Leader, and Captain of our faith, to begin, encourage, increase, and perfect it, and crown it with eternal glory—even as he himself, in the joyful prospect and hopes of the honour to God, salvation to men, and reward of mediatorial glory to himself, which would issue therefrom, calmly submitted to, and with astonishing meekness and patience endured, the agonizing and lingering pains of his crucifixion, and overlooked all the ignominy and reproach of that scandalous form of death, and all the contempt and derision attending it; for now, in consequence, and as the just reward of all this, he, in that very nature which suffered, is exalted as a triumphant conqueror over sin, Satan, the world, death, and hell, to a state of the most perfect, glorious, and everlasting rest, honour, and authority. 3. To prevent dejecting discouragement, impatience, or weariness under your manifold tribulations and apprehensions of danger, seriously consider and contemplate the person and office of Jesus Christ, in all their circumstances, and particularly in his invincible patience and undisturbed composure of mind wherewith he for your sakes bore up under, passed through, and triumphed over, all the opprobrious opposition and blasphemous insults which the most malicious and wicked men threw out to his face against his divine person, office, doctrine, and miracles, all the days of his public ministry. 4. And it would be the more sinful, shameful, and dangerous for you to draw back from your Christian course; for though ye have already cheerfully suffered the loss of your liberty and property for your adherence to it, God has hitherto restrained the fury of your wicked persecutors, that ye have never been called to suffer unto death in striving to avoid sin. 5. Are ye unmindful of, or dare ye forget, or be unaffected with, the endearing exhortation by which God, as a most tender and compassionate Father, for your direction, caution, and comfort, under tribulation, warns and beseeches you, on the one hand, to beware of overlooking and contemning his kind chastisements of you on account of your sin, and for your spiritual and eternal good, or of behaving in an unaffected, obstinate, and incorrigible manner under them; and, on the other, of impatiently, ignorantly, perversely, and unbelievingly, shrinking and being disheartened, to the neglect of duty, despairing of relief, or refusing to be comforted. 6. For the Lord does not afflict his children in wrath, demanding satisfaction for their sins; but either, in lesser or greater severity, to manifest his distinguished kindness to them, in embittering their sins, purging from them, and preparing for heaven. 7. If therefore ye be not only visited with afflictions, but enabled, in faith, patience, and perseverance, to submit to, and courageously bear up under them, God, as a kind but infinitely wise Father, is certainly correcting you as his dear children, to promote his own glory and your unspeakable advantage. 8. But if, notwithstanding your remaining sinfulness, ye are indulged in uninterrupted ease and prosperity in the world, and thus exempted from the corrective and instructive chastenings wherewith God exercises the very best of his children; or if ye are not brought to some cordial submission to this wholesome and necessary discipline of his family, God neglects you, as a spurious issue, who are none of his true children, nor heirs of his heavenly inheritance. 9. Moreover if, in

profit, that *we* might be partakers of his holiness.

11 Now[p] no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore [q]lift up the hands which hang down, and the feeble knees;

13 And[r] make straight[5] paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

14 Follow[s] peace with all *men*, and holiness, without which no man shall see the Lord:

15 Looking[t] diligently lest any man fail of[6] the grace of God; lest any [u]root of bitterness springing up trouble *you*, and thereby many be defiled;

16 Lest[v] there *be* any fornicator, or profane person,[7] as Esau, [w]who for one morsel of meat sold his birthright.

17 For ye know how that afterward, [y]when he would have inherited the blessing, he was rejected: for he found no [8]place of repentance,[9] though he sought it carefully with tears.

A.M. cir. 4068.
A.D. cir. 64.

p Ps.89.32. Ja. 3 18. Is.32.17.2 Co.4.17. See ver.10.

q Job 4.3.4. Is.35 3. 1 Th.5.14.ch.6.12.

r Pr.4.26,27. Ga.6.1.

5 Or, *even*.

s Ps.34.14. Mat. 5.8. Ro.12.18;14.17,19. Ex. 19.10. 2 Co.7.1;6. 17. 1 Th. 3. 11–13. 2 Ti.2.22. Ep. 5.5,26. ch.2.11; 10. 10,24. 1 Pe.1.15,16.2.1. Re. 22.14,15; 21.8,27. 1 Co.6.9. Ga.5.19. De.29. 19.

t ch.4.1,11;6.11;3.12; 10. 23;2.1,2. 2 Co.6.1. 2 Pe.1.10.

6 Or, *fall from*. Ga. 5.4.

u De. 29. 18. Ac. 17. 13. Ga.5.9,12. 2 Ti.2.17. 1 Co.5.6. Ge.27.28.

v 1 Co. 6. 9,10,13,18; 10.8. 2 Co.6.14–17. Ep. 5.3–5. Col.3.5,6. 1 Th.4. 3–7. ch.13.4.

7 A man of low and sensual views, who has no just conception of high and noble things—who cannot look beyond the passing moment of present gratification.—*P.*

w Ge.25.29–34.

y Ge.27.34,38. ch. 6. 6;10.26,27,29.

8 Or, *way to change his mind*.

9 Alford has brought out the true meaning of this much controverted passage. The repentance refers to Esau himself, and it means that 'he found no way open to reverse what had been done by repentance; the sin had been committed and the consequence entailed irrevocably. He might change, but the penalty could not, from the very nature of the circumstances, be taken off. So that *repentance*, in its full sense, had *no place*. And such is the meaning of the *locus pœnitentiæ* wherever occurring. We do not mean by it an opportunity to repent in a man's own bosom, to be sorry for what he has done, for this may be under any circumstances, and this might have been with Esau: but we mean, *a chance, by repenting, to repair*.'—*P.*

A.M. cir. 4068.
A.D. cir. 64.

18 For ye are not come unto [z]the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And[a] the sound of a trumpet, and the voice of words; which *voice* they that heard entreated that the word should not be spoken to them any more:

20 (For they could not endure that which was commanded, [b]And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21 And[c] so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)

22 But ye are come unto [d]mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an [e]innumerable company of angels,

23 To[g] the general assembly and church of the first-born, which are written[1] in heaven, and to [h]God the judge of all, and to the spirits of just men made perfect,

24 And to Jesus [i]the mediator of the new covenant,[2] and to [j]the blood of sprinkling, that speaketh better things than *that of* Abel.

25 See[k] that ye refuse not him that speaketh.

z Ex.19.10,12–19;20. 18;24.17. De.4.11,12; 5. 22, 23. Ro. 6.14; 8.15. 2 Ti.1 7.

a Ex. xx.; 19. 16,19. De.5.5,24;18.16;4.12.

b Ex.19.13,16. Ga.3. 10. Ro.7.9–13.

c Ge.28.17. Ju. 6. 22; 13.22. Da.8.17,27; 10.7, 8,11,17. Mat.17.6. Re. 1.17.

d Ga.4.26. Re. 3. 12; 20.9,23; 21. 2,10. Phi.3. 20. Ps.48.1.

e De.33.2. Ps. 68. 17. Da.7.10. Ke.5.11.

g Je.31.9. Re. 7. 4,9; 14.1,4. Lu.10.20. Phi.4. 8. Re.13.8; 17.8. Is.4.3. Ex.4.22. Nu.3.40.

1 Or, *enrolled*.

h Ge. 18.25. Ps.50.4, 6. 2 Th. 1. 5–7. Mat. 5. 12. ch.6.10,12. Is.57.2. 1 Co.15.49,54.

i 1 Ti.2.5. ch.7.22; 8. 6;9.15;10.4–14.

2 Or, *testament*.

j Ex. 24. 8. ch. 9. 14; 10. 22; 13. 12. 1 Pe. 1.2, with ch.11.4. Ge.4.10.

k Ex.23.21. Mat.17. 5. Is.55.3.

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the days of our youth, we all submitted to the chastisements of those natural parents from whom we derived our frail, corrupt, and mortal bodies, and who, under God, provided for their subsistence and safety, have we not infinitely stronger reasons to submit to the sovereign authority and disposal of him who is the immediate Creator, Preserver, and Governor of our immortal souls, and renews them by his regenerating grace; and meekly, and even thankfully, to accept of his fatherly chastisements for our iniquities, being ashamed of and turning from the causes thereof, that so we may live in holy fellowship with and devotedness to him here, and in heavenly glory with him hereafter? 10. For truly our natural parents, during the short time of our minority, were apt to correct us in an arbitrary manner, through humour, passion, pride, or weakness, without duly aiming at our good, or at least mistaking the proper season or measure of the rod; and all the benefit we received from it was confined to this life. But God corrects us, in infinite wisdom and compassion, in order that he may graciously promote our spiritual and eternal benefit, by subduing and purging away our sin, and rendering us more and more like to himself in knowledge, righteousness, and true holiness. 11. It is true indeed that even fatherly chastenings are in themselves irksome and distressing while we are under them; yet, being sanctified by God, and, in consequence thereof, dutifully endured by us, they render us more wise, humble, watchful, prayerful, more circumspect in our walk, more weaned from this world, and more spiritual, holy, and heavenly-minded than before; and work for us a far more exceeding and eternal weight of glory. 12. Since, therefore, these are the gracious ends and advantages of God's correcting you with such manifold sore afflictions, beware of giving way to dejection and despondency under them, or of disheartening one another, but encourage yourselves and each other, in the Lord your God, to hold on in his ways with alacrity, vigour, joy, and triumph. 13. And that your afflictions be suitably improved, in a close adherence to Christ, and a conversation becoming the gospel, remove all hindrances and stumbling-blocks out of your own and your brethren's way to eternal life, that ye and they may walk uprightly, and run steadily in the paths of truth and holiness—lest through temptation, ignorance, or fear of suffering, or the cunning craftiness of Satan and his agents, any weak Christians among you should be turned aside from Christ and his paths of righteousness and grace; but rather let it be your earnest care that such may be duly informed, directed, encouraged, strengthened, and confirmed in the profession, faith, hope, and holiness of the gospel. 14. Study, by all means, to pursue and maintain peace with all men, Jews or Gentiles, friends or enemies, and to promote universal holiness in heart and life, in conformity to the image and will of God—since, without a conscientious regard to this, no man, be his pretences or profession what they will, can be fit for, or, in the nature of things, or according to the constitution of the gospel, ever be admitted to immediate fellowship with Christ and God in him. 15. Therefore let each of you carefully inspect your own principles, temper, and conduct, and watch over one another, lest any of you, through sloth, carnality, or unbelief, should live destitute of an interest in the special favour of God, and of a real work of heart-changing grace; lest any apostate, or any corrupt principle of apostasy in doctrine or practice, offensive to God and ruinous to men, should spring up among you, to the hurt of the infected, and the grief and trouble of others, and thereby many be defiled with erroneous principles, or divisive or profane practices, marring the beauty, purity, peace, and order of the church: 16. Lest any of you who make a profession of Christ's name should abandon himself to whoredom or other uncleanness, or profanely undervalue the special blessings of the new-covenant and gospel state of the church—as Esau, who, for one morsel of meat to gratify his sensual appetite, sold his birthright, and all the peculiar honours and blessings attending it—the consequences of which were very tremendous and irretrievable. 17. For ye cannot but have learned from Scripture, that when he earnestly wished to have recovered it, in order to obtain his father's principal blessing, his most importunate and mournful entreaties were, through the direction of God, absolutely rejected by his father Isaac; and so will every empty professor of Christianity at the last day hopelessly cry for mercy, and bewail his condition, when God shall make him feel the terrible effects of his irreversible sentence of condemnation. 18. The transcendent excellency of the blessings of the gospel above those of the ceremonial dispensation, renders it also the more sinful and dangerous to come short of, or slight them; for ye are not called to covenant or hold fellowship with God in the manner of your fathers, at the material mountain of Sinai, and when covered with flaming fire, thick clouds of smoke, and storms of thunder—which represented that dispensation as carnal and movable, terrible in its threatenings, dark in its manifestations, and severe in its curses and punishments; 19. And where the thunders and the voice by which the ten commandments were published were so terrible, that your fathers entreated that God would no more speak to them in so immediate and awful a manner, but communicate his mind and will by the ministry of Moses, as a mediator between him and them. 20. Conscious to themselves that they were utterly incapable of perfect obedience to God's commandments, or of being justified by their imperfect obedience, they could not even bear up under those dreadful appearances of God, which were displayed in the manner of publishing them; for, as an awful indication of his inaccessibleness to sinners, according to the tenor of this law, and of the vengeance to be executed upon the violators of it, if either man or beast but touched Mount Sinai during that solemnity of the Divine Presence, he or it was to be stoned to death, or pierced through and slain. 21. Nay, so alarmingly dreadful were the tokens of the Divine Majesty, that Moses, notwithstanding his eminent sanctity, his office of mediator between God and the people, and all the familiar converse which he had with him, was overwhelmed with the utmost terror and consternation.—22. But, as a prelude of, and as a step of advance towards the inexpressibly delightful happiness of the heavenly and eternal state of the church, ye are brought, under the gospel dispensation, into delightful fellowship with God, in his most excellent state of ordinances, in which is the perfection of beauty and joy of the whole earth, and in which God, who has all life in himself, and bestows all life on others, calls all the people, Jews and Gentiles, into a comely and orderly society, endowed with glorious privileges, and governed and protected by himself—a society the original, nature, privileges, and tendency of which are heavenly, and in which ye are admitted to a most noble and exalted communion, in love and service, with astonishing multitudes of holy angels, 23. And into a spiritual and holy fellowship with the delightful assembly of all true believers in earth or heaven who are born again by the Spirit of God, and adopted into his family as heirs of himself and joint-heirs with Christ, the Lamb slain from before the foundation of the world, and who in these last days is manifested that he might take away the sins of all who believe; and to God the Judge of all, as your reconciled Father, who has accepted you in his beloved Son, and will quickly vindicate your character and reward your services: and, though not yet personally admitted to heaven, ye have spiritual communion in faith, love, joy, worship, and obedience, with all the separated spirits of all the saints of former ages, which, having departed from their bodies, do now live perfectly free from sin, sorrow, temptation, trouble, or danger, and enjoy perfect holiness and happiness in

For [l]if they escaped not who refused him that spake on earth, much more *shall not* we *escape* if we turn away from him that *speaketh* from heaven:

26 Whose voice [m]then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

27 And this *word*, [n]Yet once more, signifieth the removing of those things that are shaken,[3] as of things that are made, that those things which cannot be shaken may remain.

A.M. cir. 4068.
A.D. cir. 64.

l ch.2.2,3;3.17;10.28, 29.
m Ex. 19.18. Hag. 2. 6,7,23.ver.19,27.
n Ps.102.26,27. Mat. 24.35. 2 Pe. 3. 10. Mat. 16.18.ver.28. Re.21.1.
[3]Or, *may be shaken.*
p Is. 9.7. Da.2.44;7. 14. Lu. 1. 33; 17.20,21. Mat. 16.18. 1 Pe.1.4;2. 5,9. Mat.25.34.
[4] Or, *hold fast.*
q Phi. 4. 13. Zec. 10. 12; 12.10. 1 Co. 15.10. 2 Co. 2. 12. Tit. 2. 11–14. Ps.89.7;96.4–9.
r Ex.24.17. De.4.24; 9.3. Ps. 50. 3. 2 Th.1.8. Ex. 19.18. Nu.11.1; 16. 35. De. 32. 22. Ps.97.3. Is.66.15. Da.7.9.ch.10. 27.

A.M. cir. 4068.
A.D. cir. 64.

CHAP. XIII.
a ch. 6. 10,11; 10. 24. Jn.13.34,35; 15.17. Ac. 2.1,44–46;4. 32. Ro.12. 9,10. Ga.5.6,13,22. Ep. 4.3;5.2. Phi.2.1–3. 1 Th. 4.9,10.2 Th.1. 3. 1 Pe.1. 22;2.17;3.8;4.8. 2 Pe.1. 7. 1 Jn. 2. 9, 10;3.10–18, 23;4.7–11, 20, 21; 5.1. 2 Jn.5,6. Re.2.4.
[1]This chapter seems to be an appendix or postscript to the epistle, added for the purpose of pressing home upon those addressed a number of social duties.—*P.*
b Ro.12.12. Le.19.34. 1 Pe.4.9. De.10.19. Is. 58.7. Mat.25.35. Lu.14. 13. Tit. 1. 8. 1 Ti.3.2;5. 10.

28 Wherefore we receiving [p]a kingdom which cannot be moved, let us have[4] grace, [q]whereby we may serve God acceptably with reverence and godly fear:

29 For [r]our God *is* a consuming fire.

CHAPTER XIII.

1 *Divers admonitions, as to charity,* 4 *to honest life,* 5 *to avoid covetousness,* 7 *to regard God's preachers,* 9 *to take heed of strange doctrines,* 10 *to confess Christ,* 16 *to give alms,* 17 *to obey governors,* 18 *to pray for the apostle.* 20 *The conclusion.*

LET brotherly[a] love continue.[1]
2 Be[b] not forgetful to entertain strangers:

the vision and enjoyment of and likeness to God—being children of the same Father, united to the same Head, Christ, as living members of his mystical body, animated by the same Spirit, and entitled to the same everlasting inheritance; 24. And ye are brought not to Moses, a typical mediator, but to Jesus, the only true and effectual Saviour and Mediator between God and men, with whom the covenant of grace was made, by whom its conditions are fulfilled, and its blessings administered; and ye have communion with God and his Son, angels and people, not by bloody sacrifices of beasts, but by faith in the virtue of Jesus' precious blood, which was shed for many, and is divinely applied to your consciences for justification, sanctification, spiritual comfort, and eternal salvation, and which speaks better things than Abel's own blood, which cried for just vengeance on Cain his murderer, and still speaks warnings of wrath to all persons of a persecuting spirit; nay, better things than the blood of Abel's sacrifice, which only availed for his own acceptance;—whereas this blood of Jesus pleads for pardon and everlasting life to his betrayers and murderers, and to all sorts of sinners who believe in him.—25. Since therefore the gospel state of the church is so incomparably more excellent than the Jewish, as ye regard the glory of God or your own salvation, take heed lest temptations, worldly-mindedness, unbelief, or excessive attachment to ancient ceremonies, should make you reject, refuse, or turn away from that blessed Mediator of the new covenant, who, in the most gracious and endearing manner, speaks to you in his preached gospel, and by the miraculous influences of his Spirit which attend it; for if your fathers, who rebelled against Moses, and refused to receive the laws of God at his mouth, did not escape distinguished punishments, how much more impossible is it that any of us should escape who, through unbelief, reject, despise, and disobey him who is the Lord from heaven, and who, being ascended to heaven, thence publishes to us the glad tidings of eternal salvation, in all their spirituality, light, and glory, by his Word and Spirit. 26. Whose voice of thunder and awful majesty at the giving of the law made Mount Sinai and the people around it to quake and tremble; but now, in order to introduce the full happiness of the gospel dispensation, he has promised to remove and destroy the whole Jewish constitution, civil and ecclesiastic. 27. And his words, *yet once more,* plainly intimate that the Jewish constitution, in which so many things were made by the hands of men, should be removed, that the glorious and unalterable privileges, worship, and ordinances of the gospel, which are introduced in their stead, might abide till the end of the world. 28. Since therefore we by faith actually receive the blessed and fixed state of the gospel church, with all its privileges and blessings, under Christ our Royal Prince and Head, let us, according to the nature, provisions, and encouragements of this kingdom, hold fast our profession, and, in a careful and conscientious use of the ordinances of Christ, receive and improve those free favours which God has bestowed upon us, to excite and enable us to serve, worship, and glorify him in an acceptable manner through Jesus Christ, under a deep sense of our meanness and vileness, and of his holiness, power, and majesty; 29. For he, who is our covenant God—by visible dispensations, as we are professed Christians, and by special grace, as we are true believers—is still infinitely jealous for his own glory with respect to his worship; and his righteous indignation burns against those who reject him and the blessings of his kingdom, by unbelief and daring contempt.

Ver. 1. 'The sin that doth most readily entangle us'—an allusion to the inconvenience of long flowing robes in a race. The specific sin intended must be unbelief, seeing faith is the particular grace required. *C.*

Ver. 4. You have not yet suffered as martyrs, as did the prophets of old, and so many of your fellow-Christians in your own days. *C.*

Ver. 5. A quotation from Pr. 3. 11, 12, which is of great importance, not merely on account of the practical exhortation it contains, but as showing, upon apostolic authority, that God, and not Solomon, is the speaker—a fact of primary value in the interpretation of the book of Proverbs. *C.*

Ver. 11. This fruit is not yielded to them that suffer chastisement, but 'to them that are exercised thereby'—exercised in watchfulness, self-examination, prayer, and patience. *C.*

Ver. 14. *Without which* (holiness) *no man shall see the Lord.* This specialty is important—as to attain, or even 'follow peace,' may, at times, be utterly impossible, or even unlawful, Jude 3–18. *C.*

Ver. 18. *For ye are not come,* &c.; therefore your privileges being so much greater than those of Israel at Sinai, how much greater must be your judgment should you, like so many of them, disbelieve and apostatize. *C.*

Ver. 21. This saying of Moses is not found in Scripture, but is probably a reference to the unrecorded speech Ex. 19. 19.—*Note,* Such an instance affords no countenance to the Romish doctrine of unwritten tradition, for this is recorded upon apostolic authority. *C.*

Ver. 24. According to R. Baxter, Doddridge, &c., 'which crieth not against us as Abel's blood did for revenge, but saveth us by satisfying vindictive justice.' But how could the blood of Abel shed by Cain be said, in this or any sense, to have spoken good things? for that is implied, if any blood speak 'better things.' By 'the blood of Abel,' therefore, must be understood 'the blood of Abel's sacrifice,' which spoke the language of faith in an atonement to be made, whereas 'the blood of sprinkling' speaks of salvation accomplished. *C.*

REFLECTIONS.—There is need of much care and activity in imitating ancient saints, and especially in imitating Jesus our Forerunner, in persevering faith, patience, and holiness. And great is our encouragement in his success, and from his furnishing, directing, and strengthening us for our work. What kindness and care the Lord shows in afflicting us only for our great honour and benefit! And yet we rarely either relish or behave aright under afflictions, especially if they are severe. There is need of watchfulness, mutual excitement, and assistance in our Christian course, and that the strong should bear with and help the weak.—And delightful is the appearance, and happy the end, when peace and holiness are properly united in our conduct. But, alas! fearful and desperate is the issue of unconcern under the means of grace, or of apostasy from gospel truth.—Delightful is the state of the gospel church, of the new covenant, and of heaven; and how much superior to that under the law and the ceremonies! Firm is its establishment, and sweetly our exalted Redeemer speaks to us therein. With earnest attention and holy awe ought we then to hear his voice, and perform the duties of his worship. No covenant relation or gospel grace can render him less holy, just, jealous, awful, or majestic. And great fear is due unto him in the meeting of his saints.

CHAPTER XIII. Ver. 1. And, as ye have begun, let it be your earnest care and endeavour to maintain an abiding and growing exercise of brotherly love, and an affectionate temper and behaviour, in all offices of friendship one towards another, and towards all your fellow-Christians, who are members of the same spiritual family, children of the same heavenly Father, partakers of the same grace, and heirs together of the same glory. 2. Extend your brotherly compassion also to strangers, especially those who for righteousness' sake are driven from their homes, or go about voluntarily preaching the gospel: receive them into your hearts and houses, and supply them with everything needful. This conduct will at once honour God, relieve your distressed brethren, and tend to your own satisfaction and advantage; for by this generous temper Abraham, Lot, and others, had the honour and benefit of entertaining angels instead of strangers. 3. And as ye have had compassion on me in my bonds, I earnestly recommend to you to bear on your hearts, sympathize with, pray for, and, as far as in you lies, contribute to the relief and comfort of those faithful ministers or professors who are imprisoned, or otherwise persecuted, for righteousness' sake, considering yourselves as members of the same mystical body, and still liable to the like afflictions in your present mortal state. 4. Marriage, when duly entered into by proper persons, ought to be reckoned an honourable ordinance of God, for producing a lawful offspring, for connecting families, and for the good of society, and as a proper remedy against all uncleanness; but fearful are the punishments which they who indulge themselves in whoredom and adultery may expect from God in this world, and especially in the last judgment and eternal state. 5. And to promote your exact performance of the duties which I have mentioned, see that none of you indulge immoderate desires or pursuits after the things of this world, either in excessive or unjust eagerness to obtain them, or in grudging proper expenses for the reasonable support of yourselves and families, or in unwillingness to communicate to the necessities of others; and study always to be heartily pleased with and thankful for the circumstances, however mean and afflicted, into which God, your infinitely wise and gracious Father, puts you; for he himself, who is almighty, all-sufficient, and unchangeable in faithfulness, has, for your encouragement in troubles and temptations, solemnly promised that he will at no time, and on no account, leave you to yourselves or your enemies; but will be with you to strengthen, help, uphold, guide, and bring you to glory. 6. So that, resting by faith upon this comprehensive promise, as applicable to ourselves, we may, and ought, each for himself, with humble confidence, sweet composure, and holy boldness, to avow that, in all our straits, wants, and troubles, the almighty and all-gracious JEHOVAH is our support, succour, and defence, and on our side, to take our part, revive our soul, and overrule everything for our good; and therefore we will not be afraid of the very worst that our most powerful, subtle, and inveterate enemies on earth can do against us. 7. And to promote your performance of such duties, and assured faith in such promises, see that ye pay a due regard to them who have been your faithful ministers and spiritual guides, under Christ their great Lord and Master; and in imitation of their faith and faithfulness, keep in mind, embrace, and adhere to those doctrines, commands, and promises which they, according to the Word of God, delivered to you, as the only rule of your faith, worship, and obedience—seriously reflecting on the peaceful and joyous manner in which they finished their course of holiness, and obtained a happy dismission from and victory over every trouble and danger by death, and on the glorious scope and object of their ministration and walk. 8. Even Jesus Christ, our anointed Saviour, who, in his divine person, offices, and saving virtue, is unchangeably the same in all the periods of the church, past, present, and to come. 9. Take heed therefore, lest, by departing from this unchangeable Saviour, as preached and exemplified to you by your former pastors, ye should, like ships in a storm, or clouds in the air, be carried away with notions about Jewish ceremonies different from, foreign to, and inconsistent with the simplicity of the gospel of Christ; for it is incomparably better to have your souls fully persuaded of and steadfastly fixed in a dependence on the free favour of God in Christ, revealed in the gospel, for the remission of sin, peace of conscience, and acceptance with God, unto eternal life, and your heart fortified against wavering about the truth and importance of this doctrine by an experience of its renewing, quickening, and comforting efficacy, than to expect that blessings can be obtained by ceremonial ordinances relative to sacrifices, meats, and drinks, which never,

for thereby [c]some have entertained angels unawares

3 Remember[d] them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body.

4 Marriage[e] *is* honourable in all, and the bed undefiled: [g]but whoremongers and adulterers God will judge.

5 *Let*[h] *your* conversation *be* without covetousness; *and be* content with such things as ye have:[2] for[i] he hath said, I will never leave thee, nor forsake thee.

6 So that we may boldly say, [j]The Lord *is* my helper, [k]and I will not fear what man shall do unto me.

7 Remember them which have the rule[3] over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation:

8 Jesus[l] Christ the same yesterday, and today, and for ever.

9 Be[m] not carried about with divers and strange doctrines: [o]for *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

A.M. cir. 4068.
A.D. cir. 64.

c Ge.18.3;19.2.
d Mat.25.36. Ro.12.15. Ne.1.4. 1 Co.12.26. Col.4.18.ch.6.10;10.34. 1 Pe.3.8. Ga.6.1,2.
e Pr.5.15-23. Ge.2.18-24. 1 Co vii. 1 Ti.2.15; 3.2,4.
g 1 Co. 6. 9. Ga.5.19, 21. Ep. 5. 5. Col.3.5,6. ch.12.16. Re.22.15; 21. 8. Mal.3.5.
h Col.3.5. Mat.6.25, 34. Ex.23.8. De.19.16. 1 Ti.6.6,8. Phi.4.11,12. 2 Co.5.11.
[2] More literally: 'Let your manner of life (the general tenor of your acts) be without avarice, contented with the things you have.'—*P.*
i De.31.6,8. Jos. 1.5. Ge. 28.15. 1 Sa.12.22. 1 Ch. 28. 20. Is.41 10-17; 43.2; 46.4. Ps. 37.25,28. Pr.10.3,16,17;5.16.
j Ps. 27. 1-3; 56.4,11; 118.6,8.
k ver.17,24. 1 Th. 5. 12. ch.6.12. 1 Ti.5.17. 1 Co.11.1. Ca.1.8.
3 Or, *are the guides.*
l Phi. 1. 21; 3.7-11. 1 Co. 1. 24, 30; 2.2,3.11. 2 Co.4.11. Ep.4.5. Re.1. 4,5,8.
n Je.28.8. Mat.24.4, 24. Ro.16.17. Col.2.4,8, 20. 2 Th. 2. 2. 1 Jn.4.1. Ep.4.14; 5.6. 1 Ti. 4.1-3;6.3-5,20. 2 Ti.2.16; 3. 13. Jude 3,4. Ac.20.30.
o Jn.6.27. Ac. 20. 24, 32. Tit.2.11,12. Ro.14. 17. 1 Co.6.13;8.8. Col.2. 16,2 Ti.1.12;2.1,2,15;3. 14. ch.12.28;9.9,10.

* The ideas of 'submission' and 'rule' certainly imply that spiritual discipline over church members lies in the hands of spiritual watchmen. See note on ver.7.—*C.*

A.M. cir. 4068.
A.D. cir. 64.

p 1 Co. 9. 13; 10. 18. Col.2.17. Ep.5.2. 1 Jn. 2. 2. Col.3.11. Ga.3.26, 27;5.4. Mat.8.11,12.
4 *We have an altar,* &c.—that is, an altar-offering—even Jesus Christ.—*C.*
q Ex.29.14. Le.4.12, 21;6.30;9.11; 16.27. Nu. 19.3.
r Jn.19. 17, 18. Mar. 15.20,22.
s Ca.4.8;3.11. ch.11. 26;12.2,3. Phi.2.17. Ac. 5.41;7.58. 1 Pe.4.14.
5 *Without the* (Jewish) *camp.* Forsaking all trust in legal righteousness, let us join ourselves to the Lord.—*C.*
t De. 12. 9. Mi.2. 10. Phi. 3. 20; 1.23. 2 Co.4. 17,18; 5.1-8. ch.4.9; 11. 10,16;12.22.
u 1 Pe.2.5;4.11. Ep. 5. 20. 1 Th. 5. 18. Le.7. 12. 2Ch.29.31;33.16. Ps. 34. 1, 2; 50. 14,23; 51.19; 69.30;107.22;116.17;66. 13-15; cxlv. Ho. 14. 2. Ps.cxxxvi.
6 Gr. *confessing to.*
v Ro. 12. 13. 2 Co.9. 12. ch.6.10. Mat. 25.40. Phi.4.18.
x See ver.7. 1 Th. 5. 12,13. 1 Ti.5.17. 1 Pe.5. 5.
7 Or, *guide.*
8 See note * in first column.
y Eze.3.17-19;33.2,7, 8. Ac.20.24,26. 1 Co.4.1, 2;9.16. 1 Pe.4.10; 5.2,3. Tit.1.7 Phi. 2.16,29. 1 Th.2.19,20. Is.49.4.6.
9 *Unprofitable.* Rather, 'very hurtful.' Inattention, self-sufficiency, and insubordination being insurmountable impediments to growth in grace.—*C.*
z Ro.15.30. Ep.6.19, 20. Col. 4.3. 1 Th.5.25. 2 Th.3.1.
a Ac. 23. 1; 24. 16. 2 Co.1.12;2.4.

10 We[p] have an altar,[4] whereof they have no right to eat which serve the tabernacle.

11 For[q] the bodies of those beasts, whose blood is brought into the sanctuary by the high-priest for sin, are burned without the camp.

12 Wherefore[r] Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13 Let[s] us go forth therefore unto him without the camp,[5] bearing his reproach.

14 For[t] here have we no continuing city, but we seek one to come.

15 By[u] him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips, giving thanks to[6] his name.

16 But[v] to do good and to communicate forget not: for with such sacrifices God is well pleased.

17 Obey[x] them that have the rule over[7] you, and submit[8] yourselves: [y]for they watch for your souls, as they that must give account; that they may do it with joy, and not with grief: for that *is* unprofitable[9] for you.

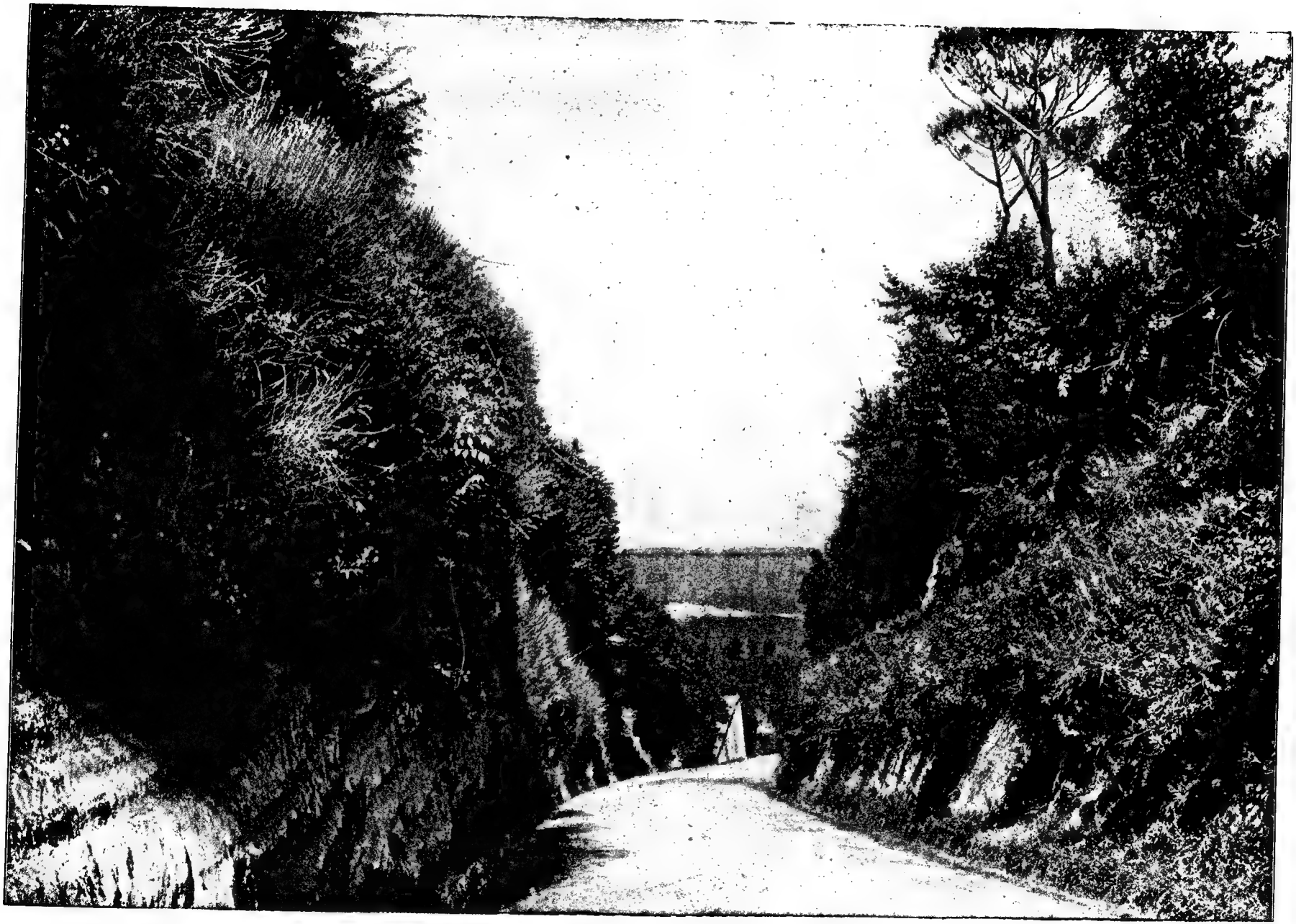
18 Pray[z] for us: for we trust [a]we have a good conscience, in all things willing to live honestly.

even under the Old Testament, were of any spiritual and saving advantage to those that were most occupied therein. 10. We members of the New Testament church have an incomparably better altar and sacrifice in our Lord Jesus Christ, which furnishes an incomparable feast of spiritual and eternal blessings to our faith, which they who still cleave to and rely on ceremonial observances have no authority or claim to partake of, any more than the priests had to eat any part of the more noted sin-offerings. 11. For, according to the appointment of God, the bodies of those sacrificed animals, the blood of which was carried by the high-priest into the holy of holies on the great day of national atonement, were wholly burned without the camp. 12. In evident fulfilment of which type, as well as to prefigure his leaving the Jewish nation to miserable ruin, Jesus Christ, our great High-priest, that he might really make atonement for the sins of the whole world, and consecrate all who accept Christ to God by the shedding of his blood, suffered his painful and ignominious crucifixion on Mount Calvary, without the gates of Jerusalem. 13. Let us therefore who profess his name and look for salvation through him, go forth, by faith and hope, desire and love, to him, leaving the Jewish temple, altars, and all the legal institutions pertaining to them, and all the concernments, allurements, and enjoyments of this present world, behind us, as things which we have no further expectations from or concern with, and cheerfully and boldly own and confess a crucified Redeemer, notwithstanding all the shame, contempt, and scorn we may suffer for his sake. 14. For as the city of Jerusalem, which succeeded the camp in the wilderness as the seat of ceremonial worship and political ordinances, will quickly be destroyed by the Romans, so we believers have no durable state of happiness or settled residence in this lower world; but, as strangers and pilgrims on earth, we realize by faith, earnestly desire, look, and long for, and, by all the ways and means of God's appointment, seek for a state of everlasting rest and peace, honour and safety, harmony and delight, in the future blessedness of heaven. 15. In consideration therefore of Christ's having redeemed and consecrated us to God by his own blood, let us at all times, in all circumstances, and for everything, especially for the blessings of redemption, offer up—through him as our only High-priest, Sacrificer, Advocate, and Altar that sanctifies our gifts—the sacrifices of grateful acknowledgments, praises, and thanksgivings. 16. And while your hearts and lips are full of gratitude and praise to God through Christ, be careful to cultivate a merciful, kind, and generous temper, and to abound in all acts of beneficence towards your fellow-creatures, especially the poor; for this, as well as thankful praise, is, through Christ and his only meritorious oblation, very acceptable to God as your reconciled Father. 17. And as ever ye would improve the appointed means of evangelically discharging the above-mentioned duties, not only regard the faith and holiness of your deceased pastors, but religiously regard the doctrines and precepts of those who are, or may hereafter be, your spiritual guides; and, as far as the Word of God permits, receive and submit to their instructions, exhortations, admonitions, and reproofs; for, if faithful, they, with all diligence, watch over you in the Lord, that they may inspect your principles, tempers, and behaviour, and guard and caution you against all iniquity, error, and spiritual danger, and apply themselves to promote the edification and eternal salvation of your souls, in the affecting view of giving an account to Christ, in the last judgment, of their faithfulness, diligence, and success—which they wish to do with joy, that their labours have issued in your eternal welfare; not with grief, that they have issued in your aggravated condemnation and ruin. 18. Sensible of the awfulness and difficulty of our work, and of our insufficiency for it, we ministers of the gospel earnestly request your continual importunate prayers for us—that whatever our success be, we may be found faithful in the day of Christ; for, notwithstanding our sufferings, and the suggestions of our enemies, our consciences bear us witness that we uprightly intend the honour of Christ and the good of souls, and are heartily desirous, and determined, through his strengthening us, to live soberly, righteously, and godly, suitably to our Christian and ministerial character, in all our behaviour towards God or man. 19. And I particularly beg your united prayers for my own direction, support, and protection under my present trials, and for the blessing of God upon the services in which I am now engaged; and that, if it be for his honour, he may deliver me from my present confinement, and allow me an opportunity of paying you another visit, to our mutual comfort and edification.—20. And for this, and all other useful purposes, may our reconciled God, Father, and Friend, the author and giver of all true peace and prosperity—who, by an act of supreme authority, judicially discharged, and raised from the dead our Lord Jesus Christ, as a public person, who had represented and fully satisfied his law and justice for all the world, and whom, in all his offices, he constituted the great Shepherd of his ransomed people, to gather, guard, lead, feed, and bring them safe to eternal glory, through faith in his sufferings and death, whereby he fulfilled the condition, secured the blessings, and confirmed the promises of the new and everlasting covenant of grace; 21. Rectify every disorder of your souls and of your society, that ye may be thoroughly prepared, disposed, and enabled to perform every good work relative to himself, yourselves, or others, in a holy, spiritual, and evangelical manner, from principles of faith and love, according to the rule of his Word, in obedience to his command, and for his glory; and work in you to will and to do everything as in his sight, conformably to his image, agreeably to his holy nature and will, and acceptably to him, as the effects of his own grace through the merits and mediation of Christ.—22. And now let me beseech you, my dear countrymen and fellow-Christians, that, laying aside all prejudice, ye readily receive, consider, and improve these exhortations, consolations, instructions, and cautions which I have given you in this letter, as briefly as the number and importance of the contents, and my ardent concern for your real advantage, could permit. 23. And know, for your comfort, that Timothy, who was for a time my fellow-prisoner in Christ, is now released, and gone from this place upon important business; and, if he come quickly back, I intend, if the Lord grant me a release, to come along with him to visit you. 24. Meanwhile, let such of you to whom this letter comes present my affectionate and Christian respects to all your church-rulers and fellow-Christians who behave as sanctified by the Spirit of God. 25. And may the free love and favour of God through Jesus Christ, with all the blessed manifestations, fruits, and effects of it, attend all and every one of you, for your growth in grace and in the knowledge of Christ, and for your direction, preservation, and comfort, till ye arrive at his heavenly kingdom.

Ver. 1. An exhortation peculiarly necessary to the Jews, who had many prejudices against the Gentiles, and also suitable to the Jewish converts, who, being persecuted by their former friends, were in danger of supposing themselves set free from the ties of charity. *C.*

Ver. 7. *Remember them,* &c. A distinct evidence that the apostle recognizes the preachers of the Word as 'rulers' over their brethren in the Lord, and that spiritual discipline in the hands of such rulers is an essential mark of an apostolic church. —*Whose faith follow,* &c. 'Whose faith follow' (considering the end of their conversation)—which faith is, 'Jesus Christ the same,' &c. This seems to be the true connection, though some eminent modern expositors consider ver. 8 not a reference to ver. 7, but a preface to ver. 9. *C.*

Ver. 20. This does not signify that our Lord Jesus Christ was brought from the dead through the blood of the everlasting covenant, but that he was constituted 'the great Shepherd of the



ST. PAUL'S ROAD. [Hebrews, xiii:25.]—The Epistle to Hebrews was written by St. Paul from Italy. We have here a picture of a road over which St. Paul passed directly after landing in Italy. This is about midway between Naples and Puteoli. We are looking toward the east, and when the artist took the picture, Vesuvius, sending up its volume of eternal smoke, was in plain view. Grim and precipitous rocks rise straight up from the ground on either side of the road, but nature has so mantled and clothed these with her flowers and vines that they are relieved of their rugged, barren look. Nature makes it her duty to illuminate with flowering plants every old ruin and rock in this region, thus relieving what is rugged, and softening what is sharp.

19 But[b] I beseech *you* the rather to do this, that I may be restored to you the sooner.

20 Now [c]the God of peace, that [d]brought again from the dead our Lord Jesus, [e]that great Shepherd of the sheep, through the blood of the everlasting covenant,[1]

21 Make[g] you perfect in every good work to do his will, working[2] in you that which is well-pleasing in his sight, through Jesus Christ; [h]to whom *be* glory for ever and ever. Amen.

22 And [i]I beseech you, brethren, suffer the word of exhortation: [j]for I have written a letter unto you in few words.

23 Know ye that *our* [k]brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule [3]over you, and all the saints. They of Italy salute you.

25 Grace[l] *be* with you all. Amen.

¶ Written to the Hebrews from Italy by Timothy.

A.M. cir. 4068. A.D. cir. 64.

b Phile.22. Phi.1.19, 20;2.24. Ro.15.30,31; 1. 12.

c Ro. 15. 33; 16. 20. 1 Co. 14. 33. 2 Co. 13. 11. Phi.4.9. 1 Th. 5.23. 2 Th. 3.16.

d Ac.2.24,32;3.15,26; 4.10; 5.30; 10.40; 13.30; 17.31. Ro.1.4; 4.24,25; 8. 11. 1 Co. 6. 14; 15. 15. 2 Co.4.14. Ga.1.1. Ep.1. 20. Col.2.12. 1 Th.1.10. ch. 10. 20; 9. 12. 1 Pe.1. 21. Zec.9.11.

e Is.40.11;49.9. Eze. 34.23; 37. 24. Jn. 10. 11, 14. 1 Pe.2.25;5.4.

1 Or, *testament.*

f 2 Co.3.5. Phi.2.13. 1 Th.5.23. 1 Pe.5.10.

A.M. cir. 4068. A.D. cir. 64.

2 Or, *doing.*

g See Re.1.6. Ro.16. 27. 1 Ti. 1.17. Ps.72.18, 19;115.1.

h ch.2.13.14.1.2 Co. 5.20;6.1;10.1. Ps.78.1.

i 1 Pe. 5.12. Ga.6.11. 2 Th.3.17.

k Ac. 16. 1–3; 17. 14; 19.22; 20.4. Ro.16.21. 1 Co. 4.17. Phi.2.19,16. 1 Ti.1.2,18. 2 Ti.1.5. Re. 7. 17. Ro. xvi. 1 Co. 16. 14–21. 2 Co.13.12,13.

3 See notes on ver. 7,17.—*C.*

l Ro. 16. 20,24. 1 Co. 16.23. 2 Co.13.14. Ga.6. 18. Ep. 6. 24. Phi.4.23. Col. 4. 18. 1 Th.5.28. 2 Th.3.18. Re.22.21.

sheep through the blood of the everlasting covenant.' Some connect ver. 20, 21 thus—'Make you perfect, &c., through the blood, &c.;' but the construction of the original seems unfavourable to this arrangement. *C.*

REFLECTIONS.—It is very delightful when professed Christians are remarkable for mutual and fervent charity; for kind hospitality, tender sympathy, seasonable liberality; for untainted chastity; for contentedly living on God as their portion; for imitation of deceased ministers; obedience to and fervent prayer for living ministers of Christ; and for steadfast adherence to truth, and readiness to suffer for and serve their dying Redeemer.—What an all-sufficient Saviour is he to, and what marvellous things hath he done for us, to lead us to love, trust in, and cleave to him!—Awful is the office, work, and account of gospel ministers, and infinite is the mercy that a reconciled God of grace, and a risen Saviour and chief Shepherd, have, by the new covenant, provided proper furniture and assistance, as well as rewards, for both ministers and people who uprightly aim at his honour.

CONCLUDING REMARKS ON THE EPISTLE TO THE HEBREWS.

The epistles to the Romans, Galatians, and Hebrews, furnish three great gospel lights for illuminating the dark pages of the law. That to the Hebrews seems to have been directed to parties exclusively Jews, for all its arguments are drawn from purely scriptural sources; and while they evidence the intimate familiarity of the writer with the most minute ordinances of the law, they imply an equal acquaintance with them in the parties to whom they are addressed. The great object of the epistle seems reducible to three points:—1. Christ was superior to angels in nature; 2. To Moses as a lawgiver; 3. To Aaron as a priest; and, if proved superior to them, the conclusion must be inevitable with a Jew—he must therefore be the only true God. *C.*

THE GENERAL EPISTLE OF

JAMES.

James wrote this epistle to his Hebrew brethren of the twelve tribes, who were dispersed in the several provinces of the Roman empire; many of whom had been converted to the Christian faith. The scope thereof is to stir them up to manifest their faith by their good works;—to bear their trials with cheerfulness and patience;—maintain honourable thoughts of God;—watch over their turbulent passions;—receive the word of God with meekness, and put it into practice, ch. i.:—conduct themselves impartially to the rich and kindly to the poor, ch. ii.: to guard against reviling, censorious, and imperious language, ch. iii.: and a litigious, proud, worldly, and envious spirit, and overlooking of God's providence, ch. iv.: and against luxury, injustice, and profane swearing;—and to patience, mutual confession of faults, fervent prayer, and a diligent study to promote one another's spiritual welfare, ch. v.

[James the son of Alpheus, the brother of Jude, and the near relation of our Lord—called also James the Less, Mar. 15. 40, either on account of inferiority in stature or age to James the son of Zebedee—is generally esteemed the writer of this epistle. Ecclesiastical history, confirmed by the Acts of the Apostles, ch. 12. 17; 15. 13; 21. 18; and some of the Epistles, 1 Co. 15. 7; Ga. 1. 19; 2. 9, 12, represents him as residing generally at Jerusalem superintending the churches, till the time of his martyrdom, A.D. 62. This epistle is found in the ancient Syriac version, which was completed in the end of the first or beginning of the second century. It is alluded to by Clemens Romanus, Hermas, and Ignatius, and directly cited by Origen, Jerome, and Athanasius, which allusions and citations concur with its internal evidence, to attest its inspired character. It is called *general*, because not addressed to any particular church, but 'to the twelve tribes scattered abroad.' It contains references to Ge. 15. 6; 20. 17; 22. 9–12; De. 9. 18–20; Jos. 2. 1; 1 Ki. 3. 9, 11, 12; 8. 46; 17. 1; 18. 42–45; Job 1. 21, 22; 42. 10; Ps. 94. 12; Is. 41. 8; Je. 29. 12, 13; Mal. 3. 6. *C.*

I am led by a close examination of evidence to the conviction, that James, the son of Alpheus, and James who is styled in Ga. 1. 19 'the brother of the Lord,' were different persons (see Jn. 7. 3; Mat. 13. 55). The former was an apostle; the latter does not seem even to have been a believer in Christ at all till after the resurrection. Immediately on his joining the little Christian church, however, he took a prominent position, being president of the council at Jerusalem. It is my opinion, from the statements made in Scripture, that James was son of Joseph and Mary; and consequently, as stated by Paul, 'the brother of our Lord.' He was the author of this epistle. James' usual place of residence was Jerusalem, and there are several incidental allusions in the epistle which show that it was written in Palestine, ch. 3. 12; 1. 6; 5. 17, 18. Its date cannot be definitely fixed, but probably it was written at a comparatively early period—not later than A.D. 50. *P.*]

CHAPTER I.

1 *We are to rejoice under the cross,* 5 *to ask patience of God,* 13 *and in our trials not to impute our weakness, or sins, unto him,* 19 *but rather to hearken to the word, to meditate in it, and to do thereafter.* 26 *Otherwise men may seem, but never be truly religious.*

JAMES,[a] a servant of God and of the Lord Jesus Christ, [b]to the twelve tribes which are scattered abroad, greeting.

A.M. cir. 4064. A.D. cir. 60.

CHAP. I.

a Mat. 10. 3; 13. 55. Ac. 1. 3; 15. 13; 21. 18. Ga.1.19;2.9,12. Jude 1. Tit.1.1. Ro.1.1,23.

b Jn.7.35. Ac.2.5–11; 8. 1, 4; 15. 13,29; 26.7. 1 Pe.1.1. De.32.26;28.64.

c De.8.2,3. Mat.5.11, 12. Ac. 5. 41. Ro. 5. 3. He.10.34;12.5. 1 Co.10. 13. Phi.1.29. 1 Pe.1.6; 4. 13–16. 2 Pe. 2. 9. Lu.8. 13;22.28

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d Ro.2.7;5.3,4; 8. 25, 26;15.4. 2 Co.4.17. Col. 1.11. 2 Th.1.4; 3.5. He. 10.36; 12.1. 1 Pe.1.7.

e Mat.10.22; 5.12,48. Lu.8.15;21.19. 2 Pe.1.4 –10. Job 27. 9. Pr. 4.18. Ga.6.9.

f 1 Ki.3.9,11. Pr.2.3–6. Je.29.12,13. Da.2.20. Mat. 7.7,11; 21.22. Lu. 11.9. Jn.14.13; 15.7; 16. 23. ch.3.17; 5.16. 1 Jn.3. 22;5.14.

2 My brethren, [c]count it all joy when ye fall into divers temptations;

3 Knowing[d] *this*, that the trying of your faith worketh patience.

4 But[e] let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

5 If[f] any of you lack wisdom, let him ask of

God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him.

6 But[h] let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed.[1]

7 For let not that man think that he shall receive any thing of the Lord.

8 A[i] double-minded man *is* unstable in all his ways.[2]

9 Let the brother of low degree rejoice[3] in[k] that he is exalted:[4]

10 But[l] the rich, in that he is made low: because as the flower of the grass he shall pass away.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

12 Blessed[m] *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

13 Let[p] no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

14 But[q] every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then[r] when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

16 Do[s] not err, [t]my beloved brethren.

17 Every[u] good gift and every perfect gift is

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h Mar. 11. 24. 1 Ti. 2. 8. Ro. 14. 23. He. 11. 6.

i Ep. 4. 14. He. 13. 9. 2 Pe. 2. 17. Jude 12, 13. Ge. 49. 4. Ps. 66. 18.

[1] See note [t] below.

j Ho. 10. 2; 7. 8, 11. 1 Ki. 18. 21. Ps. 12. 2. Is. 29. 13. 2 Ki. 17. 41.

[2] Verses 7 and 8 are closely connected in sense:—'Let not that man (the man who doubts) think he shall receive anything of the Lord; he is a man of two minds, unstable in all his ways.' He has no decision, no faith.—*P.*

[3] Or, *glory.*

k Ro. 8. 17. Phi. 3. 14. 2 Th. 1. 11. He. 3. 9. ch. 2. 5. 1 Pe. 2. 9. Re. 1. 6. Ac. 5. 41. 1 Pe. 4. 16. Phi. 1. 29.

[4] *Exalted* to be an heir of God, and joint-heir with Christ.—*C.*

l 1 Ti. 6. 17, with Job 14. 2. Is. 40. 6. 1 Co. 7. 31. 1 Pe. 1. 24. 1 Jn. 2. 17. ch. 4. 14. Ps. 103. 15; 37. 2, 10, 35, 36; 73. 18; 90. 5, 6; 102. 12.

[t] *Doubt*, as opposed to *faith*, is what is here strongly condemned. 'Let him

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ask *in faith*, nothing *doubting*'—not doubting God's power, faithfulness, or mercy. This doubt is a kind of middle place between *faith* and absolute unbelief. Alford well describes it:—'While *faith* says *Yes*, and *unbelief* says *No*, "doubt" is the union of the two, having, however, the force of the negative slightly preponderating.'—*P.*

m Job 5. 17. Ps. 94. 12. Pr. 3. 11, 12. He. 12. 5. Re. 3. 19. Ps. 119. 67, 71, 75; 34. 19. Ro. 5. 3. 1 Pe. 1. 6, 7; 4. 10. ver. 2.

o Mat. 10. 22; 19. 28, 29. Ro. 2. 7, 10. 2 Ti. 4. 8. He. 12. 11. 1 Co. 9. 25. Lu. 22. 28–30. Mat. 5. 10; 25. 34. 1 Pe. 1. 7; 3. 14; 4. 12, 13; 5. 4. Re. 2. 10; 3. 21. Is. 64. 4. ch. 2. 5. Ex. 20. 6.

p 1 Co. 10. 13. Ps. 5. 4–6. Hab. 1. 12, 13. Je. 44. 4.

q Ro. 7. 11. Ge. 6. 5. Mat. 15. 19. 2 Ti. 3. 13. Is. 44. 20. 2 Pe. 2. 11. Tit. 3. 3. Ho. 13. 9.

r Job 15. 35. Ps. 7. 14. Ro. 6. 21–23; 7. 5. Eze. 18. 4. Ge. 2. 17. Ps. 9. 17.

s Ga. 6. 7. Col. 2. 4, 8.

t ver. 19; ch. 2. 5. He. 13. 1.

u Pr. 2. 6. Jn. 3. 27. Ro. 11. 36. 1 Co. 4. 7.

CHAPTER I. Ver. 2. My fellow-descendants from Abraham, Isaac, and Jacob, and fellow-believers in Christ scattered through the Roman empire or other places of the world, never be discouraged by the various afflictions which ye meet with for the trial and excitement of your grace, and the persecutions which ye endure for the sake of Christ and the gospel; but rather esteem it your honour and joy that ye are called and enabled thus to bear a faithful testimony for him, to his glory, and to your own and others' spiritual advantage; 3. Being fully persuaded in your own minds, from the infallible oracles of God and your own experience, that they are designed and managed by God for trying, proving, and rendering approved, the truth and efficacy of your faith in Christ, and your constancy in your profession; and that thereby, through the concurring influence of the Holy Ghost, there may be produced and increased in you a calm submission and persevering resignation to the sovereign will and holy providence of God in the most afflictive dispensations. 4. Let patience therefore, with the most meek, humble, composed, resigned, and cheerful frame of spirit, fully exercise itself, without any check or disturbance from your sinful passions; and persevere therein, notwithstanding the number, weight, diversity, or continuance of your troubles—that, in the issue, ye may become perfect in every grace, and be admitted to the complete holiness and happiness of the heavenly state. 5. And if any of you, under your afflictions, find a want of spiritual wisdom to direct you to judge of, behave under, and rightly improve them, let such, under an humbling sense of their own weakness, and of the insufficiency of all creatures to conduct them, by earnest prayer, in the name of Christ, apply to the God of all light and grace—who is so ready to bestow every needful blessing upon men, and who bountifully distributes his favours to all, especially to humble supplicants, without ever upbraiding them with their ignorance, folly, unworthiness, or misimprovement of former favours—for the directions of his Word, providence, and Spirit, and they shall, without fail, be granted. 6. But to obtain this gracious answer, you must present your requests with a firm dependence on Christ, and on the wisdom, power, faithfulness, and goodness of God in him, for a performance of his promises, without any staggering at them through unbelief; for he that gives way to distrust and sinful jealousies, whether God can or will perform his gracious promises or not, is altogether unsteady and restless in his principles and practice. 7. And it is quite absurd for any one who has such a diffident and fluctuating temper of spirit, which is so dishonourable to the promises and perfections of God, to expect that his unstable and unbelieving prayers shall ever bring him any important favours from God. 8. A man whose heart is thus divided between hope and despondency, or between God and the world, is always unsettled in religion, continually hesitating, fickle, and perplexed in all his thoughts, words, and actions, and so can never expect to speed in his prayers. 9–11. But as all they who are united to Christ and born of the Spirit may warrantably plead for and expect every promised blessing, let such as are poor, oppressed, and persecuted, and whose minds are brought down to their lot, rejoice and glory, that amidst their poverty they are advanced to the spiritual dignities and privileges of the new covenant, and are honoured to suffer for the sake of Christ and his gospel; and let them whose circumstances are easy or affluent, rejoice that God has given them low thoughts of themselves and all their earthly enjoyments, or calls them to part with them—as the wealthiest, the most grand and honourable, must quickly die away from whatever they have, and are often like flowers or grass in the midst of their carnal projects, prosperity, and honour. 12. But happy are they who are enabled in a Christian manner to bear losses and tribulations here for the sake of Christ; for when they have endured them with faith, patience, humble submission, and holy fortitude, they shall be graciously rewarded with that immortal and incorruptible blessedness and glory which the Lord Jesus, and God in him, has freely promised, and will certainly give at the last day to all those who, from a principle of faith in Christ, supremely esteem and delight in him, and look and long for his glorious appearance to complete their salvation.—13. Let no man under his afflictions fret and murmur, or pretend that God thereby tempts him to sin; for God is so infinitely holy in his nature and will, purposes and works, that it is absolutely impossible for him to be influenced to anything sinful, or to entice, persuade, influence, or necessitate any to commit the least moral evil. 14, 15. But when men, under afflictions or otherwise, are drawn into acts of sin, it is entirely owing to the violent and beguiling influence of their own inward lusts and corruptions, which drag them off from the ways of truth and holiness, and by the deceitful appearances of carnal ease, pleasure, or profit, decoy them into sin. And it is only when these inward corrupt inclinations have gained the approbation and free consent of the will that they produce actual sin; and when actual sin is completed, allowed of, persisted in, and indulged in impenitence and unbelief, it not only renders liable to, but will certainly issue in, everlasting misery, as its proper wages and fruit. 16. Beware therefore, my dear brethren, lest any of you apostatize from the truth of the gospel, or indulge such abominably erroneous, blasphemous, and injurious conceptions of God or his ways, as if he could do anything to promote or encourage sin. 17. On the contrary, everything that is naturally, morally, or supernaturally good, every blessing of creation, providence, and grace, and nothing but what is good, proceeds from this infinite, eternal, and unchangeable Fountain, Author, and Bestower of all light, knowledge, holiness, and happiness, grace or glory. 18. And we believers have the most endearing proof of his being the Fountain and Author of everything holy and useful; for not on account of or by any wisdom, power, or merit in us, but merely of his own impartial grace and compassion, by means of the gospel, he has implanted vital principles of grace in our hearts, and thus begotten us to a lively hope of an everlasting inheritance, that we might be rendered his most excellent creatures, consecrated to his service, and a pledge and earnest of his converting multitudes to his Son. 19, 20. Wherefore, my Christian brethren, according to your character and obligations, as new creatures, be always attentive to what he declares in his Word concerning himself or his ways, and never be rash in your thoughts or speeches concerning God and his ways of providence or grace; or even in turning preachers, and giving your views of difficult passages of Scripture: and never, no not in disputing for gospel truths, indulge a wrathful and passionate treatment of such as differ from you; for unguarded heat and intemperate passion, proceeding from pride, selfishness, and impatience of contradiction, are so far from serving God's righteous cause, or recommending to others the method of justification through the imputed righteousness of Christ, or the practice of righteousness which God's law requires, that they render men incapable of speaking aright for him, and prejudice the minds of others against what is really true and good. 21. Wherefore cast away with abhorrence all these corrupt affections and overflowings of malice, which are exceedingly sinful, and render your souls unfruitful in anything good; and with all humility, modesty, and submission of your understandings, consciences, hearts, and affections to the authority of God in his Word, cordially embrace it with faith and love—that being, as it were, vitally united with your souls, it may, under the influence of the Holy Ghost, be instrumental in conforming your hearts and lives more and more to its own holy likeness, and in efficaciously nourishing you up in grace, till you arrive at the complete possession of the heavenly blessedness. 22. And that it may have this happy effect upon you, see that it influence you to practise its excellent and holy principles in your lives; and never delude yourselves, or cheat yourselves out of your eternal happiness, by giving it a bare hearing, assent, or place in your notions. 23, 24. For, let your pretences be what they will, if you merely hear the truths of God, and do not by faith and love reduce them to practice in your whole conversation, ye can only have some notions and transient convictions of your guilt, depravity, danger, and need of Christ and his grace, and will quickly lay aside your concern, and go on in your impenitence, unbelief, and wicked practices as before. 25. But if you accurately search into the gospel revelation, in which our spiritual deliverance from the broken law and ancient ceremonies is so clearly manifested and perfectly bestowed, and heedfully persevere in the faith and practice of it, living in the exercise of every grace and discharge of every duty answerable to it, ye shall have great happiness at the end of your Christian course. 26. And remember that, if you make ever so much pretence to, show of, or talk about religion, yet, if you indulge yourselves in profane and abusive language, or in railing against, reviling, censuring, or slandering your neighbours, and flatter yourselves as if zeal for God would justify your proud, passionate, bitter, and injurious words, your religion is all a mere farce, and will never do you any real service. 27. Pure religion, that is unmixed with human inventions, or with carnal principles, motives, and ends, and which is according to the law and influence of God, and is exercised as in his sight, and with a view to his glory, disposes and engages Christians to be tender, kind, and compassionate to the needy and distressed, in doing all they can for the relief and comfort of poor fatherless children and destitute widows, and to behave in a holy and circumspect manner, free from the pollutions of this evil and insnaring world, that they may not bring any shame upon their conscience, and disgrace upon their hopes or character, by the lust of the flesh, the lust of the eye, or the pride of life.

from above, and cometh down from [v]the Father of lights, with whom is no variableness, neither shadow of turning.

18 Of[x] his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.

19 Wherefore,[y] my beloved brethren, let every man be swift to hear,[5] slow to speak, slow to wrath:

20 For[z] the wrath of man worketh not the righteousness of God.

21 Wherefore [a]lay apart all filthiness and superfluity of naughtiness, and [b]receive with meekness the engrafted word, which is able to save your souls.

22 But [c]be ye doers of the word, and not hearers only, deceiving your ownselves.

23 For[d] if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But[e] whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man [g]shall be blessed in his deed.[6]

26 If[h] any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain.

27 Pure[i] religion and undefiled before God and the Father,[7] is this, [j]To visit the fatherless and widows in their affliction, *and* [k]to keep himself[8] unspotted from the world.[9]

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v Ge.1.2,3,14,15. Jn. 1.9. 1 Jn. 1.5. Ep.1.17. Mal.3.6. Ps.102.26,27. Nu. 23. 19. 1 Sa. 15 29. Is. 14.24,27;46.10. Ro. 11.29.

x Jn.1.13;3.5. 1 Jn.3. 9;5.18 Ga.4.19. 1 Co.4. 15. 1 Pe.1.3,23. Ep.1.4, 5. He. 12.23. Je. 2. 3. Re.14.4.

y ver.16.Ec.5.1,2; 7. 9.Ps.4.5.Pr.10.19;13.3; 17.27. Mat.5.22. Ga. 5. 20-23. Ep.4.26,31. Col 3.8,15.1 Ti.2.3,8.Pr.10. 32. Job 6. 25. with ver. 18,21;ch.3.1,13.

5 Because it is the word of truth (ver.18), 'let us be swift to hear,' that we may learn.—*Slow to speak*, lest we should mislead through want of thought.—*C.*

z Ec.7.9,with Ps.11. 7; 33.5. 1 Co.15.34.Ep. 4.25.2 Ti.4.8.

a Ro.13.12,13.Col.3. 5-8. 1 Pe. 2.1,2,11. He. 12.1.

b Ps.25.9.1 Th.1.5;2. 13. Ro. 1. 16.1 Co.1.21; 15.1-4.Ep.1.13. Ac.13. 26. Tit.2.11. He.2.3.1 Pe.1.9.Jn.6.63,68.2Co. 6.1,2;2.16.He.4.2.

c Mat. 7. 21, 24-27. Lu.6.46; 11.28. Ro.2.3, 13. Col. 2.4. 1 Jn.3.7. 2 Ti.3.13.

d Lu. 6. 47-49. ch. 2. 14-26. 2 Co.13.5. Tit.1. 16.

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e 2 Co. 3.6,17,18. Jn. 13.17. Ro.6.17. ch.7.12. Mat.5.19. He.7.19;9.9. Ps.119.45.

g Lu.6.47; 11.28. Jn. 13.17. Ps.10.11.1Co.15. 58. Ro.2.7,8. Re.14.13.

6 Or, *doing*.

h Ps. 34.13; 39. 1,2. 1 Pe. 3.10. ch.3.6. Ps. 39. 1.

i Mat.5.8. Jn.15.3. 2 Co.1.12.1 Ti.1.5.

7 'God *even* the Father.'—*C.*

j Is. 1. 16, 17;58.6,7. Mat.25.36. 1 Jn.2.15; 3. 17.ch.2.14 16. Ps.68.5.

k Jn. 17.14. ch.4.4. 1 Jn. 2. 15, 16. Ga. 6. 14. Ro. 12. 2. Ep. 5. 7, 11. Col.3.1,2,5. Pr.23.5. Ps. 17.14.1 Jn.5.4,5.18.

8 *Himself.* Rather, 'one's self.'—*C.*

9 Or 'by the world.' True religion consists in universal benevolence and purity of heart and life; the gospel conforms all who receive it in love to the image of God, the fountain of immeasurable excellence.—*Comp. Fam. Bible.*

CHAP. II.

1 *It is not agreeable to the Christian profession to regard the rich, and to despise the poor brethren:* 13 *rather we are to be loving, and merciful:* 14 *and not to boast of faith where no deeds are,* 17 *which is but a dead faith,* 19 *the faith of devils,* 21 *not of Abraham,* 25 *and Rahab.*

MY brethren, have not [a]the faith of our Lord Jesus Christ, [b]*the Lord* of glory, with [c]respect of persons.

a Ro.1.8.1 Ti.1.5,19. Tit.1.1. Jude 3.

b 1 Co. 2. 8. Phi.2.9. He.1.3. Ac.7.2. Ps.24.7 -10. Tit.2.13.

c Le.19.15. De.1.17; 16. 19. Pr. 24. 23; 28.21. Ro.2.11. Jude 16.

Ver. 2. *Temptations*—trials and tribulations, ver. 3, 12; Lu. 8. 13; 22. 28: 2 Co. 8. 2. This joy in 'temptations' is perfectly consistent with the petition, 'Lead us not into temptation;' for while it is the believer's privilege to pray for exemption from trial before it comes, it is his duty to submit to it when God actually sends it; and, moreover, to rejoice in it as an additional evidence of God's fatherly love, He. 12. 6, and an instrument employed by the Spirit for his advancement in grace, 2 Co. 4. 15, 16, and increase of glory, 2 Co. 4. 17. *C.*

Ver. 10. *Made low* in his own estimation—having been enabled to form a just estimate of the fading nature, and brief and uncertain tenure, of all earthly possessions. *C.*

Ver. 13. *When he is tempted.* The word 'tempted' here refers not to those trials by poverty or persecution (ver. 9) that arise from Providence, as means of growth in grace, but to those solicitations to sin that arise from an evil heart, and tend to perdition, ver. 14. Both are indeed temptations, but they arise from different sources, and have different ends. *C.*

Ver. 17. *Variableness.* An astronomical term descriptive of the varying positions and aspects of the heavenly bodies at different seasons of the year.—*Shadow of turning*, either the sun's apparent annual turning at the tropics, or the daily turning of the shadow on the dial.—*Note*, While time is thus measured by changes, God is the Lord; he changes not. Jesus is the same yesterday, to-day, and for ever! *C.*

Ver. 21. *Filthiness.* The original is applied to the production of ulcers—emblematic of offensive and infectious conversation or example.—*Superfluity of naughtiness*—the overflowing of a malicious spirit, in which the unregenerate live 'hateful and hating one another.' *C.*

Ver. 25. *The perfect law of liberty.* Rather, 'the perfect law—that of liberty.' A reference most probably to Ps. 19. 7, where the word 'law' signifies, not the Mosaic law, but the whole doctrine of revelation. From comparing this passage with Jn. 8. 32, 36; Ro. 8. 21; 2 Co. 3. 17; Ga. 5. 1, 13, 'the law of liberty' will be found to be a name for the whole gospel revelation, because Christ has therein declared us free from the Mosaic ordinances and the wrath and curse of an offended God.—*Note*, The term 'law' is employed to signify the gospel revelation by the figure antanaclasis, or allusion. See S. Glassius, p. 929, &c., and Carson on *Fig. of Speech*, p. 80. *C.*

REFLECTIONS.—God takes care of his people, be they scattered how or where they will. Their tribulations for his name's sake may be great, but should be joyfully borne, as they shall be overruled for the trial and improvement of their present grace, and for the enhancement of their eternal glory. All the fulness of this world is but a fading portion when compared with the exalted and immortal blessedness of humble Christians. Great is the need of spiritual wisdom to direct our behaviour under our diversified trials; and infinite the mercy that our heavenly Father is so ready to grant it if asked. But, alas! many, by their unbelief and inconstancy, hinder the success of their own prayers. Great is the folly of charging our sins on God, who is infinitely and unchangeably holy. Regenerating grace and everything good comes from God's loving kindness, and ought to redound to his praise and honour; but all evil comes from ourselves. What need, then, have we to mortify our lusts, and to watch against our pride, passion, and hard thoughts of God!—With great humility, reverence, and faith, ought we to hear, receive, and improve his Word. And with deep concern should we guard against deceiving our souls in matters of eternal consequence. We have to do with a God who requires truth in the inward parts. It is not high pretences, but a renewed heart and holy life, that can evidence us to be real Christians. And an unruly tongue, disregard of the poor, or attachment to carnal persons and things, may prove us graceless amidst the most splendid glare of a high profession.

CHAPTER II. Ver. 1–7. Beware of taking up with such an empty profession of the truths and of faith in Jesus Christ, our infinitely glorious and highly exalted Lord, the fountain and bestower of all glory upon us, as leaves you under the power of a partial, unjust, and carnal regard to men—not according to their religious characters, or the merits of their cause, but according to their higher or lower circumstances in life.—A preferring of one richly dressed in your religious meetings or judicial decisions, and pouring contempt upon another who is meanly dressed, can proceed from nothing but a shameful partiality, and a carnal and biassed manner of judgment.—And nothing can be more unreasonable among Christians, who cannot but remark that God has generally chosen mean persons to enrich them with faith and all the other graces of his Spirit, and to render them heirs of his heavenly kingdom; while great and rich men are generally unmindful of him, and thus by their own hearts' lusts, to be persecutors of his people and blasphemers of his name and religion. 8–11. If, from a principle of faith in and love to Jesus Christ, your Lord and King, ye obey his high and supreme law, treating all your neighbours, particularly your fellow-Christians, with as much kindness, equity, and mercy, in their various circumstances, as ye wish in like cases to be exercised towards yourselves, ye act a truly honourable and becoming part; but if ye regard persons merely or chiefly on account of their different worldly circumstances, ye stand convicted and condemned by that excellent law of God which requires the most strict regard to equity: and remember that though ye should keep all the other commandments, yet by a single breach in any particular point, ye break the whole law, as ye trample on that divine authority which connects together, and is the foundation of the whole law, and counteract that love which is the fulfilment of the whole law, particularly of the second table of it. 12, 13. Let your whole conversation towards God and men, in disposition, thought, word, and deed, be such as becomes them who live under the dispensation of the gospel, and who expect to be judged at the last day according to the tenor of it; for they who, contrary to its grace and obligations, neglect to exercise compassion towards their poor brethren, shall have a severe sentence of condemnation and wrath fixed on themselves; and they who, from true faith and love, exercise kindness towards them, shall have occasion to rejoice in their own deliverance from condemnation and wrath, and even in the hopes of it; and God's mercy shall, according to the gospel promises, triumph in their salvation. 14–26. And remember that if you have only a notional and lifeless faith, which does not effectually influence you to grant relief to your poor destitute brethren, and to the universal practice of righteousness and holiness, it is really naught, and no better than the faith of devils before God. For however insufficient good works be to justify our persons, or entitle us to eternal life before God as a righteous Judge, yet they are absolutely necessary to prove our faith unfeigned, and to manifest us justified before the world, and even in our own consciences—as is manifest from the case not only of Abraham the father of the faithful, but of Rahab the Canaanitish harlot; both of whom manifested their true faith and divine justification by their good works which proceeded therefrom.

Ver. 2. *With a gold ring.* Rather, 'having his fingers adorned with gold rings'—which might be evidences of riches, or perhaps badges of office and honour. *C.*

Ver. 4. In the several members of ver. 3 καὶ is uniformly retained and translated 'and;' wherefore it is not easy to discover why καὶ is altogether omitted in the beginning of ver. 4, or why the members of ver. 3 being affirmative, ver. 4 should be rendered interrogative. Would it not be more literal, and in accordance with the use of the word by James (ch. 1. 6), as well as in other places (*e.g.* Ro. 14. 23), to translate it thus:—'And have not wavered' (or hesitated) 'within yourselves, and have become judges of' (who have adopted) 'erroneous reasonings.'—*Note*, Luther, in the German, retains the 'and,' and renders the verse affirmatively. *C.*

Ver. 8. *Royal law.* 'Pre-eminent law,' as the word βασιλικὸς frequently signifies.—*Note*, The law of brotherly love our Lord delivers as 'a new commandment' (Jn. 13. 34; see note)—a commandment not new in principle, but new in measure; for the Mosaic law had said, 'Thou shalt love thy neighbour as thyself;' but Christ hath said, 'Love one another as I have loved you.' See also Jn. 15. 12. *C.*

Ver. 13. *Against judgment.* Rather, 'over judgment.' Not as if mercy were contrary to judgment; for in Christ 'mercy and truth have met together; righteousness and peace have embraced each other;' but the words represent that 'joy in heaven' which the holy angels, together with all 'who have obtained mercy,' feel and express 'over every sinner that repenteth,' who has fled to mercy in Christ, and escaped from the 'judgment to come.' *C.*

REFLECTIONS.—Decent respect is due to persons on account of their civil stations. But to prefer the rich, graceless, and gay, as such, especially in matters of religion or equity, is highly unchristian, and striking against the whole authority of the lawgiver, and that universal love required in his law, amounts to a breaking of all his commandments, and leaves little hopes of mercy to the guilty in the great day of account. It is chiefly among the poor that true Christians are found, and God's grace enriches and ennobles them. Why, then, should we despise them! Rich persons are too generally blasphemers of God's name and religion, persecutors of his saints, and oppressors of their inferiors. Why, then, should we partially caress them! It is not fine words of pity and compassion, and empty wishes of relief, but needful supplies, according to our ability, that God demands from us to our poor brethren, and in denying these we basely act the part of inhuman hypocrites. The best notions and professions of faith without good works thereby produced, are but dead, devilish, and abominable before God. No good works of ours can indeed justify our persons before

2 For if there come unto your assembly[1] a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

3 And[d] ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place;[2] and say to the poor, Stand thou there, or sit here under my footstool:

4 Are[e] ye not then partial in yourselves, and are become judges of evil thoughts?

5 Hearken, [g]my beloved brethren, [h]hath not God chosen the poor of this world [i]rich in faith, and heirs of the[3] kingdom, which he hath promised to them that love him?

6 But [j]ye have despised the poor. Do not rich men oppress you, and draw you before the judgment-seats?

7 Do[k] not they blaspheme that worthy name by the which ye are called?

8 If ye fulfil the [l]royal law, according to the scripture, [m]Thou shalt love thy neighbour as thyself, ye do well:

9 But[o] if ye have respect to persons, ye commit sin, and are convinced[4] of the law as transgressors.

10 For[p] whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all.

11 For [q]he that said,[5] Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So[r] speak ye, and so do, as they that shall be judged by [s]the law of liberty.[6]

13 For[t] he shall have judgment without mercy that hath showed no mercy; and mercy [u]rejoiceth[7] against judgment.

14 What *doth it* profit, my brethren, [v]though a man say he hath faith, and have not works? can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 And[z] one of you say unto them, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?

17 Even[y] so faith,[8] if it hath not works, is dead, being alone.[9]

A.M. cir. 4064. A.D. cir. 60.

1 Gr. *synagogue.*

d Ac.22.3;23.4. Jude 16.

2 Or, *well* or *seemly.*

e ch.3.16; 4.11. Mat. 7.1–5.

g ch.1.16; ver.1; ch.3.1.

h Mat.5.3; 11.25. Lu. 6.20. 1 Co.1.26–28. Ja.7. 48.

i Lu.12.21, 33; 22.29. 1 Ti. 6. 18, 19. Re. 2.9. Ex.20.6. Pr.8.17. 1 Sa. 2.30. Mat.5.3. ch.1.12.

3 Or, *that.*

j 1 Co.11.22. ch. 5. 4, 6. Ac.13.50.

k Ps. 73. 9, 11; 111. 9. Job 21. 14, 15. Re.13.5, 6, with Phi.2.9

l ch.1.25; 4.12. De.4. 2; 12.32; 5. 32.

m Le.19.18. Mat.22. 39. Ro.13.8, 9. Ga.5.14. Ep.5.2. 1 Th.4.9.

o ver.1. Le.19.15. De 1.17; 16.19; 10.17.

4 *Convinced*—convicted.—*C.*

p De. 27. 26. Mat. 5. 19, 20. Ga.3.10 ver.11.

q Ex.20.13, 14. De.5. 17, 18. Ga.3.10.

5 Or, *that* law *which said.*

r Phi.4.8. Jn. 13. 17. ch.1.25, 27. Mat.5.48. 1 Pe.1.15, 16. 2 Pe.1.4–8.

s ver.8; ch.1.25. Ro. 7. 12, 14. Ps. 119.14, 16, 32, 45; 116.16.

6 See note on ch. 1. 25.—*C.*

t Ge.42.4, 21. Ju.1.7. Job22.5–10; 24.9, 10. Pr. 21. 13. Mat.6.15; 7.1, 2; 18. 30; 25.41, 42. Lu.16. 25. ch.5.4.

u Ps. 85, 10. Mat. 25. 35; 5.7. 1 Jn.4.17, 18.

7 Or, *glorieth.*

v ch.1.23. Mat.7.26. 1 Ti.1.5. Tit.1.16. Is.29. 13; 58.2–4. Ac.8.13. Jn. 12.42.

x Job 31.20. Lu.3.11; 6.35. Ga.6.10. 1 Ti.6.18. He. 13.16. 1 Jn.3.17, 18. Pr.3.27, 28; 21.13.

y ver.14, 19, 20, 26. 1 Co.13.3, with Ga.5.6. 1 Ti.1.5.

8 *Even so faith,* &c. That is, the faith without works, which vain men *say* they have, is dead. See ver.14, 20.—*C.*

9 Gr. *by itself.*

* This verse appears to be closely connected with ver. 16—a full exposure, in fact, of the absurd idea that faith can exist without, or apart from, works. They are and must be inseparable. Faith can never be exhibited but by works; and where good works do not exist, true faith can have no place in the soul.—*P.*

† This is intellectual faith—it is simply the assent of the understanding to a dogmatic truth. It involves no moral quality. Any intelligent being may have this faith.—*P.*

‡ The word '*only*' is the emphatic word in this verse. It is the key to the meaning of the whole. It solves the supposed discrepancy between James and Paul. It shows the real connection between faith and works. James does not deny that a man is justified by faith—nay, he indirectly affirms it; but he shows that true faith can never exist without works.—*P.*

A.M. cir. 4064. A.D. cir. 60.

1 Some copies read *by thy works.*

z Ga. 5. 6. 1 Ti.1.5.2 Co. 7. 1. Tit. 2.11, 12. 2 Pe.1.4–8. Mat.7.17. ch. 3.12, 13.

2 See note * in first column.

a De.6.4. Mat. 8.29. Mar. 1. 24; 5. 7. Ac.16. 17; 19.15. Phi.2.10, 11. 2 Pe.2.4. Jude 6. Re. 20. 10.

3 See note † in first column.

b Job 11.12. Ps.94.8, 11. 1 Co.8.2. Ga.6.3.

c ver. 14, 17, 18, 24, 26. 2 Pe.1.4–8. Ga.5.6.

d Mat.12.37. ver.18, with Ge. 22. 9, 12. He. 11.17.

4 *When he had offered* (in purpose of obedience) *his son Isaac.*—*C.*

5 Or, *Thou seest.*

e ver.18, 14, 20. Ga.5. 6. 1 Ti. 1. 5. Mat. 7.17. ch.3.13, with He.11.17, 19.

6 *Made perfect*—as a fruit-tree when its fruit is ripened.—*C.*

7 The faith of Abraham in God's power, truth, and love, led of necessity to the act of offering up his son, which in purpose he performed. Had he not done that act it would have been an evidence that he had no true faith. In this respect, viewed *ab extra*, the faith was perfected by the act.—*P.*

f Ge.15.6. Ro.4.3, 6, 10, 22, 23. Ga.3.6.

h 2 Ch.20.7. Is.41.8. Ge.22.16–18. Jn. 15.14, 15. Ro. 5. 1, 10. 2 Co.5. 19. Ep.2.13–19. Re.5.9.

i ver. 14, 17, 18, 20, 22, 26. Re.20.12.

8 See note ‡ in first column.

j ver.18. See ver.24. Mat.21.31.

k Jos.2.1–21; 6.23, 25. He.11.31.

9 Or, *breath.*

l See ver. 20, 14, 18, 22, 24, with Ga.5.6. 1 Ti 1.5. Ac.8.13. Jn. 12.42. Tit.1.16.

CHAP. III.

a Ec.7.16. Mat. 7.1, 2; 23.8, 10, 14. Lu. 6. 37, 38. Ro. 2. 1–3, 20, 21. 2 Co. 1. 24. 1 Pe.5.3. Pr. 16. 18. Lu. 12. 47, 48. Mat.11.22, 24.

1 Or, *judgment.*

b 1 Ki.8.46. Pr. 20. 9. Ec.7.20. 1 Jn.1.8. Is.64. 6.

2 *Offend.* Rather, 'fail,' 'stumble.'—*C.*

3 More literally, 'For oftentimes we all offend' in one form or another; in word, or thought, or action.—*P.*

c Ps.34.13; 39.1, 2. ch. 1.26. Pr.13.3; 15.1; 25.8. Mat. 12. 36, 37. 1 Pe.3. 10.

d Ps. 32. 9. Is 37.29. Pr. 26.3. Ps. 39.1.

e Ps.107.25–27. Jonah 1.4. Ac.27.14, 15, 27.

g Ps.10.3; 12.3, 4; 73. 8, 9. Job 21.14, 15. Pr.12. 18; 15.1, 2. Re.13.5, 6.

4 *The tongue.* That is, the tongue of the natural, unrenewed man.—*C.*

5 Or, *wood.*

18 Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works,[1] and [z]I will show thee my faith by my works.[2]

19 Thou[a] believest that there is one God; thou doest well: the devils also believe, and tremble.[3]

20 But wilt thou know, [b]O vain man, that [c]faith without works is dead?

21 Was not Abraham our father [d]justified by works, when he had offered Isaac his son[4] upon the altar?

22 Seest thou[5] how[e] faith wrought with his works, and by works was faith made [6]perfect?[7]

23 And the scripture was fulfilled which saith, [g]Abraham believed God, and it was imputed unto him for righteousness: and he was called [h]the Friend of God.

24 Ye see then how that [i]by works a man is justified, and not by faith only.[8]

25 Likewise also was not Rahab the harlot [j]justified by works, [k]when she had received the messengers, and had sent *them* out another way?

26 For as the body without the spirit[9] is dead, so [l]faith without works is dead also.

CHAPTER III.

1 We are not rashly or arrogantly to reprove others: 5 but rather to bridle the tongue, a little member, but a powerful instrument of much good, and great harm. 13 They who be truly wise be mild, and peaceable, without envying, and strife.

MY brethren, [a]be not many masters, knowing that we shall receive the greater condemnation.[1]

2 For[b] in many things we offend[2] all.[3] If [c]any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body.

3 Behold, [d]we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though *they be* so great, and [e]*are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Even[g] so the tongue[4] is a little member, and boasteth great things. Behold how great a matter[5] a little fire kindleth!

God; but they are absolutely necessary to manifest our justification before men.

CHAPTER III. Ver. 1. Take heed, my dear Christian brethren, that none of you affect to be teachers of others, without proper qualifications for it; or give way, like your Jewish doctors, to a magisterial and censorious temper in matters of religion; for if ye do, your sin will be very aggravated, and your condemnation at the last day inexpressibly dreadful. 2. For all, even the best of us, are guilty of manifold transgressions of both tables of God's law, offending him and our fellow-creatures, which should make us very humble and modest in our thoughts of ourselves or censures of others; but if any one be enabled by grace to restrain his tongue from idle, opprobrious, false, and other sinful language, it marks him a true believer, and a person of great attainments in knowledge and experience, integrity and holiness, capable of managing himself and his whole behaviour to the benefit of the society he is connected with, religious or civil. 3–6. For as horses are governed by small bits, and large ships by small rudders, so a man's tongue, when properly managed, under the influence of divine grace, is of great use for regulating his whole behaviour—even as, under the influence of a carnal heart, it extravagantly talks away and contemns others; and I entreat you carefully to observe how often a little injurious language kindles a flame of contention and confusion all around it. And indeed scarcely anything can be more mischievous or productive of wickedness than an unruly, furious tongue. It vents a great deal of sin, is the outlet of the whole source of wickedness which lies in a man's heart, and produces much iniquity among others; by its exorbitant licentiousness, it spreads guilt and defilement through the whole man; and as a fire kindled and blown up by the diabolical influence of the father of lies and accuser of the brethren, it raises such wrath and anger in our own and other people's passions, as throws the whole course of the moral world into a pernicious ferment, and continues from one period of life, and even one generation, to another. 7, 8. No savage, venomous, or voracious beast is so hard to be tamed as a lying, reviling, malignant tongue, actuated by strong, furious, and vile passions. In the most ungovernable manner it vents forth the most devilish and destructive pride, malice, envy, reproach, and falsehood. 9–12. And very often among professed Christians it is at one time honourably employed in praising God the Father of mercies, and of Christ, and of us in him, or in praying to or commending him; and at another time basely prostituted to pour forth revilings, or even horrid imprecations, against our fellow-creatures, for whom we ought to have a reverence, as they were originally

6 And[h] the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

7 For every kind[6] of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:[7]

8 But the tongue can no man tame;[8] *it is*[i] an unruly evil, full of deadly poison.

9 Therewith[j] bless we God,[9] even the Father; and therewith curse we men,[1] which[k] are made after the similitude of God.

10 Out[l] of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain 'send forth at the same place[2] sweet *water* and bitter?

12 Can[n] the fig-tree, my brethren, bear olive-berries? either a vine, figs? so *can* no fountain both yield salt water and fresh.

13 Who[o] *is* a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom.

A.M. cir. 4064.
A.D. cir. 60.

h ch.1.26. Pr. 16, 27; 15. 1; 17. 4. Ro 3.13,14. Ps. 5.9,64. 3;140. 3. Mat. 15.11–20. Mar.7.15,20–23.ver.2. Ec.7.6.
6 Gr. *natures.*
7 Gr. *the nature of man.*
8 The tongue cannot be 'tamed;' but as an agent of 'the body,' must be 'mortified,' Ro. viii. C.
i See ver.6. Ps.55.21; 57. 4; 59.7; 58. 4; 64.3,4; 140. 3. 4. Ro. 3. 13, 14. Ec.10.11.
j Ps.145.21. Is.20.13.
9 *i.e.* when renewed by his Spirit.—C.
1 *i.e.* when unrenewed by God's Spirit, & led by our own.—C.
k Ge.1.27; 9. 6. 1 Co. 11.7.
l Ge.49.4.1 Ki.18.21. Is. 48. 2, 4. Je.7.4,9,10. Mi. 3. 11. Lu.6.46. Ps. 50.16.ver.9.
2 Or, *hole.*
n Mat.7.16–18;12.33. Lu.6.44. Ga.5.19–23.
o Ps.107.43. Ho.14.9. Mat.5.10. Ep.5.8,9,15. Phi. 1.27; 2.15; 4.8. Ro. xii. Col.iii.1 Th.v.1 Ti. 6. 11, 12. 2 Ti. 2. 22–25. Tit.2.11,12; 3.8,14. ch. 1.21;2.18.1 Pe.3.15.

* This verse is often misinterpreted. It is thought to signify that in the church, in society, in doctrine, there must be purity before there can be peace—before peace is allowable. The Greek has no such meaning. Paul gives the characteristics of those who are divinely wise in order — purity, peace, &c. Peace is as essential as purity, and compassion as essential as either.—*P.*

A.M. cir. 4064.
A.D. cir. 60.

p Ro.13.13. 2 Co. 12. 20. Ga. 5.15,20,21,26.
q Ro.2.17–23.2 Ti.3. 5. Je.7.4,9.ch.1.21.1 Pe 2.1,2.
r Je.4.22.1 Co.2.7;3. 3. Jude 19. Ga.5.19,20. Phi.3.19. Ro.8.7.
3 Or, *natural.*
s Ga.5.15,20,21,26. 1 Co.3.3.ch.4.1.
4 Gr. *tumult* or *unquietness.*
t 1 Co.2.6,7. ch. 1. 5, 17. Mat.5.7,8. Phi.4.8. Lu. 6.36. 1 Ti.1.5. Ro. 12.9. 2 Co.6.6. Ga. 5.22; 6.9. He. 12.4. 1 Th.4.3, 4,9. ch.1.19,21,26,27. 1 Pe.1.22;2.1.ch.2.1 4.
5 See note * in first column.
6 Or, *wrangling.*
u Pr.11.18. Is.32.17. Ho. 10. 12. 2 Co. 9. 10. Mat.5.9. Phi.1.11. He. 12.11.
7 For the meaning of gospel 'righteousness,' see note on Ro. 4. 11: and for 'the fruit of righteousness,' see Ro.5.1,2.-C.

CHAP. IV.

a Ga. 5. 15, 20. Mat. 15.19. Jn.8.44. 1 Ti.6.4, 9,10. ch.1.14. Je. 17. 9. Ro.8.7. Ge.6.5. ch.3.14 –18.
1 Or, *brawlings.*
2 Or, *pleasures.*
b Ro.7.23. Ga.5.17. 1 Pe.2.11.
c Hab. 2. 5. ch.5.3,4, 6.1 Ti.6.9,10. Ec.1.8.
3 Or, *envy.*
d ch.1.5. Phi.4.6. Is. 43.23.
e Job 27.9. Ps. 18.41. Pr.1.28. Is.1.15. Mi. 3. 4. Zec.7. 13. Je. 11.14; 14. 12. Eze. 8. 11. Mat. 20. 22. Ps. 66. 18, with ch.1.5,6. Ro.8.26. 1 Jn. 3.22;5.14.
4 Or, *pleasures.*

14 But if ye have[p] bitter envying and strife in your hearts, [q]glory not; and lie not against the truth.

15 This[r] wisdom descendeth not from above, but *is* earthly, sensual,[3] devilish.

16 For[s] where envying and strife *is*, there *is* confusion[4] and every evil work.

17 But[t] the wisdom that is from above is first pure,[5] then peaceable, gentle, *and* easy to be entreated, full of mercy and good fruits, without partiality,[6] and without hypocrisy.

18 And[u] the fruit of righteousness[7] is sown in peace of them that make peace.

CHAPTER IV.

1 *We are to strive against covetousness,* 4 *intemperance,* 5 *pride,* 11 *detraction, and rash judgment of others:* 13 *and not to be confident in the good success of worldly business, but mindful ever of the uncertainty of this life, to commit ourselves and all our affairs to God's providence.*

FROM whence[a] *come* wars and [1]fightings among you? *come they* not hence, *even* of your lusts[2] that[b] war in your members?

2 Ye[c] lust, and have not: ye kill,[3] and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye [d]ask not.

3 Ye[e] ask, and receive not, because ye ask amiss, that ye may consume *it* upon your [4]lusts.

created after the image of God, in knowledge, righteousness, and holiness, and are still formed in some likeness to him in the natural faculties of their soul; and many of them, by his grace, renewed after his image in regeneration.—Nothing can be more contrary to our Christian obligations, profession, and character, or even more unnatural and absurd in itself. 13. If any of you therefore would approve yourselves to God, and show yourselves to the world as truly wise and prudent, and endowed with a true knowledge of yourselves, of Christ, and of God, his laws and ways, let them earnestly practise all manner of good works in the whole course of their conversation, with a meek and humble spirit. 14. But never be fond or boast of envious, quarrelsome, and contentious dispositions and designs, which will torment your souls, and sting and wound others, and are directly contrary to the meek and humble spirit of the gospel. Never dare, either in thought, word, or deed, to varnish over such wickedness, or to pretend to sincerity and prudence in indulging it; 15, 16. For, think as you will, this wisdom springs not from, nay, is detested by God, and arises from an excessively earthly and sensual inclination to worldly enjoyments, and is excited by the devil, bears his image, delights his heart, and promotes his mischievous designs and interests; for whenever an envious, censorious, and litigious spirit is indulged, and breaks forth in words, it tends to disturb and destroy the peace and happiness of a man's own soul, and of all about him, and leads to everything wicked. 17. But that heavenly and divine wisdom which God bestows leads men to a strict regard to purity of doctrine and manners, in heart, speech, and behaviour; it disposes to peacefulness, mildness, and courteousness in our treatment of others; it renders our mind open to conviction, easily persuaded to that which is good, and attentive to all considerations, forward to condescension and forbearance, and inclined to acts of kindness and compassion to the poor and afflicted; it renders us impartial and generous in judging and condemning of others; and sincere, free from any allowed dissimulation. 18. And this righteous, holy, and peaceable temper and conversation, by the grace of God, issues in our own and our neighbour's happiness in this world, and in our everlasting happiness and peace hereafter.

Ver. 2. *Perfect,* in its absolute sense, is applicable to God alone; in its comparative sense, it is the highest endowment of man, the chiefest grace of the Spirit. See it prophetically described as a special mark of the Messiah, Is. 42. 19.

Ver. 6. *The course of nature.* The whole circle of human life from boyhood to old age, which, unless delivered from the power of Satan, and kept by the power of God, is continually excited by surmises, misrepresentations, falsehoods, and calumnies, whereby the fires of jealousy, envy, wrath, and malice, are continually fed, and frequently blown into a fierce and devouring flame. *C.*

REFLECTIONS.—An assuming, arrogant, and censorious temper fearfully presages our future condemnation to hell. And the deeper sense we have of our own sinfulness and weakness, the less rash shall we be in condemning others.—It is very honourable and advantageous for Christians to have grace to govern their tongue. But how hard to rule it! and yet, if ungoverned, it kindles and spreads infinite and eternal mischiefs all around. Scarcely can anything be more inconsistent with the character of a Christian, more dishonourable to God, or more ruinous to men, than an unbridled tongue, and an envious malicious heart. —But great is the excellency of true and spiritual wisdom, in its origin, nature, properties, and fruits.

CHAPTER IV. Ver. 1–3. To dissuade you from a carnal and wrathful temper, seriously think how all the strifes and contentions which prevail among you take their rise from indulged lusts; and how the indulgence of corrupt affections renders your very prayers altogether unsuccessful, and wicked in their principles, motives, and ends. 4. And remember that whosoever of you professed Christians indulge such eager appetites after the pleasures and enjoyments of this world as alienate your hearts from God, are guilty of an adulterous breach of covenant with him, and of admitting his rival into your heart instead of him; for an excessive fondness for the things of this world, and of conformity to worldly men, stands in direct opposition to the holy nature and will of God, and is utterly inconsistent with that supreme love and affection which ye owe to him. 5. Do ye think the Scriptures of the Old Testament unworthy of your regard, which so strongly remonstrate against pride, envy, and covetousness, and represent our inward corruptions as so impetuous in their pursuits after earthly things, as to make us envy every one who hath more than ourselves?—Or do ye think that the Spirit of God, who dwelleth in all of us who are true believers, would excite such a worldly disposition in us! 6. No, he, and God by him, increases our humility, self-denial, love, and goodness, and thus disengages us from the gratification of corrupt affections; and therefore, to encourage our hopes and prayers for all needful assistance, he declares in his Word that he sets himself to oppose and debase them who are ambitious, haughty, self-conceited, and self-sufficient, placing their whole confidence and happiness in the things of this life, or in their own wisdom, strength, or deserts; but freely bestows more and more grace, comfort, and blessings, upon such as have humble thoughts of themselves, and of the emptiness of all earthly enjoyments, and place their whole happiness in himself. 7. In humble dependence therefore on his free favour and gracious influence, yield up yourselves obediently and unreservedly to his direction, disposal, authority, and will, manifested in his Word and providence, and be content with such things as ye have. And if Satan, by subtle devices or furious temptations, attempts to dishearten you in or draw you off from the ways of duty, give not place to him, but exercise all your graces in opposition to him, and he will flee from you as a conquered enemy. 8. And if ye would maintain your ground, prevail against and get rid of temptations; be much employed in humble and fiducial approaches to God, through Christ, in the way of duty, and he will graciously come near to you, directing, relieving, and comforting you according to his promise. And whereas, through the influence of Satan and your own hearts, some of you have rendered yourselves notorious sinners before God, see that by faith ye apply the Word, blood, and Spirit of Christ for your purification, and beg of him to reform you from violence, murder, extortion, bribery, and other like wickedness of practice; and to purge your hearts from pride, envy, covetousness, and other indwelling lusts, and so thoroughly renew you in heart and life, that your cares and services may no longer be divided between him and the world. 9, 10. Instead of that jollity, mirth, and gaiety with which ye have shamefully gratified your sensual appetites, apply yourselves to deep penitential sorrow and evangelical religious mourning, on account of your provocations, and for fear of God's judgments—deeply humbling yourselves before him, whom ye have so often and so highly offended, and who knows and principally regards the secret workings of your hearts; and he, in his own time and way, will revive your drooping souls with a sense of his pardoning and the influence of his recovering grace, and will raise you above all your fears and troubles, and exalt you to honour and comfort in this world, and to immortal glory in the next. 11. And always carefully avoid rash censuring and reviling of one another, aggravating and needlessly exposing one another's infirmities, or raising and propagating false reports to each other's prejudice; for, if ye slander, rashly judge, and condemn your neighbours or fellow-Christians, ye practically condemn the wisdom, equity, and holiness of God's law, which forbids such conduct, and perhaps allows what you condemn; and if once ye pretend to censure God's law, ye plainly renounce all obedience to it, and exalt yourselves as judges above it. 12. When the almighty God, who has infinite power and authority to reward the obedien

4 Ye[g] adulterers and adulteresses,[5] know ye not that [h]the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

5 Do ye think that the scripture saith in vain, The[i] spirit that dwelleth in us lusteth [6]to envy?[7]

6 But he giveth more grace. Wherefore he saith, [j]God resisteth the proud, but giveth grace unto the humble.

7 Submit[k] yourselves therefore to God. [l]Resist the devil, and he will flee from you.

8 Draw[m] nigh to God, and he will draw nigh to you. [n]Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double-minded.

9 Be[p] afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness.

10 Humble[q] yourselves in the sight of the Lord, and he shall lift you up.

11 Speak[r] not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law,[8] and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There[s] is one lawgiver,[9] who is able to save and to destroy: [t]who art thou that judgest another?

13 Go[u] to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14 Whereas, ye know not what *shall be* on the morrow. [v]For what *is* your life? It is[1] even a vapour, that appeareth for a little time, and then vanisheth away.

15 For that ye *ought* to say, [x]If the Lord will, we shall live, and do this, or that.

16 But[y] now ye rejoice in your boastings: all such rejoicing is evil.

17 Therefore[z] to him that knoweth to do good, and doeth *it* not, to him it is sin.

A.M. cir. 4064.
A.D. cir. 60.

[g] Ps.73. 27. Mat. 12. 39:16.4.

[5] See note [o] below.

[h] Jn.15.19;17.14. Ro. 8.7. Ga.1.10. 1 Jn.2.15, 16. Ps.17.14.

[i] Ge.6.5;8.21. Nu.11. 29. Pr.21.10. Ec.4.4.

[6] Or, *enviously.*

[7] There is no such passage in Scripture as seems here to be a quotation. The difficulty, however, may be removed by a slight change in the punctuation: 'Think ye that the Scripture speaketh in vain? (in condemning friendship with the world). Doth the spirit that hath dwelt in us in cline to envy?' 'On the contrary (for so the δέ may properly be translated), he giveth more grace.' —*C.*

[j] Job 22.29. Pr. 3.34; 29.23. Mat.23.12. 1 Pe 5.5. Lu. 1.51,52; 14.11; 18.14. Ps 138.6.

[k] La. 3.27. 2 Ch. 30. 8. 1 Sa. 3.18. 2 Sa. 15.26. Job 1.21.

[l] Ep. 4.27; 6. 11, 12. 1 Pe. 5.8, 9. Re. 12.12.

[m] Is. 1.18; 55.7. 2 Ch. 15.2. Je. 29.12, 13. Ho. 6. 1, 2. Ps. 145.18; 3'. 15, 17; 73.28. Zec. 1.3. Mal. 3.7.

[n] Ps. 26.6. Is. 1.15, 16. 1 Ti. 2.8. Je. 4.14. Mat. 23. 26. ch. 1. 8, 21. 1 Ki. 18.21. 1 Jn. 3.3.

[p] Ps. 119.136. Mat. 5. 4. Je. 13.18. Eze. 6.9; 7. 16; 16.63. ch. 5.11.

[q] Job 22. 29. Lu. 14. 11. 1 Pe. 5. 6. Ps. 10.17, 18. Pr. 29.23. Mat. 18.4; 23.12. Lu. 18.14.

[r] Ep. 4.31. 1 Pe. 2.1. Tit. 3.2. Mat. 7.1. Lu. 6. 37. Ro. 2.1, 1 Co. 4.5.

[8] *Speaketh evil of the law*—as of a power unworthy of obedience; 'and judgeth' (condemneth) 'the law,' as requiring too much, or commending something wrong or unnecessary.—*C.*

[s] Is. 33. 22. Mat. 10. 28.

[9] *There is one Lawgiver.* But if you 'speak evil of his law,' you speak evil of him; if you 'judge his law,' you usurp his prerogative.—*C.*

[t] Mat. 7. 1, 2. Ro. 14. 4; 2. 1.

[u] Pr. 27. 1. Lu. 12. 18–20.

[v] Job 7. 7. Pr. 3. 28; 27. 1. Is. 40. 6. 1 Co. 7. 31. ch. 1. 10. 1 Pe. 1. 24. 1 Jn. 2. 17. Job 14. 1.

[1] Or, *For it is.*

[x] Ac. 18. 21. Ro. 1. 10. 1 Co. 4. 19; 16. 7. Phi. 2. 24. He. 6. 3.

[y] 1 Co. 5. 2, 6. Is. 47. 7, 8, 10. Re. 18. 7. Ps. 52. 1, 7.

[z] Lu. 12. 47, 48. Jn. 9. 41; 15. 22. Ro. 1. 20, 21, 32; 2. 1, 17, 18, 23.

[o] *Ye adulterers*, &c., must, from the context, be understood as descriptive of such a forsaking of God, through love of the world, as is described, condemned, and punished (Ho. ii., &c.), that backsliders, being chastened, may be graciously restored to 'their first love.'—*C.*

CHAP. V.

[a] Pr. 10. 15; 11. 28. Am. 6. 7. Lu. 6. 24. ver. 6; ch. 2. 6; 4. 9. Is. 22. 12, 13. 1 Ti. 6. 9, 10.

[b] Je. 17. 11. Mat. 6. 19, 20. Job 13. 28. Is. 51. 8. Ho. 5. 12.

[c] Ps. 21. 9. Is. 30. 27; 33. 11. Ro. 2. 5.

[d] Le. 19. 13. De. 24. 14, 15. Job 24. 10, 11. Je. 22. 13. Is. 5. 7. Ex. 22. 23, 27. Hab. 2. 11. Mal. 3. 5.

[e] Job 21. 13. Ps. 73. 7; 119. 69, 70. Ec. 11. 9. Is. 5. 11, 12; 22. 13; 47. 8. Je. 5. 8. Am. 6. 4–6. Lu. 16. 19, 25. 1 Ti. 5. 6.

[f] Pr. 1. 14; 17. 1. Is. 22. 13. Eze. 39. 17.

[g] Mat. 23. 34, 37; 5. 39. Jn. 16. 2. 1 Th. 2. 15. He. 10. 32–34; 11. 36, 37.

[1] *He* (Jesus the just one) *doth not resist you* now—but the day is at hand, ver. 8.

[2] He. 11. 36; 12. 1. Ro 5. 3, 4; 8. 25; 15. 4. Ga. 5. 5; 6. 9. 2 Th. 1. 3. ver. 8.—*C.*

[2] Or, *Be long patient*, or *Suffer with long patience.*

[3] De. 11. 14. Je. 5. 24. Ho. 6. 3. Joel 2. 23. Zec. 10. 1.

[4] ver. 7. 1 Co. 10. 11, 12. Phi. 4. 5. He. 10. 25–37. 1 Pe. 4. 7. Re. 22. 20.

[3] Gr. *Groan* or *Grieve not*, ch. 4. 11. Ga. 5. 14, 20, 26.

[4] Mat. 24. 3. 1 Co. 10. 11. Phi. 4. 5. Re. 3. 20; 22. 12, 20; 16. 15.

[5] Mat. 25. 12; 23. 34, 37. He. 11. 35–38.

[6] ch. 1. 12. Da. 12. 12. Mat. 5. 10, 11. He. 10. 36; 11. 25. Ps. 94. 12.

[7] Job 1. 21, 22; 42. 10–12.

[8] Ps. 103. 13. Is. 63. 7, 9. Joel 2. 28. 2 Ch. 30. 9. Ne. 9. 17, 31. Ps. 103. 8; 116. 5; 117. 2. Je. 3. 12. Joel 2. 13. Lu. 6. 36. Nu. 14. 18. Mi. 7. 18.

[9] Mat. 5. 34–37; 23. 16, 20. Co. 1. 17, 18, with Ex. 20. 7. De. 5. 11.

[4] Profane swearing is one of the most common and palpable forms of sin in the East. 'The very language is polluted by it. One seldom hears a sentence uttered, or sees one written in any ordinary book, without some form of oath or imprecation. One never hears a simple affirmative from an Arab; it is always accompanied by an oath—often by a form of imprecation that makes one shudder. It was this wicked practice, no doubt, which called forth the solemn command of James.—*P.*

CHAPTER V.

1 Wicked rich men are to fear God's wrath. 7 We ought to be patient in afflictions, after the example of the prophets, and Job: 12 to forbear swearing, 13 to pray in adversity, to sing in prosperity: 16 to acknowledge mutually our several faults, to pray one for another, 19 and to reduce a straying brother to the truth.

GO to[a] now, *ye* rich men, weep and howl for your miseries that shall come upon *you*.

2 Your[b] riches are corrupted, and your garments are moth-eaten.

3 Your[c] gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

4 Behold,[d] the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

5 Ye[e] have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in [g]a day of slaughter.

6 Ye[h] have condemned *and* killed the just; *and* he doth not resist you.[1]

7 Be[i] patient[2] therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive [j]the early and latter rain.

8 Be[k] ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

9 Grudge not[3] one against another, brethren, lest ye be condemned: [l]behold, the Judge standeth before the door.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, [n]for an example of suffering affliction, and of patience.

11 Behold, [o]we count them happy which endure. [p]Ye have heard of the patience of Job, and have seen the end of the Lord; that [q]the Lord is very pitiful, and of tender mercy.

12 But[r] above all things, my brethren, [4]swear

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and punish the disobedient, is the alone Lawgiver and Lord of men's consciences, who can enact and execute laws as he pleases, how presumptuous is it for you, foolish, weak, fallible, and sinful creatures, to take upon you to judge and condemn any for that in which they are accountable only to God? 13, 14. And why are any of you so self-sufficient, and insensible of your dependence on him, as to promise yourselves long life or prosperity, and much trade on earth, without regard to him, when you, and all that you have, are in the most precarious and uncertain condition, entirely dependent on his sovereign will and providence, and may suddenly and unawares be cut off. 15–17. Nothing ought therefore to be either projected or pursued by you but in express submission to the favour, direction, assistance, and blessing of God; and your sinful and confident boasting, as if your life and transactions were independent of him, is extremely unchristian and shameful; and it is the more aggravated in your case, as the Scripture, as well as your own consciences, certainly testify to you that an humble and submissive manner of forming and declaring your intentions is alone right and good, acceptable to God, and suited to the relations in which he stands to you.

REFLECTIONS.—What dreadful work do the lusts of pride, covetousness, and envy make in the world! They create contention and strife in societies, religious or civil, or even in a man's own mind; excite wicked desires and attempts; lead to the neglect of prayer, or sinful and carnal requests; and produce an adulterous alienation of the heart from God, by an undue attachment to the world. Very hateful are they to God, contrary to the influences of his Spirit, and inconsistent with our dependence on him, either as men or Christians.—Extensive is the work of a Christian. Humbly should he submit to and hold familiar fellowship with God; resolutely guard against and resist the temptations of Satan; purify his heart and conversation, by a believing improvement of Jesus' Word, Spirit, and blood; humbly bewail and repent of his sinfulness; guard against all reviling or rash censuring of others, from a regard to God's authority; and in all his ways acknowledge and resignedly depend on his sovereign will.

CHAPTER V. Ver. 1. Be alarmed, ye rich, unbelieving Jews. Dreadful calamities shall quickly overtake you except ye repent, and bereave you of whatever you have on earth, yea, of life itself, in the general destruction of your nation; which shall also be followed with inexpressibly more dreadful miseries in hell. 2, 3. Your ill-gotten and ill-employed treasures being cursed of God, instead of profiting you in the day of his wrath, shall, by the loss of them, torment your minds; shall tempt your enemies to ravage your country, pillage your houses, and murder your persons; and shall occasion you more terrible torments in hell. 4. The Most High, who ruleth over all creatures, has heard the complaints of your poor labourers, whom ye have fraudulently deprived of their wages, and will render that which ye have unjustly withheld from them a plague and mean of terrible destruction to yourselves. 5, 6. Ye have luxuriously and sensually rioted on the bounties of God's providence, as if every day had been a festival; and, under pretence of law, have condemned and murdered the righteous Lord Jesus and many of his faithful servants, who never offered you the least violence or injury. But the time is at hand when God shall fully punish these and your other abominations.—7, 8. As God therefore permits and overrules these unrighteous persecutions for the trial of your faith and patience, do you, my Christian brethren, labour to bear them without murmuring at his holy hand therein; and with patience, meekness, fortitude, and calm composure of mind, steadfast faith and resolution to bear testimony for him and his ways, wait till the Lord Jesus, by executing his purpose on your nation, deliver you from their cruel persecutions, and, by death and the last judgment, usher in your complete and everlasting happiness. 9. And since he, the great Judge of the world, is so ready to punish your persecutors, let none of you expose yourselves to a share in their condemnation and punishment, by venting any envious, fretful, and revergeful

not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea, and *your* nay, nay; lest ye fall into condemnation.

13 Is[s] any among you afflicted? let him pray. Is any merry? [t]let him sing psalms.[5]

14 Is any sick among you? let him call for the[u] elders of the church; and let them pray over him, [v]anointing him with oil in the name of the Lord:

15 And[x] the prayer of faith shall save the sick, and the Lord shall raise him up; and [y]if he have committed sins, they shall be forgiven him.

16 Confess[z] *your* faults one to another, and pray one for another, that ye may be healed. [a]The effectual fervent prayer of a righteous man availeth much.

17 Elias was a man [b]subject to like passions as we are,[6] and [c]he prayed earnestly[7] that it might not rain; and it rained not on the earth by the space of three years and six months.

18 And [d]he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, [e]if any of you do err from the truth, and one convert him;

20 Let him know, that he which converteth the sinner from the error of his way [g]shall save a soul from death, and shall [h]hide a multitude of sins.[8]

A.M. cir. 4064. A.D. cir. 60.

s Ps. 50. 15; 91. 15. Mat. 26. 38, 39. 2 Ch. 33. 12. Jonah 2. 2.

t Ep. 5. 19. Col. 3. 16, 17.

5 The connection between this injunction and the preceding appears to be this, that when their feelings were excited either by deep sorrow or great joy, they were not, as is common in the East, to give expression to clamorous and profane exclamations, but they were to conduct themselves in a calm and rational manner, such as became followers of Christ.—*P.*

u 1 Ti. 5. 17. 1 Pe. 5. 1.

v Mar. 6. 13; 16. 18, with 1 Co. 12. 28, 30.

x Ps. 50. 15; 91. 15; 28. 6; 34. 6; 116. 8. Jn. 5. 19; 9. 2, 3. 1 Co. 11. 30–32.

y Is. 33. 24. Mat. 9. 2. 1 Jn. 5. 14. 1 Co. 11. 30.

z Ac. 19. 18. Mat. 18. 15, 16. 1 Ti. 2. 1. Ep. 6. 18–20.

A.M. cir. 4064. A.D. cir. 60.

a Ge. 20. 17; 32. 28. Ex. 15. 25; 17. 11; xxxii. –xxxiv. Nu. 11. 2; 14. 20. 1 Ki. 13. 6; 17. 21, 22. 2 Ki. 4. 4, 33. 2 Ch. 14. 11, 12; 32. 20, 21. Ps. 34. 15, 19. 90. 18. Pr. 15. 29. Ho 12. 4. Jn. 9. 31. 1 Jn. 3. 22. Mat. 7. 7–11; 21. 22. Is. 45. 11. Da. 2. 18. Ps. 10. 17; 107. 6, 13, 28; 145. 18, 19. Je. 15. 1.

b Ac. 14. 15; 10. 26.

6 That is, Elias was *human*, with human weakness, and failings, and sins. He was naturally no better, and inherently no greater than other men. His power with God, therefore, did not arise from anything in himself as man, but from his faith and implicit trust in God.—*P.*

c 1 Ki. 17. 1. Re. 11. 6.

7 Or, *in prayer.*

8 Sins of the person saved, which are covered by the blood of Christ, in whom he has been led to believe—also sins of the person who prays.—*P.*

d 1 Ki. 18. 42–45. *e* Mat. 18. 15, 16. De. 22. 1, 2. Le. 19. 16, 17. *g* Ro. 11. 14. 1 Co. 9. 22. 1 Ti. 4. 16. Jude 23. *h* Pr. 10. 12. 1 Pe. 4. 8. Ps. 32. 1.

complaints or wishes against them for the injuries they do you. **10, 11.** And to encourage you to such a becoming conduct, reflect much on the behaviour of the ancient prophets under their sore trials—with what patience and courage they endured the manifold persecutions which they suffered for adherence to the truth. And learn, especially from the singular afflictions of Job, his marvellous patience under them, and the merciful issue thereof in redoubled honours and happiness, what a God of infinite compassion and kindness ye have to uphold you under, carry you through, and give you the blessed fruits of all your trials and afflictions. **12.** As your unbelieving brethren are so dreadfully addicted to that unprofitable, Heaven-daring, and soul-ruinous sin of profane swearing, I beseech you earnestly to guard against every rash, passionate, or unnecessary oath, whether by God himself or by his creatures; and let your whole conversation be so evidently honest and upright that your plain affirmation or denial may gain you sufficient credit. **13.** If any of you be in afflicted circumstances, let him exercise himself much in solemn and fervent prayer, for support under, relief from, and a sanctified improvement of them. And if any be surrounded with the blessings of providence and grace, let him express his gratitude to the God of his mercies in cheerful thanksgivings and praises. **14, 15.** If any of you appear to have any bodily distemper inflicted on him, as the punishment of some remarkable sin, let him desire the rulers of the church, especially such as are vested with miraculous powers, to meet together and pray over him; and let them, in the name and authority of the Lord Jesus, from regard to his appointment, and in dependence on his influence, anoint him with oil, as a mean of his recovery; and in answer to their prayer of faith Jesus Christ shall render the means effectual for his relief, and shall, through the man's own exercise of faith in his blood, pardon the sinful cause of the trouble, as to its temporal or eternal punishment. **16–18.** Always show a readiness to acknowledge whatever offences you have given one to another, or even other sins which lie heavy on your consciences, in order that ye may cheerfully forgive, sympathize with, and affectionately and earnestly pray for each other, as your distresses of body or mind require. And to encourage your fervent prayer for one another, observe, from the miraculous drought or rain procured by Elijah's prayer, what a wonderful power and success the prayer of true and lively saints hath, when, under the influence of the Holy Ghost, it is excited, conducted, and animated by a sacred warmth of heart. **19, 20.** And if any of you are successful in your endeavours for the recovery of some apostate or backslider from the truth, and from his erroneous notions or sinful practices, thank God for it, as a high honour, that thereby you are made instrumental in the salvation of an immortal soul, in recovering him from spiritual and eternal destruction, and in leading a neighbour into the way of life, pardon, and peace; and thereby preventing a multitude of sins which he and others, tempted by his example and influence, would have committed.

Ver. 1. *Ye rich men.* Not those who are rich, and have learned to use their riches, but those who trust in riches, live in luxury, and forget their God. *C.*

Ver. 2. *Riches.* Not silver or gold, but 'corn, and wine, and oil,' the emblems of luxury, 'corrupted' through keeping for revelry, instead of being timeously distributed in generous charity, ver. 5. *C.*

Ver. 5. *As in a day of slaughter.* When all your vengeful passions being let loose, ye revelled in the death of the defenceless. *C.*

Ver. 7. *Be patient.* The simple mention of the word 'patient' shows that the apostle is addressing the sufferers. *C.*

Ver. 14. This 'anointing' was evidently the symbol of miraculous healing, for the person prayed for was to be certainly 'raised up' as evidence that the sin of which the sickness was the punishment was as certainly forgiven as the disease was healed, 1 Co. 11. 29, 30; Mar. 2. 5, 10, 11. Therefore, to continue the ordinance of anointing without the miraculous power, and for the purpose of healing, is an act of wilful perversion, and not of divine obedience. *C.*

Ver. 16. *Confess,* &c. This mutual confession is as general as mutual prayer; and to confine confession to him who is called priest, as the Romanists do, is, by consequence, to confine prayer for the sick to him also: an absurdity this against which nature and revelation equally protest.—*Effectual fervent prayer.* Rather, 'the earnest supplication.' Some would render it 'the inwrought prayer'—inwrought by the Spirit; but all Christian prayer must be so, Ro. 8. 26, 27; and there appears no sufficient authority for such translation, nor does the context point to it. *C.*

REFLECTIONS.—Worldly riches are an unavoidable snare to a covetous carnal heart. Often are they abused in luxury and oppression, and hasten their owners into eternal perdition. For the cries of the poor and oppressed infallibly draw down the vengeance of Heaven upon their oppressors. There is great need of patience in this world, where wickedness and distress abound. Nor, as repeated instances manifest, can anything issue more honourably or happily.—It is base and criminal for any, but especially professed Christians, to swear rashly, ignorantly, unrighteously, or in common conversation.—But very honourable is it to accommodate our religion to our lot; to give ourselves to effectual fervent prayers for ourselves and others; to be always ready humbly to acknowledge our own faults, and carefully to prevent or reclaim our neighbours from sin. Lord, if this be practical Christianity, how little of it is to be found on earth!

CONCLUDING REMARKS ON THE GENERAL EPISTLE OF JAMES.

The abrupt termination of this epistle, so unlike the apostolic formality of its opening, has led many to conclude that it was never finished, but was cut short by the sudden martyrdom of the apostle. The conjecture is a probable one, and, whether accurate or not, may well serve to remind every man to 'work while it is called to-day.'

The mind of the attentive reader can scarcely fail to be struck with the peculiarity of the style, which may be called *catenated:* that is, the third verse, by the word 'trying,' is linked, as it were, into the second, by the word 'temptations;' the fourth into the third verse by the word 'patience;' the fifth into the fourth by the words 'wanting' and 'lack,' &c.—a peculiarity that continues to be largely exemplified throughout the whole epistle. Nor are peculiarities without their value. (1) Peculiarities of style are well suited to peculiarities of minds; and he that may be little impressed with one mode of diction, may have his attention rivetted by another. In this respect nature and revelation agree. Nature presents an object of study and interest to every peculiarity of taste—a similar variety is presented in the teaching of the Spirit. (2) Peculiarities of style serve to demonstrate that the apostles were not imitators of each other; and, if compared with all pretended revelations—in which the stamp of one mind, or the concerted plan of two or more, is easily and certainly detected—the mere variety of Scripture style will go far to prove that the writers have delivered no 'cunningly devised fable.' That they wrote independently of each other, at different times and places, and with different objects, while yet their agreement is such, and so complete, that it can be rationally accounted for upon no other principle than that they wrote under the guidance of one common Spirit. (3) The apparent discrepancy between Paul and James, on the subject of justification by faith, will also serve, when carefully examined, to illustrate the same fact—the most accurate agreement without the possibility of concert;—for had there been concert, there could never have been such an approach to apparent contradiction; while it will further demonstrate the wisdom of God in the progressive development of the Scriptures, whereby the obscurities of one book are illustrated by the light of another, and the misapprehension or abuse of one doctrine corrected by a practical commentary, so soon as the misapprehension or abuse had budded, and before it could take root in the field of the church. *C.*

THE FIRST EPISTLE GENERAL OF

PETER.

Peter had been originally a fisherman in Galilee, but was among the first called by Jesus Christ to be one of his attendants and missionaries. About A.D. 64 or 66 he wrote this first epistle to the Jewish converts scattered through Lesser Asia, or other parts of the Roman empire, and the second about two years after. The scope of the first is, (1) To establish them in the faith of Christ, and to comfort them under their severe persecutions, ch. i.; 2. 1–8. (2) To direct and animate them to an honourable, conscientious, and edifying behaviour in a faithful discharge of all the duties of their civil or family relations, ch. 2. 9–25; 3. 1–7; and to the exercise of brotherly love, personal holiness, and a faithful discharge of their respective duties in the church, ch. 3. 8–22; iv. v. The scope of the second is to represent how gospel privileges and revelations ought to be improved in a growth in holiness of heart and life, ch. i.; to warn them against the seduction of false teachers, and all apostasy from the truth, ch. ii.: and to represent the proper preparation for Christ's appearance to destroy the Jewish nation, and to judge the world, ch. iii.

[That Simon Peter, or Cephas, the son of Jonas,—originally a fisherman of Galilee, and called to be an apostle of our Lord—was the author of this epistle has always been admitted; and its genuineness and canonical authority are confirmed by its being referred to or quoted by Polybius, Clemens Romanus, the Martyrs of Lyons, Theophilus of Antioch, Papias, Irenæus, Clemens Alexandrinus, and Tertullian. It is addressed to 'the strangers scattered abroad,' more literally to 'the strangers of the dispersion,' which seems peculiarly to point to the Jews (see also ch. 2. 9–12; 4. 3, 4) as the special objects of his ministry, Ga. 2. 7, 8. In matter and object it is nearly akin to the epistle of James; adverting to the persecutions by which the Christians were assailed, and exhorting to patience, perseverance, and holiness. Of the history of Peter, subsequent to his residence at Antioch, A.D. 46, nothing is related in the New Testament. Jerome, however, states that he suffered martyrdom at Rome, in the end of the reign of Nero, A.D. 67 or 68; and that his remains were interred in that city, near the triumphal way;—a statement corroborated by Procopius, *Hist.* p. 195. On the other hand it has been argued, from the internal evidence of the Acts and Epistles, as well as from the want of sufficient external authority from early history, that Peter never was at Rome. But such historical questions are of little importance to him whose 'religion is the Bible,' and who seeks for the marks and authority of the true church of Christ, not in the 'vain traditions' of uninspired men, but in the imperishable records of inspired evangelists and apostles. See Jn. 20. 30, 31; 1 Ti. 3. 16, 17. In the course of the epistle, the apostle alludes to the following portions of the Old Testament:—Ge. 6. 7; 18. 12; Ex. 19. 5, 6; De. 7. 6; Is. 10. 12; 28. 16; 40. 6, 8; 48. 9, 10; liii.; 57. 15; 61. 6; Je. 23. 22; Eze. 9. 6; 34. 4; Da. 2. 44; 8. 13; 9. 26; Ho. 1. 9, 10; Hag. 2. 7; Zec. 13. 9. *C.*]

CHAPTER I.

1 He blesseth God for his manifold spiritual graces: 10 showing that the salvation in Christ is no news, but a thing prophesied of old: 13 and exhorteth them accordingly to a godly conversation, forasmuch as they are now born anew by the word of God.

A.M. cir. 4069. A.D. cir. 65.

PETER,[a] an apostle of Jesus Christ, to [b]the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 Elect[c] according to the foreknowledge of God the Father, [d]through sanctification of the Spirit, [e]unto obedience and sprinkling of the blood of Jesus Christ: [g]Grace unto you, and peace, be multiplied.

3 Blessed[h] *be* the God and Father of our Lord Jesus Christ, which [i]according to his abundant[1] mercy [j]hath begotten us again unto a lively hope [k]by the resurrection of Jesus Christ from the dead,

CHAP. I.

[a] Mat. 4. 18, 19; 10. 2; 14. 28–31; 16. 16–23; 17. 1–5; 26. 33–40, 69–75. Jn. xx. xxi. Ac. 1.–xii. 1 Co. 9. 5. Ga. 1. 18; 2. 7–14.

[b] De. 32. 26; 28. 64. Is. 65. 9. Ac. 2. 5–11; 6. 9; 8. 1, 4. Ja. 1. 1.

[c] Ro. 8. 28–30, 33; 9. 23, 24; 11. 5, 7; 16. 13. 1 Co. 1. 27, 28. Ep. 1. 4, 5.

[d] 2 Th. 2. 13. 1 Th. 1. 4, 5. Ep. 1. 4. Eze. 36. 26, 27. Ro. 8. 13.

[e] Ro. 16. 26. He. 12. 24. Re. 1. 5. Eze. 36. 25. Zec. 13. 1. Ex. 24. 8.

[f] Da. 4. 1; 6. 25. Ro. 1. 7. 1 Co. 1. 3. Ga. 1. 3. Ep. 1. 2. 2 Co. 13. 14. 2 Pe. 1. 2. Jude 2.

[h] Ep. 1. 3, 17. 2 Co. 1. 3. Jn. 20. 17. Ro. 8. 17.

[i] Ep. 1. 7, 8; 2. 4, 7, 8, 10. Tit. 3. 5. Ex. 34. 6, 7. Ps. 86. 5, 15.

1 Gr. *much.*

[j] Jn. 3. 3, 5; 1. 13. Ja. 1. 18. 1 Jn. 5. 18; 3. 1–3, 9. Ro. 8. 17.

[k] Ro. 8. 11. 1 Co. 15. 20. Ep. 2. 6. 1 Th. 4. 14. Jn. 14. 19. Ro. 5. 10. Is. 26. 19. Phi. 3. 10.

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[l] He 9. 15. Ac. 20. 32; 26. 18. Ep. 1. 11, 14. Col. 1. 12. Re. 21. 27. ch. 5. 4. Col. 1. 5. 2 Ti. 1. 12; 4. 8. Ps. 31. 19.

2 Or, *for us.*

[m] Jn. 17. 11, 12, 15. 2 Ti. 2. 19. Ps. 125. 1, 2. Jn. 10. 28, 29. De. 33. 27. Jude 1, 24. 1 Jn. 5. 4. Ep. 2. 8; 3. 17. 2 Co. 1. 24. ch. 5. 9.

[o] ver. 13. Col. 3. 3, 4. 1 Jn. 3. 2. 1 Ti. 6. 15. Tit. 2. 13.

[p] Mat. 5. 12. 2 Co. 4. 17; 6. 10. Ro. 5. 3; 12. 12. He. 10. 32–34; 12. 7–11. Ja. 1. 2, 12. ch. 4. 13; 5. 10.

[q] Ja. 1. 3, 12. ch. 4. 13. Is. 48. 10. Zec. 13. 9. Ps. 66. 10. Job 23. 10. Mat. 19. 27; 25. 21, 34. 1 Sa. 2. 30. Ro. 2. 7, 10; 8. 17. 1 Co. 3. 13; 4. 5. Jn. 12. 26. Ac. 3. 21. Tit. 2. 13. 2 Ti. 4. 8, with ver. 18. Pr. 17. 3. Je. 9. 7. Re. 1. 7.

[r] 1 Jn. 4. 20. Jn. 20. 29. Ac. 3. 21. 2 Co. 5. 7. He. 11. 1, 27.

[s] Jn. 16. 22. Is. 61. 10. Hab. 3. 17, 18. Ro. 5. 3, 4. 11. Phi. 1. 25; 3. 3; 4. 4. Ps. 43. 4; 149. 2.

4 To[l] an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,[2]

5 Who[m] are kept by the power of God through faith unto salvation, [o]ready to be revealed in the last time.

6 Wherein [p]ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

7 That [q]the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

8 Whom[r] having not seen, ye love; in whom, though now ye see *him* not, yet believing, [s]ye rejoice with joy unspeakable and full of glory:

CHAPTER I. Ver. 1, 2. I, Simon Peter, whom Jesus Christ has constituted his inspired messenger, especially to my own countrymen—to you my Jewish fellow-Christians, dispersed by divine providence through the several countries of Lesser Asia, whom God the Father has, through faith in his Son, made partakers of eternal happiness, through the renovation of their hearts and lives by the Holy Ghost, and the application of Jesus' blood to their consciences for the remission of their sins,—wish the most diversified, manifest, abundant, and ever-increasing discoveries of God's free love and favour, and the fullest enjoyment of all prosperity, spiritual and temporal. 3, 4. Eternal and high praises, thanksgivings, and adorations, be to that great JEHOVAH, who is the God and Portion of our Lord Jesus Christ, as Man and Mediator, and his Father, as he is the second person in the Godhead—that, according to the wonderful riches and multitude of his free and tender mercy, he has, through the virtue of the death and resurrection of Christ, by his Spirit, made possible the principles of faith and hope, and every other saving grace, and thereby rendered us capable of and fitted for, as well as by adoption entitled to, an inexpressibly pure, permanent, rich inheritance of heavenly glory, inconceivably preferable to any in the earthly Canaan; and which, by the immutable purpose and promise of God, and the merits and intercession of Christ, is solely laid up in heaven for you who through faith accept Christ; 5. Who, notwithstanding your weakness, and the innumerable temptations and dangers which surround you, are, by God's almighty power, and through the continued exercise of faith on Christ and his Word, tenderly preserved in your gracious state, nature, and course, till you obtain the full and everlasting deliverance from all evil, and enjoyment of everything good, which shall be manifested in all the riches and delights thereof in the last judgment; 6. In the believing views and hopes of which preservation and eternal glory ye do, and may, and will hereafter, exceedingly rejoice and exult, though, in this present imperfect state of weakness, sin, and sorrow, if it be needful for God's glory and your own good, ye are grievously, though comparatively lightly, afflicted by a variety of trials from sin, Satan, the world, and your own weakness; 7. In order that your faith and other graces, after being proved genuine, and greatly excited, improved, and increased, may, at the appearance of Christ to destroy your nation, and especially to judge the world, be evidently and honourably manifested, approved, and graciously rewarded with honour and glory by him: 8. Whom, though ye never saw in the days of his humiliation on earth, yet, through the manifestations of him to you by his Word and Spirit, ye sincerely love, highly esteem, and delight in; and though he is at present quite beyond the reach of your bodily sight, yet, discerning, realizing, and appropriating him to yourselves, and trusting in him by faith, ye, in the most ravishing manner, rejoice, exult, and glory in his person, offices, relations, and fulness, and

9 Receiving[t] the end of your faith, *even* the salvation of *your* souls.

10 Of[u] which salvation the prophets have inquired and searched diligently,[3] who prophesied of the grace *that should come* unto you:

11 Searching what or what manner of time the[v] Spirit of Christ which was in them did signify, [z]when it testified beforehand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, [y]that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the gospel unto you [z]with the Holy Ghost sent down from heaven; [a]which things the angels desire to look into.

13 Wherefore [b]gird up the loins of your mind, [c]be sober, and hope to the end[4] for the [d]grace that is to be brought unto you at the revelation of Jesus Christ;

14 As[e] obedient children, not fashioning yourselves according to the former lusts in your ignorance:

15 But as he which [g]hath called you is holy, [h]so be ye holy in all manner of conversation;

16 Because it is written, [i]Be ye holy; for I am holy.

17 And if ye [j]call on the Father, [k]who without respect of persons judgeth according to every man's work, [l]pass the time of your sojourning *here* in fear:

18 Forasmuch as ye know that [n]ye were not redeemed with corruptible things, *as* silver and gold, from your [o]vain conversation *received* by tradition from your fathers;

19 But[p] with the precious blood of Christ, as of a lamb without blemish and without spot:

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t Ro.6.22. Ac.15.11. 2 Ti. 1.12, with He.11. 13;6.12.

u Mat.13.17. Lu.10. 24. Ge. 49.10. Da.2.44; 9.3,24. Hag.2.7. Zec.6. 12,13.9.9. Mal. 3.1;4.2. Mat. 11. 13. 2 Pe. 1.19, 21.

3 *Searched diligently.* Like miners searching for precious minerals, as the original implies.—*C.*

v ch.3.18,19. 1 Co.3. 16. Ga.4.6. Ro. 8. 9. 2 Pe.1.21.

x Ps. xxii. xxi. lxix. lxxii.cx.cxviii. Is. liii.; 52.13–15; liv.–lxvi. Da. 9. 24, 26. Lu. 24. 26,27, 44.Ac.26.22,23.

y Da. 9. 24; 12. 9,13. He.11.13,39,40.

z Jn.15. 26; 16. 7–15. Ac.2.4,33;4.8,31;10.44. 2 Co.1.22. Joel 2.28.Is. 44.3–5.Pr.1.23.

a Ex.25.20.Ep.3.10. Lu.15.10. Da. 8.13; 12. 5,6.

b Ex.12.11. 1 Ki. 18. 46. 2 Ki.4.29. Job 38.3; 40. 7. Is. 11. 5. Je.1.17. Lu. 12. 35; 17. 8. Ep.6. 14.

c Lu.21.34.Ro.13.13. 1 Th. 5.6. 2 Ti.4.5. He. 3.6,14; 10. 35. Tit. 2.12, 13.

4 Gr. *perfectly.*

A.M. cir. 4069. A.D. cir. 65.

d Ep. 1. 6, 7; 2. 4–8. Ro.5.21. ch.3.7.ver.7.2 Th.1.7. 2 Ti.4.8. He.9. 28.

e Ep. 4. 1, 18,22; 2. 2. Ro.12.2. ch.4.2,3. Tit. 3.3.Ac.17.30.

g 1 Co.1.9. 2 Ti. 1. 9. ch.2.9.2 Pe.1.3.

h 2 Pe.3.11,14,17,18; 1. 4–10. 1 Th.5.23; 4.7. Mat.3.15;5.48. Ep.5.1, 2. Phi.1.27; 2.15. Lu.1. 74, 75. 2 Co. 7.1. Tit.2. 12;3.8,14. He.12.14,28; 13.9.

i Le.11.44;19.2;20.7. Mat.5.48.

j Mat.6.9,7.7–11.Ep. 1.17;3.14.

k De.10.17. 2 Ch.19. 7. Job 34. 19. Mat. 3.9. Ac. 10. 34,35. Ro.2.10, 11. Ga.2.6. Ep.6.9.Col. 3.11,25.Ga.2.6;3.28.

l 1 Ch. 29. 15. Ps. 39. 12. Jn.15.19;17.16.2Co. 5. 6,7. 1. Phi. 2.12. He. 11.13,14;12.28.ch.2.11.

n 1 Co.6.19,20; 7. 23. ver.7. Ps.49.7.

o Ro.1.22.Eze.20.18. Ac. 7.51,52. Ps. 94. 13, 14.

p Is. 52. 14,15; 53. 4–12. Da. 9.24. Zec.13.7. Mat. 20.28. Jn.1.29,36. Ep. 1. 7; 5.2. Col.1.14, 20. Ac.20.28. He. 9. 12, 14;10 12,14. 1 Jn.1.7; 2. 1, 2. Re.1.5;5.5,9,7.14. ch.2.22,24; 3.18. He.4. 15; 7.26. 1 Co. 5.7. Ex. 12.5.

in the assured hopes of your eternal and immediate enjoyment of him, 9. Of which ye have already received the pledges, earnests, and beginnings, and which ye shall, in a little time, fully receive as a gracious reward, answerable to all the expectations of your faith —even the complete salvation and eternal happiness of your whole person, soul and body. 10. Into the nature, qualities, and circumstances of which complete and glorious salvation, the ancient prophets—who many ages ago foretold what rich and eminent blessings of light and grace, pardon, purity, peace, hope, and joy, should be manifested to and conferred upon you by the gospel—made the most diligent inquiry; 11. Searching out the particular circumstances and manner of those things which the Holy Ghost, proceeding from and imparted by Christ to them, had solemnly and infallibly declared concerning Jesus' incarnation, humiliation, exaltation, and work, and concerning the effusion of himself, the erection and state of the gospel church, and the holiness, comfort, and happiness of Christ's true members, as believing in his atoning sacrifice: 12. Unto whom it was suggested by the Holy Ghost, that, however much their own souls might be refreshed, and their faith supported by their predictions, yet they were not to be fulfilled in their times, or the blessings conferred on themselves, but on us who live under the New Testament dispensation, and to whom they are declared and offered by apostles and others, who publish the gospel of God's grace in all its light, liberty, grace, and glory; which has been divinely attested and confirmed by the plentiful outpouring of the Holy Spirit, in his gifts and graces, by our exalted Redeemer, according to his promise; and which unfolds things so excellent, profound, and engaging, that even the holy angels earnestly pry into the mysteries contained in it. 13 Having therefore such revelations and encouragements relative to future and eternal blessedness, never wax weary or faint in your minds, but, shaking off the cares and encumbrances of this life, moderating your appetites to and making a temperate use of the things of this world, with holy vigilance carefully maintain a sincere, unshaken, growing, and persevering trust and hope in Christ, to the end of your days, temptations, and conflicts; with joyful confidence and assured expectation of all that blessedness and glory of the heavenly state which is now graciously revealed in the gospel, and shall be freely bestowed upon you at his second coming. 14. Behave therefore answerably to your spiritual, high, and noble birth, privileges, and hopes, as children entirely subject to the authority of your heavenly Father; and never fall in with or conform yourselves to the corrupt inclinations, desires, schemes, principles, practices, language, and fashions of the men of this world, particularly in this degenerate age, as ye did formerly, while you remained under the power of your sinful lusts, ignorant of Christ and the gospel: 15, 16. But as God, who has called you by his grace into the faith and fellowship of his Son, is perfectly holy in his nature and conduct, study, according to his command, always, and in every relation and circumstance, to imitate him in the holiness of your hearts and lives. 17. And if, answerably to your religious profession, ye from the heart sincerely worship him as your Father in Christ, who, without regard to any external consideration, will impartially try and pass sentence on every man's work at the last day, see that ye maintain a holy and humble reverence of him, and fear of offending him, and a holy jealousy over your own hearts, while ye are travelling through this world, as pilgrims and strangers, to your better and eternal inheritance in heaven. 18–21. And ye ought to be the more earnest and courageous in this holy imitation and fear of God, since all you believers certainly know that your redemption, from the corrupt and defiling manners and customs handed down to you by your ancestors, was not purchased by the perishing riches of this present world, which can redeem from slavery and bondage among men, but by the infinitely more valuable obedience and sufferings of the pure and unspotted Son of God in our nature, whom he, from all eternity, being our Father, appointed to be our Mediator and Saviour, and has, in the end of the Jewish dispensation, and last age of the world, manifested in the flesh, and made to obey and suffer for your sins; who, through him, as your only Mediator, trust and hope in God as your reconciled God and Father—since, in testimony of his being fully satisfied with what his Son did and suffered for you, he has raised him from the dead, exalted him to his own right hand, and made him Head over all things to the church, that ye might be encouraged, through him, thus to trust in God, as reconciled in him, for all the blessings of grace and glory. 22. And since, through a believing acceptance of gospel truth, under the powerful influence of the Holy Ghost, ye have been enabled to mortify and subdue those corruptions which formerly defiled your souls, and to become holy in heart and life, and have been brought to a sincere and hearty affection to your fellow-Christians, see that ye daily more and more cultivate this brotherly kindness in all its genuine and substantial effects, with all the intense fervour of a regenerated heart purified by faith; 23. And as persons who are not merely the natural descendants of Abraham, but have new, vital, and incorruptible principles of grace and holiness implanted in you, by means of the incorruptible, quickening, and unchangeable word of the living, life-giving, and unchangeable God. 24, 25. For all fleshly descent, with its fairest fruits, all natural and acquired endowments, all external privileges, ornaments, and honours, are very unsubstantial and transient; but Christ, the essential Word, and the word of the Lord preached to you in the gospel, and the new creature produced by means of it, remain always the same in their nature and effects.

Ver. 2. *Elect*, not merely to 'the privileges of the gospel' (*Bloomfield*), but to 'salvation' on earth through 'the power of God,' and 'an inheritance incorruptible . . . reserved in heaven,' ver. 4–9. *C.*

Ver. 3. '*A living hope*'—a hope, as De Wette observes, which has life in itself, gives life, and looks for life as its object. This hope has for its foundation, its surety, its earnest, the resurrection of Christ. *P.*

Ver. 6. *Wherein.* In which circumstance of your preservation—as in a fortress—by the electing love and power of almighty God, 'ye greatly rejoice.'—*If need be.* Rather, 'since thus it is right' that your faith should be tried and purified. *C.*

Ver. 7. It seems probable from the reference to 'gold' that one great trial of the Christians' 'faith' was the loss of all their riches; and the nature of some of the subsequent exhortations evidently shows that before their conversion they had lived in much luxury and splendour; see ch. 3. 3; 4. 3, 4. But grace can enable the Christian either to use riches without abuse, or, if need be, for conscience' sake, to resign them without repining. *C.*

Ver. 11. *What time.* At what period of time.—*What manner of time.* Whether of prosperity or adversity in the Jewish or Gentile nations.—*Note*, This 'inquiry' and 'diligent search' must have been directed to the Scriptures, such as Da. 9. 22–27—thus furnishing both an example and an encouragement to every humble, diligent, and prayerful student of 'the more sure word of prophecy.' *C.*

Ver. 12. *Which things*, &c. Rather, 'Upon which things the angels delight to look down.' Supposed to contain an allusion to the attitude of the cherubim at the mercy-seat. *C.*

Ver. 17. The construction of the Greek seems to me to require the following interpretation:—'And if ye call upon as Father (addressing yourselves to him as children—looking to him as your Father) him who judgeth impartially (*i.e.* Christ, to whom all judgment has been committed), according to each one's work, in fear conduct yourselves during the time of your sojourning. That is, in filial fear—a fear that will restrain from any offence against Christ or his holy law. *P.*

Ver. 18. *Redeemed.* Ransomed as captives from slavery.—*Vain conversation.* The vain traditions of the elders, Mat. 15. 3, &c.; Ga. 1. 14. *C.*

Ver. 21. *By him.* Rather, 'through him,' as preached to you by his apostles. *C.*

Ver. 23. *By.* The Greek preposition translated 'by' expresses agency, not inherent and original power. The Word of God is the *agency* in regeneration; God himself—God the Spirit—is the power. *P.*—*Which liveth*—being quickened into faith by the Spirit, Ro. 10. 17.—It is matter of question whether the apostle describes 'the word of God,' that is, the gospel, or God himself, as 'living and abiding for ever.' In support of the latter view the translation in the LXX. of Da. 6. 26 is adduced; but the structure of the original, and the quotation that follows, seem to ascribe the attributes of life (He. 4. 12) and permanence to the gospel. *C.*

REFLECTIONS.—No dispersion can separate believers from the love or care of Christ and his faithful ministers. The love of the Father, the redemption of the Son, and the sanctification of the Holy Ghost, delightfully harmonize in helping to faith and holy obedience here, in order to complete salvation hereafter. And according to God's unbounded mercy, and by his infinite love alone, we are blessed with new principles of grace, fitted for and carried through trials unnumbered, to the heavenly inheritance, to his praise and honour. Marvellously he tries, strengthens, and honours the graces of his people by means of their troubles. And, amidst them all, boldly may they triumph in the assured views and hopes of their bright glories and complete salvation through faith in the Lord Jesus Christ. Wonderful and excellent is the gospel, which exhibits and offers us this great salvation; and with earnest care and ravishing delight prophets and angels pry into the mysteries of it. What a solid foundation have we for our faith in him whom God from eternity appointed our Saviour, whom the ancient prophets foretold, and whom the gospel clearly reveals and makes over to us! In the most astonishing wisdom and grace he gave his life a ransom for us, rose from the dead, and ascended to glory, that we might be emboldened to believe and trust in God as our reconciled Father in him. Affectionately, then, ought we to love this once suffering and now exalted Redeemer.

20 Who[q] verily was foreordained before the foundation of the world, but [r]was manifest in these last times for you;

21 Who [s]by him do believe in God, that raised[t] him up from the dead, and gave him glory; that your faith and hope might be in God.

22 Seeing ye have [u]purified your souls in obeying the truth through the Spirit unto [v]unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently:

23 Being[w] born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

24 For[5] all[y] flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 But[z] the word of the Lord endureth for ever. [a]And this is the word which by the gospel is preached unto you.

CHAPTER II.

1 *He dehorteth them from the breach of charity:* 4 *showing that Christ is the foundation whereupon they are built.* 11 *He beseecheth them also to abstain from fleshly lusts,* 13 *to be obedient to magistrates,* 18 *and teacheth servants how to obey their masters,* 20 *patiently suffering for well-doing, after the example of Christ.*

WHEREFORE,[a] laying[b] aside all malice, and all guile, and hypocrisies, and envies, and all evil-speakings,

2 As[c] new-born babes, desire [d]the sincere[1] milk of the word, that ye may grow thereby:

3 If so be ye have [e]tasted that the Lord *is* gracious.

4 To whom coming, *as unto* [g]a living [h]stone, disallowed indeed of men, but chosen of God, *and* precious,

5 Ye also, [i]as lively stones, are built[2] up a spiritual house, [j]an holy priesthood, to offer up [k]spiritual sacrifices, acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the scripture, [l]Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded.

7 Unto[m] you therefore which believe *he is* precious:[3] but unto them which be disobedient, [n]the stone which the builders disallowed, the same is made the head of the corner,

8 And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: [p]whereunto also they were appointed.

9 But [q]ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar[4] people; [r]that ye should show forth the praises[5] of him [s]who hath called you out of darkness into his marvellous light:

10 Which[t] in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech *you* [u]as strangers and pilgrims, [v]abstain from fleshly lusts, which [w]war against the soul;

12 Having[y] your conversation honest among the Gentiles: that, [z]whereas[6] they speak against you as evil-doers, [a]they may by *your* good works, which they shall behold, glorify God in the day of visitation.[7]

13 Submit[b] yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14 Or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well.

15 For so is the will of God, [c]that with well-

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q Pr. 8. 23. Mi. 5. 2. Ep. 1. 4. Ro. 3. 25. Re. 13. 8. Ac. 10. 42. Is. 42. 1. 2 Ti. 1. 9. Tit. 1. 2.

r Ga. 4. 4. Ep. 1. 10. He. 1. 1, 2; 9. 26. Ro. 16. 25, 26. Col. 1. 26, 27. 2 Ti. 1. 10. 1 Jn. 3. 5, 8; 4. 9, 10. Ro. 4. 24. Mat. 10. 6; 15. 24. Ac. 3. 25, 26. Ep. 3. 3, 10, 11.

s Phi. 1. 29. Lu. 22. 32. Jn. 14. 6. He. 12. 2; 7. 25. Ro. 10. 9, 10. Ac. 3. 15, 16.

t Ro. 4. 24, 25. Mat. 28. 18. Jn. 1. 14; 8. 54; 12. 16; 13. 31; 16. 14; 17. 5, 24. Ac. 2. 24, 33, 36; 3. 15, 26; 4. 10; 5. 30; 10. 40; 13. 30; 17. 31. Ro. 6. 4; 8. 11, 34. 1 Co. 6. 14; 15. 15, 20. 2 Co. 4. 14. Ga. 1. 1. Ep. 1. 20. Phi. 2. 9–11. Col. 2. 12. 1 Th. 1. 10; 4. 14. 1 Ti. 3. 16. 2 Ti. 2. 8. He. 1. 3; 2. 9; 5. 9; 7. 25; 9. 24; 10. 19; 13. 20. Ja. 2. 1. ch. 3. 22. Re. 5. 9–13.

u Ac. 15. 9. Jn. 15. 3; 17. 17, 19. 2 Th. 2. 13. 2 Co. 6. 7. 1 Jn. 3. 3.

v Ro. 12. 9, 10. Ep. 4. 3. 1 Th. 4. 9. 2 Pe. 1. 7. 1 Jn. 3. 14, 18. He. 13. 1. ch. 2. 17.

w Jn. 1. 13; 3. 3, 5. Tit. 3. 5. 1 Jn. 3. 9; 5. 18. Ja. 1. 18. He. 4. 12. Jn. 6. 63.

5 Or, *For that.*

y Ps. 39. 5; 102. 11; 103. 15. Is. 40. 6–8; 51. 12. Ja. 1. 10; 4. 14. 2 Jn. 2. 17. 1 Co. 7. 31.

z ver. 23. Is. 40. 8. Ps. 119. 89. Mat. 5. 18. Ja. 1. 21. 1 Jn. 2. 17.

a Jn. 1. 1, 14. 2 Pe. 1. 19. Ac. 20. 27. 1 Co. 2. 2; 15. 1–4. Ep. 1. 13. Ga. 1. 8, 9. Ro. 1. 16.

CHAP. II.

a ch. 1. 2–4, 19, 23.

b Ep. 4. 22, 25, 31. Col. 3. 5, 8. He. 12. 1. Ja. 1. 21; 3. 14; 5. 9. Mat. 6. 2; 23. 28. 1 Jn. 3. 18. Ro. 1. 29–31; 12. 9. Tit. 3. 2, 3. ch. 3. 9. Ja. 4. 11. Ga. 5. 15, 20, 21, 26.

c Mat. 18. 3. Mar. 10. 15. Ro. 6. 4, 6. 1 Co. 14. 20.

d 1 Co. 3. 2. 2 Co. 2. 17. Ep. 1. 13. Ps. 19. 7–10; cxix. Job 23. 12. Je. 15. 16. 1 Th. 2. 13, with Job 17. 9. Pr. 4. 18. 2 Pe. 3. 18.

1 *Sincere.* Rather, 'unadulterated.'—*C.*

e Ps. 34. 8; 9. 10; 119. 68. He. 6. 4, 5. Zec. 9. 17.

g Jn. 5. 26; 6. 57; 11. 25; 14. 19. Col. 3. 4.

h Ep. 2. 20, 22. 1 Co. 3. 11. Ps. 118. 22. Mat. 21. 42; 16. 18. Ac. 4. 11, 12. Da. 2. 34, 44. Is. 28. 16. ch. 1. 20.

i Ep. 2. 5, 6, 10, 20–22. 2 Co. 6. 16. Mat. 16. 18. He. 3. 6. 1 Co. 3. 16; 6. 19. Re. 3. 12.

2 Or, *be ye built.*

j ver. 9. Is. 61. 6; 66. 20, 21. Re. 1. 6; 5. 10; 20. 6. He. 10. 22.

A.M. cir. 4069. A.D. cir. 65.

k Ro. 12. 1. Is. 66. 20. Phi. 2. 17, 18. Ps. 141. 2. Ho. 14. 2. Mal. 1. 11. He. 13. 15, 16; 12. 28. ch. 4. 11. Phi. 4. 18. Ep. 1. 6.

l Is. 28. 16. Ro. 9. 33; 10. 11. Ep. 2. 20. Lu. 2. 34. See ver. 4.

m Jn. 20. 16, 28. 6. 69; 4. 20, 42. Phi. 3. 7–10. Ca. 5. 9–16. Hag. 2. 7.

3 Or, *an honour.*

n Ps. 118. 22. Mat. 21. 42. Lu. 2. 34. Ac. 4. 11, 12. Ro. 9. 33. Is. 8. 14. 1 Co. 1. 23. 2 Co. 2. 16. Ro. 11. 7–11.

p Ex. 9. 16. 1 Th. 5. 9. Jude 4. Ro. 9. 13, 22; 11. 7.

q Ex. 13. 2, 8, 21; 19. 5; 23. 22. De. 4. 20; 7. 6; 10. 15; 14. 2; 26. 18; 32. 9. Ps. 135. 4. Is. 41. 8; 43. 3, 21; 60. 1, 2; 61. 6; 63. 18, 19; 66. 20, 21; 62. 12. Je. 10. 16. Mal. 3. 17. Jn. 17. 9. Ac. 20. 28; 26. 18, 23. Ep. 1. 4, 14; 5. 8, 25, 1 Th. 1. 4. Tit. 2. 14. He. 13. 12. ch. 1. 1–5, 23. Re. 1. 6; 5. 10; 20. 6. See ver. 5.

4 Or, *a purchased.*

r Is. 43. 21; 62. 3. Zec. 6. 11. Mat. 5. 15, 16. Ep. 1. 6, 12–14; 3. 21. ch. 4. 11. Ps. xcv.–c. ciii.–cviii. cxviii. cxv. cxxxv. cxxxvi. cxlv.–cl.

5 Or, *virtues.*

s Ro. 9. 21, 23, 24. Ga. 1. 6. 1 Co. 1. 9. 2 Ti. 1. 9. Phi. 3. 14. He. 3. 1. Ac. 26. 18. Ep. 5. 8, 11. Col. 1. 13. Ps. 119. 18. Is. 60. 1, 2. 1 Jn. 2. 8; 5. 20.

t Ho. 1. 10; 2. 23. Ro. 9. 25. Ho. 2. 1. Je. 31. 20.

u Ge. 23. 4. Le. 25. 23. 1 Ch. 29. 15. Ps. 39. 12; 119. 19. He. 11. 13. Ja. 1. ch. 1. 1, 17. 1 Co. 7. 29–31. 2 Co. 5. 6. Phi. 3. 20.

v Ro. 13. 13, 14. Ga. 5. 16–21. 2 Co. 7. 1. Tit. 2. 12. 2 Pe. 3. 11, 14; 1. 4–8.

w Ro. 7. 23; 8. 13. Ga. 5. 17, 24. Ja. 4. 1. 2 Ti. 2. 22. 1 Ti. 6. 9, 10.

y ch. 3. 1, 16. Ro. 12. 17; 13. 13. 2 Co. 8. 21. Phi. 4. 5; 2. 15, 16; 4. 8.

z Tit. 2. 8. ch. 3. 16; 4. 11, 15, 16. Mat. 5. 16.

6 Or, *wherein.*

a Lu. 1. 68; 19. 44.

7 When God shall visit them with light, and, through your holy example, draw them to the obedience of the gospel. —*C.*

b Je. 27. 12, 17; 29. 7. Mat. 22. 21. Ro. 13. 1–7. 1 Ti. 2. 1, 2. Tit. 3. 1, with 2 Pe. 2. 10. Jude 8. 1 Ti. 6. 1–5.

c Tit. 2. 8. ch. 3. 1, 16; 4. 15, 16. Phi. 2. 15, 16. Mat. 5. 16; 10. 16.

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and all his people for his sake, and delightfully to triumph in his exaltation and grace. Earnestly ought we to obey our heavenly Father, and imitate him in holiness. With holy fear and reverence should we look for his impartial judgment. And with great watchfulness, sobriety, and weanedness from worldly things and sinful customs, ought we to travel to our heavenly rest, carefully cherishing the indwelling principle of spiritual life, till it be perfected in life eternal.

CHAPTER II. Ver. 1. Since, by the acceptance of new principles of grace, ye have been led to purity and love, see that, with abhorrence, ye put away from you all malicious, spiteful, and revengeful heart-burnings, designs, nd practices against your fellow-Christians; all frauds, deceitful flatteries, insincere compliments, or professions of respect towards God or men; all envious grudging and repining at men's prosperity; and all backbitings and defamations, which proceed from a guileful, malicious, or envious disposition of heart. 2, 3. And as persons who have had a real, though small experimental knowledge and savour of the mercy and grace of the Lord Jesus to your own souls, earnestly desire, hunger, and seek after the pure, uncorrupted Word of God, as containing proper nourishment for your immortal souls, that ye may grow in grace, comfort, and holiness, and in all spiritual strength and stature, till ye become perfect in Christ; 4. To whom ye must be daily applying by faith for further edification, support, and establishment, as the only foundation of all your faith, security, hope, and happiness; who has life in himself, and quickens and for ever animates all that are united to him; and who, however contemned by Jewish rulers or other unbelievers, was chosen and appointed of God for this end; and in the sight of God, and all who know him, is infinitely excellent in himself, dear and honourable, and completely able to bear the whole weight of his Father's glory, and the salvation of his church. 5. And being quickened by virtue of your union to and influences from him, ye are more and more fitted to be a spiritual habitation for God, and made holy priests unto him, gratefully to offer up yourselves, your prayers, praises, alms-deeds, and other good works, to him, as acceptable and accepted only through the propitiatory sacrifice and intercession of Jesus Christ. 6. Accordingly God calls us, with attention and holy admiration, faith and hope, love and joy, to contemplate him as the fitted, prepared, and rightly-placed foundation, which unites and supports the whole church, Jews and Gentiles, and on which the man who rests the whole weight of his eternal salvation, however sinful he may be, shall never meet with any disappointment, confusion, or ruin. 7, 8. To all those therefore who, through the declarations and promises of the gospel, receive and rest on him alone for salvation, he, in his person, offices, relations, and benefits, will be altogether lovely, honourable, and honoured; and notwithstanding all the rage and contempt of Jewish rulers and other unbelievers, he is, by the appointment of God, made the foundation, chief corner-stone, strength, and glory of his spiritual house, the gospel church; in the meantime, according to God's ancient predictions, he becomes to others an occasion of more aggravated guilt and ruin, who, through their obstinate unbelief, in fulfilment of their wicked ways, wilfully plunge themselves into deeper damnation. 9. But ye who by faith are built upon him as your foundation, are a new-born kindred, which God has, through faith in the Lord Jesus Christ, set apart for himself. Being anointed with his blood and Spirit, like *princes*, ye have power with him, victory over sin, Satan, and the world, and dominion over your own spirit, and are heirs of the kingdom of heaven.—Like *priests*, ye are separated from the rest of the world, and consecrated to God to offer up spiritual sacrifices of holy gratitude. —Ye are a holy society, collected and united together under Christ your King; sanctified by his Spirit, governed by his laws, and embarked in the same common cause and interest; and through faith ye are his special property—that, answerably to your dignities, privileges, and obligations, ye might, in your nature and life, by thought, word, and deed, show forth the infinite wisdom, power, holiness, justice, goodness, and truth of God, who has by his grace called and brought you from the darkness of ignorance and error, sin and misery, into his most wonderful light of truth and grace, holiness and comfort; 10. So that ye, as well as the Gentiles among whom ye live, are, after a remarkable disowning of God, brought into the sweet and abiding relation of a people to him; and, after a fearful exclusion from his mercy, have now found mercy with him, to the justification and adoption of your persons, and the renovation of your nature and life, after his image. 11. In consideration of these distinguishing favours which God has bestowed upon you, my dear Christian brethren, I earnestly entreat and exhort you, as persons born from above, strangers in this world, and travellers to the heavenly country, to renounce, avoid, and mortify all your inward workings of sensual inclinations, inordinate affections and desires after earthly things, which arise from the corrup-

doing ye may put to silence[8] the ignorance of foolish men:

16 As[d] free, and not using[9] *your* liberty for a cloak of maliciousness, but as the servants of God.

17 [e]Honour[1] all *men*. [f]Love the brotherhood. Fear[h] God. Honour the king.

18 Servants,[i] *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward.

19 For[j] this *is* thankworthy,[2] if a man for conscience toward God endure grief, suffering wrongfully.

20 For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable[3] with God.

21 For[k] even hereunto were ye called: [l]because Christ also suffered for us,[4] leaving us an example, that ye should follow his steps:

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8 *Put to silence.* More literally, 'muzzle,' 1 Ti.5.18.—*C.*

d Jn. 8. 32, 36. Ro.6. 18, 22. 1 Co.7. 22. Ga.5. 1, 13. Ja.1.15,25; 2.12. 2 Pe.2.10,19. Jude 4, 8.

9 Gr. *having.*

e ch.5.5. Ro.13.7; 12. 10. Phi.2.3.

1 Or, *Esteem.*

f Jn.13.35. Ro.12.10; 13. 8. Ga. 6.10. Ep.4.3. He.13.1. ch.1.22; 3.8; 4. 8. 2 Pe. 1. 7. 1 Jn.3.11–17,23; 4.20.

h Ps.111.10. Pr. 1. 7; 23. 17; 24. 21. Ec. 8. 2. Mat. 22. 21. See ver. 13, 14.

i Ep.6.5–7. Col. 3.22–25. 1 Ti.6.1–3. Tit.2.9, 10. 1 Co.7.20–24.

j Mat. 5.10–12. 2 Ti. 1. 12. ch. 3.14, 17; 4.14–16. ver.20.

2 Or, *thank* (Lu. 6. 32), or *grace.*

3 Or, *thank*, &c.

k Mat. 10. 38; 16. 24. Jn. 16. 33. Ac. 14.22. 1 Th.3.3,4. 2 Ti.3.12.

l ch.3.18; ver. 21–24. Jn. 13. 15. Mat. 16. 24. Phi. 2.5. 1 Jn.2.6; 3.16. Re. 12. 11. 1 Co. 11. 1. Ep.5.2.

4 Some read *for you.*

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m Is. 53.9. Lu.23.41. Jn. 8. 46; 14.30. 2 Co.5. 21. He.4.15; 7.26,27; 9. 28; 1.9. 1 Jn.2.1; 3.5.

o Mat.27.39–44. Lu. 23. 34–46. Jn. 8. 48, 49. He.12.3. Is.50.6–9.

5 Or, *committed* his cause.

p See ch.1.19. Is.53. 4–6, 11, 12. Mat. 8. 17. He.9.28. 2 Co.5.21. Ro. 8. 3. Mat. xxvi. xxvii. Lu.xxii.xxiii. Ga.3.13.

6 Or, *to.*

q Lu. 1.74,75. Ro. 6. 2, 6, 10–12; 7.4, 6. Tit.2. 14. Ga. 2. 20. Jn. 7. 19. Ep.5.25,26. Is.53.5.

7 *That we, being dead to sins*—as members of his mystical body when he died, Jn.17.20–23. Ep. 1. 22, 23; 5.30,32.—*C.*

r Ps.119.176. Is.53.6. Je.50.6. Eze.34.16. Lu. 15.4. Mat.18.12.

s ch.5.4. Eze.34.23; 37.24. Is.40.11. Jn.10. 11,14,16. He.13.20. Re 7.17.

CHAP. III.

a Ge.3.16. Ep. 5. 22, 24. Col.3.18. Tit.2.4,5.

b 1 Co.7. 16; 9.19–22. Mat.5.16; 18.15. Pr.11. 30. Ja.5.20. Phi.2.15,16; 3.8,9.

22 Who[m] did no sin, neither was guile found in his mouth:

23 Who,[o] when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself*[5] to him that judgeth righteously:

24 Who[p] his own self bare our sins in his own body on[6] the tree, [q]that we, being dead to sins,[7] should live unto righteousness: by whose stripes ye were healed.

25 For ye were [r]as sheep going astray; but are now returned unto [s]the Shepherd and Bishop of your souls.

CHAPTER III.

1 *He teacheth the duty of wives and husbands to each other,* 8 *exhorting all men to unity and love,* 14 *and to suffer persecution.* 19 *He declareth also the benefits of Christ toward the old world.*

LIKEWISE, ye[a] wives, *be* in subjection to your own husbands; that, if any obey not the word, [b]they also may without the word be won by the conversation of the wives;

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tion of your nature, and exert themselves by your body; and being contrary to the liberty, peace, and honour, purity and holiness, of your renewed souls, perpetually do their utmost to defile, disturb, ensnare, and destroy them. 12. And since ye live among profane and idolatrous heathens, study that all your words and actions may be decent, honourable, and commendable, every way worthy of your holy profession—that whereas they take all occasions to reproach you, as a refractory, useless, and mischievous people, they may be effectually confuted by your universally regular, blameless, holy, benevolent, and lovely deportment, and brought to admire God's grace in you, and to imitate your good conversation, when he by his mercy shall visit them with the light and power of the gospel, and make it powerful for their salvation. 13, 14. And though some of your countrymen inveigh against all obedience to heathen magistrates, see that ye, from a regard to the command, example, and honour of Christ, conscientiously submit to, cheerfully obey, and readily pay tribute to the civil rulers, supreme or subordinate, whom God in his providence has, by the agency of men, set over you for the restraint and punishment of the open contemners or injurers of God or men, and for protecting, encouraging, favouring, and rewarding such as are orderly, sober, honest, and religious; 15, 16. For it is the command and delight of God, and tends to his honour, that, by a holy, regular, and commendable behaviour, ye should refute the unreasonable and wicked calumnies which men of weak and prejudiced minds, strangers to God and to your true character, are apt to raise against you and your religion, as if it made you bad subjects; always conducting yourselves as persons delivered from the tyranny of sin and Satan, from the ceremonial law, and from the moral law as a broken covenant of works, and from all human impositions on your conscience in matters of religion; but never abusing this freedom as an encouragement to or cover of sedition, or any other malignant wickedness, but as an excitement to the most faithful and diligent service of God in holiness and righteousness. 17. Under the influence of a truly religious, filial, and reverential fear of God, and answerable to the character of true worshippers of him, always study to pay a suitable respect to all men, be of what rank they will; cultivate the most tender and affectionate love, and be ready to perform every kind office to your fellow-believers, Jews or Gentiles; and, as loyal subjects, pay all civil homage and respect to kings and other magistrates, as the deputies and vicegerents of God. 18–20. Such of you as are household servants, whether slaves or hired, always study an humble submission, becoming reverence, and ready and faithful obedience, in all things lawful, to your masters—not only to such as are generous, kind, meek, and merciful in their temper and behaviour, but also to them who are austere and morose, especially if it be only because ye are become Christians; for this is acceptable to God, and praiseworthy, if, for the sake of your religion, and from a conscientious regard to his command and honour, ye patiently suffer injurious and abusive treatment, without having given any just provocation by your faults. But there is no honour to Christ, your religion, or yourselves, in your tame submission to the severe punishment of your neglects, infidelity, and misdemeanours. The criminal cause makes your sufferings a reproach to all concerned. But if, while ye are diligent and faithful in the duties of your station, ye patiently bear sufferings, inflicted for your conscientious regard to Christ and his Father, this evidences a truly excellent and holy temper, which God freely gives, and is highly pleased with. 21. For when ye became Christians ye were called patiently and publicly to submit to injuries and reproaches, for the sake of Christ and the gospel, because he himself, in his infinite love to us, willingly underwent the severest sufferings and most infamous revilings for us, not only to pardon our sins and secure our eternal happiness, but also to leave us a most perfect pattern of patience in suffering—that we, in love and duty, might imitate him in this and other parts of his holy and blameless behaviour; 22, 23. Who, notwithstanding all the false and malicious accusations of his enemies, never was found guilty of the smallest fault, or the least insincerity, deceit, or falsehood, in his words or doctrine; and who, when he was shamefully reproached as a blasphemer, an impostor, and one possessed by the devil, and most insolently and barbarously abused by his enemies, never returned the smallest reproach, nor threatened to revenge the injuries done him; but calmly referred the cause between him and his persecutors to his heavenly Father; and even prayed that, instead of avenging, he would graciously forgive their murderous wickedness through his atoning blood; 24. Who, being altogether sinless in himself, cheerfully, as our Surety, submitted to all his sufferings, as the punishment of our sins imputed to him, and to be borne by him in his death, in order that, through the merits and virtue of his sufferings, we might have our sins pardoned and subdued, and all our spiritual maladies healed, and might live in all holy obedience, and bring forth fruits of righteousness to God through him. 25. For, in our unconverted state, we were inclined to and actually running astray from God, and from his fold, ordinances, commandments, and ways of truth and peace, into every sinful and dangerous path leading to eternal destruction; but now, through faith and the renewing operations of the Holy Ghost by the gospel, ye are brought back to Christ, as the great Shepherd and kind Overseer of your precious and immortal souls, that he may care for, feed, nourish, guide, govern, heal, and defend you from all evil, and conduct you safe to his eternal glory.

REFLECTIONS.—The pure doctrines of Christ are most nourishing provision to a regenerated soul. But great mortification of lusts, and earnest exercise of faith and love, are necessary in making use of it. And the more knowledge and experience we have of God's transcendent grace, the more ardently shall we desire it. Whatever Christ be to others, he is infinitely precious, honourable, useful, and establishing to his own people; and sweet is the light, the life, the honour, the confirmation, the holiness, the usefulness, the acceptableness, they derive from him. Astonishing is his love, his condescension, in cheerfully bearing our sins, enduring our punishment, and in recovering us, when lost and strayed, to himself! With sincere regard to his Word as our rule—to his example as our pattern—ought we, by a holy, honest, and virtuous conversation, to recommend his religion in the world, and to refute the reproaches cast upon it by the wicked. With earnestness should we subdue and mortify every sinful lust. And with great cheerfulness ought we to perform every relative duty to magistrates, masters, or others, and to undergo whatever injuries we may be called to suffer for his sake. But bad neighbours, rebellious and unruly subjects, and imperious and unfaithful servants, can never be good Christians.

CHAPTER III. Ver. 1, 2. And while Christian subjects and servants are careful to honour their religion by a conscientious performance of the duties of their station, do you, Christian wives, behave with the most obliging and affectionate submission to your husbands in all things lawful—that if any be ignorant, regardless, or contemners of the word and ordinances of God, those ordinary means of conversion, they may, by your meek, humble, sweet, and engaging temper and carriage, and your pure, sober, chaste, modest, and reverential deportment, influenced by a religious reverence of God, and regard to his authority, be allured and gained over to a good esteem of Christ and his ways: 3, 4. And labour to recommend yourselves and your religion to your husbands, not by the external ornaments of dress, but by knowledge, virtue, truth, grace, and holiness of heart, manifested by good works in your life, which are far more beautiful, excellent, advantageous, and lasting—particularly by a modest, humble, gentle, calm, tractable, and peaceable temper of spirit, free from pride and turbulent passion, which, however overlooked by vain minds, is inexpressibly valuable in God's account. 5, 6. For in this endearing and submissive manner the ancient holy women, who trusted in God for his blessings of time and eternity, endeavoured to ingratiate themselves with their husbands—particularly Sara, who in the very name she gave to her husband Abraham marked her high respect for him—whose daughters, not only in a natural, but in a moral and spiritual sense, ye are while ye behave rightly towards your husbands and others, without being deterred from your religion through fear of their displeasure, and without any unbelieving confusion or doubt relative to God's fulfilment of his promises.—7. And do you husbands on all occasions live with your wives in a faithful, friendly, and familiar manner, treating them with that decency, kindness, and cheerfulness which prudence and knowledge of the gospel require—delighting in their persons, consulting their comfort and happiness, supporting their credit and authority in the family,

2 While they behold [c]your chaste conversation *coupled* with fear.

3 Whose[d] adorning, let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel;

4 But [e]*let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

5 For[g] after this manner, in the old time, the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

6 Even[h] as Sara obeyed Abraham, calling him lord: [i]whose daughters[1] ye are as long as ye do well, [j]and are not afraid with any amazement.[2]

7 Likewise,[k] ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; [l]that your prayers be not hindered.

8 Finally, [m]*be ye* all of one mind, having compassion one of another; love as brethren,[3] *be* pitiful, *be* courteous:

9 Not[o] rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that [p]ye are thereunto called, that ye should inherit a blessing.

10 For [q]he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

11 Let him [r]eschew evil, and do good; let him seek peace, and ensue it.[4]

12 For[s] the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: but the face of the Lord *is* [t]against[5] them that do evil.

13 And[u] who *is* he that will harm you, if ye be followers of that which is good?

14 But[v] and if ye suffer for righteousness' sake, happy *are ye:* and [x]be not afraid of their terror, neither be troubled;

15 But [y]sanctify the Lord God in your hearts; and *be* ready always [z]to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.[6]

16 [a]Having[7] a good conscience; that, whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ.

17 For[b] *it is* better, if the will of God be so, that ye suffer for well-doing than for evil-doing.

18 For [c]Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, [d]being put to death in the flesh, but quickened by the Spirit:

19 By which also he went and [e]preached unto the spirits in [g]prison;

20 Which[h] sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, [i]wherein few, that is, eight souls, were saved by water.

21 The[j] like figure whereunto, *even* baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,[8]) [k]by the resurrection of Jesus Christ:[9]

22 Who[l] is gone into heaven, and is on the

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c ch. 2. 11, 12. Ep 5. 33.

d 1 Ti. 2.9,10. Tit. 2. 3. Is. 3.16-24. Zep. 1.8.

e Ro. 2.29; 7. 22. Lu. 17.21. Ps. 45.13. 2 Co. 4. 16. Tit. 2.11, 12. Ps. 25.9. 149.4. Mat. 5.5. 1 Sa. 10. 7. Ps. 51.6.

g 1 Sa. 1.2, 10. Tit. 2. 3, with De. 32.7.

h Ge. 12.5; 18.6, 12.

i Jn. 8. 39. Ro. 9.7, 8. Phi. 4. 8. Tit. 2. 12.

1 Gr. *children.*

j ver. 14. Is. 8. 13, 13; 51.7, 12, 13. Phi. 1. 28.

2 Literally, 'And are not afraid of any sudden fear'—probably the meaning is, that their conduct is so uniformly consistent and pure that they can never be suddenly terrified by the dread or threat of exposing some secret sin.—*P.*

k 1 Co. 7. 3. Ep. 5 25, 28, 29, 31, 32. Col. 3. 19. Ps. 101. 2. 1 Co. 14. 35; 12. 23. Ga. 3. 28, 29, with 2 Co. 4. 7. 1 Th. 4. 4.

l 1 Ti. 2. 8. Job 42. 8. Mat. 5. 23, 24, 18, 19. Ps. 66. 18

m Le. 19. 18. Ro. 12. 10, 15, 16; 15. 5. 1 Co. 1. 10. 2 Co. 13. 11. Ep. 4. 32. Phi. 2. 1, 2; 3. 16; 4. 2. Col. 3. 12. 1 Th. 4. 9. He. 10. 34; 13. 1-3. ch. 1. 22; 4. 8. 2 Pe. 1. 7. 1 Jn. 3. 11, 16-18.

3 Or, *loving to the brethren.*

o Pr. 17. 13; 20. 22; 14. 22. Ro. 12. 14, 17-21. 1 Th. 5. 15. Mat. 5. 39, 44. Ep. 4. 32. ch. 2. 23. 1 Co. 4. 12, 13. 7.

p 1 Ti. 4. 8. Mat. 25. 34. Ep. 1. 3.

q Ps. 34. 12-16. Ja. 2. 26. Ps. 32. 2. Re. 14. 5. ch. 2. 1, 22.

r Is. 1. 16. Ps. 37. 27; 34. 14. Ro. 12. 18; 14. 19. He. 12. 14. 3 Jn. 11.

4 'Pursue it'—follow after, peace, the peace of God, and never give up the pursuit until he has gained it.—*P.*

s Ps. 34. 15, 16; 33. 18; 11. 7; 66. 18. Job 36. 7. Ja. 5. 16.

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* It is not, therefore, the mere external rite of baptism which is here referred to. The parenthesis is, as Alford well observes, a protest against such an opinion. It is the washing of regeneration, of which the sacrament of baptism is the sign, and, when accompanied by faith, also the seal. It is effected by the

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Spirit of God; and its immediate result is 'the inquiry of a good conscience after God'—seeking after God with the whole soul and heart, so as to love, honour, and obey him. It is important to observe the typical character of the deluge. It, like other great historic events recorded in the Pentateuch, was designed to foreshadow one of the fundamental doctrines of the gospel.—*P.*

t Je. 44 11. Am. 9. 4. Jn. 9. 31.

5 Gr *upon.*

u Pr. 16. 7. Ro. 8. 28. Job 5. 22.

v Mat 5. 10. ch. 2. 19, 20; 4. 14. Ja. 1. 12.

x Is. 8. 12, 13. Mat. 10. 28. Je. 1. 8. Phi. 1. 28. Jn. 14. 1, 27. Is. 51. 12, 13.

y Is. 8. 13. Ps. 89. 7. Re. 15. 4. Job 1. 21.

z Ps. 119. 46. Ac. 4. 8-12, 19, 20; 5. 29-32; xxiv. xxvi. Col. 4. 6. 2 Ti. 2. 25. Ja. 3. 13.

6 Or, *reverence.*

a ch. 2. 12, 15, 19. 2 Ti. 1. 19. Ti. 2. 8. Ac. 23. 1; 24. 16. Phi. 4. 8; 3. 3. 2 Co. 1. 12.

7 *Having.* Rather, 'Maintaining.'—*C.*

b ch. 2. 19, 20; 4. 14, 15. Ac. 14. 22. 2 Ti. 3. 12. ver. 14, 16.

c Ro. 5. 6-11; 3. 25; 4. 25. He. 9. 26, 28, 12, 14; 10. 10, 12, 14. 2 Co. 5. 21. Ep. 2. 18; 3. 12. See ch. 1. 19; 2. 21, 24. Is. 53. 4-12.

d ch. 4. 1. 2 Co. 13. 4. Jn. 1. 14. 1 Ti. 3. 16. Ro. 1. 4; 4. 25; 8. 11; 6. 4. Ac. 3. 15. Jn. 10. 18. Re. 1. 5, 18.

e Ge. 6. 3. ch. 1. 11, 12; 4. 6. 2 Pe. 2. 5. He. 11. 7.

g Is. 42. 7. Lu. 16. 23. 2 Pe. 2. 4.

h Ge. 6. 1-5, 11-13. Job 22. 15, 16. He. 11. 7. Mat. 24. 38. Lu. 17. 20. 2 Pe. 2. 5; 3. 6.

8 See note * in first column.

9 This last clause is connected with the first, the intervening words being an explanatory parenthesis. Baptism, the baptism explained above, saves us by the resurrection of Jesus Christ. By it we are made one with him, and participate therefore in the results of his resurrection—namely, an immediate restoration to spiritual life and activity, and a final resurrection of the body.—*P.*

i He. 11. 7. Ge. 7. 7; 8. 18. 2 Pe. 2. 5. *j* Ac. 22. 16. Mar. 16. 16. Ep. 5. 26. Tit. 3. 5. Ac. 8. 37. Ro. 10. 10; 6. 4-6. Ga. 3. 27. Phi. 3. 9, 10. *k* Ro. 4. 25; 8. 11; 6. 4-6; 7. 4. 1 Co. 15. 20. Ep. 2. 6. Jn. 14. 19. *l* See ch. 1. 21. Ps. 68. 18; 47. 5; 110. 5. Mar. 16. 16. Lu. 24. 51. Ac. 1. 9-11; 3. 21. Ro. 8. 21, 34. 1 Co. 15. 24. Col. 3. 1. He. 1. 3; 2. 8, 9; 6. 19, 20; 7. 26; 8. 1; 9. 24; 10. 12. Ac. 7. 56. Ep. 1. 20-23; 1. 21. He. 2. 14. Mat. 28. 18.

providing honourably for them, putting due confidence in them, and sympathizing with and helping them under their manifold infirmities, that, if Christians, they may be honoured and encouraged, as heirs of eternal happiness, equally with yourselves; and if not, may be allured to the Christian religion, and every proper method taken to promote your joint worshipping of God, by yourselves and with the family, in a manner comfortable to you and acceptable to God. 8, 9. In fine, let all of you who profess to believe in Christ labour to cultivate a mutual agreement in the important doctrines of the gospel, and answerable thereto, and a harmonious temper, feelingly sympathizing with one another in all afflictions.—As children of the same heavenly Father, maintain and exercise an affectionate brotherly-love, in thought, word, and deed, towards each other. Manifest the most tender sympathy towards such as are under weakness or afflictions, temporal or spiritual. And let your whole carriage be affable, friendly, and engaging to every one. Never return injuries or reproaches to such as have injured or reproached you, but earnestly pray for blessings to them, and watch for opportunities to do them real favours—knowing that ye are called, by the authority and example of Christ, to this amiable conduct, as a mean of his gracious bestowal of temporal, spiritual, and eternal blessings upon you, as his children and heirs of his promises. 10, 11. For nothing can be more plain, from the oracles of God, than that they who wish for peace, comfort, and prosperity in this world, ought to guard against all profane, filthy, opprobrious, false, or deceitful language, and to abhor and carefully avoid everything sinful in itself and prejudicial to others, and practise everything good and beneficial—labouring to the utmost of their power, and as far as they can with a good conscience, to live peaceably with all men, and studying to promote peace among neighbours, friends, or enemies. 12, 13. For the great Lord of all takes special notice of, dearly loves, and kindly watches over and cares for such as, being clothed with Jesus' blessed righteousness, are upright, holy, and righteous in their hearts and lives; and he is graciously attentive to and ready to answer all their prayers which are offered to him in humility, faith, and fervency; but in a terrible manner he manifests his just indignation against such as indulge themselves in wickedness. And if he be your Friend and Protector, what man or devil can do you any real hurt, while, depending on his grace, and devoted to his service, ye imitate him and his saints in goodness and holiness? Nay, what man would be so malicious or cruel as to seek the hurt of an inoffensive and beneficent neighbour? 14-16. But if God should permit any to reproach and persecute you for adherence to Christ and his gospel, his love and favour will render you happy under such treatment; never therefore be terrified, discouraged, or perplexed, as if their threatenings or abuse would issue in your disgrace or ruin, but always preserve high thoughts and a reverential fear of God in your hearts, and entire trust in his infinite wisdom, power, mercy, and faithfulness, for your security, and for ordering every event to your everlasting honour and joy. And in a dependence on his direction and assistance, be always ready, by word or deed, in courts of judicature, and everywhere else, to defend and account for the grounds of your hopes of salvation, according to the gospel, for which ye willingly suffer. And let this be done with a meek and modest air, temper, and language, and with a holy reverence of God and fear of offending him by unfaithfulness, and even with a cautious fear of offending those to whom ye speak by anything disrespectful—in everything conscientiously studying that if your enemies will reproach you as injurious to society or public welfare, your blameless, humble, and benevolent practice, springing from faith in Christ, may effectually confute them, and force them with shame to retract their slanders. 17. For if it please God that you should suffer for your adherence to his truths and ways, this is far more honourable, advantageous, and comfortable, than if you were to suffer for your own crimes and follies. 18. For in patiently and boldly suffering for righteousness' sake, ye are conformed unto your great Lord and Saviour, who, though infinitely holy and righteous in his divine nature, and perfectly pure in his manhood, did, once for all, offer up himself in his sufferings as an atoning sacrifice, in the room of us unrighteous and ungodly sinners, that he might reconcile us to God, and bring us to spiritual fellowship with him here, and immediate enjoyment of him hereafter—he having been crucified in his manhood, but quickly after raised again to an immortal life of blessedness and glory by the influence of his divine nature and of his Holy Spirit. 19, 20. By whom, through the ministry of Noe, in manifold admonitions and strivings, he preached the righteousness of faith, and the necessity of repentance and reformation, to those ungodly sinners who lived on the earth before the flood, but are now shut up in the prison of hell, for the punishment of their obstinate rebellion against God, and contemptuous abuse of his long-continued mercies and patience. 21, 22. And as then Noe and his family were saved out of, and even by means of, water, so baptism, not as a mere washing of our body with water, but as it represents and seals the application of Christ's blood and Spirit to our conscience, purifying it from

right hand of God; angels and authorities and powers being made subject unto him.

CHAPTER IV.

1 *He exhorteth them to cease from sin by the example of Christ, and the consideration of the general end that now approacheth:* 12 *and comforteth them against persecution.*

FORASMUCH then [a]as Christ hath suffered for us[1] in the flesh, [b]arm yourselves likewise with the same mind: for [c]he that hath suffered in the flesh hath ceased from sin;

2 That[d] he no longer should live the rest of *his* time in the flesh to the lusts of men, [e]but to the will of God.

3 For[g] the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries;

4 Wherein[h] they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you:*

5 Who[i] shall give account to him that is ready to judge the quick and the dead.

6 For,[j] for this cause was the gospel preached also to them that are dead, [k]that they might be judged according to men in the flesh, but live according to God in the spirit.[2]

7 But[l] the end of all things is at hand: [m]be ye therefore sober, and watch unto prayer.

8 And[o] above all things have fervent charity among yourselves: for charity shall[3] cover the multitude of sins.

9 Use[p] hospitality one to another, without grudging.

10 As[q] every man hath received the gift, *even so* minister the same one to another, [r]as good stewards of the manifold grace of God.

11 If[s] any man speak, *let him speak* as the oracles of God; [t]if any man minister, *let him do it* as of the ability which God giveth; [u]that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning [v]the fiery trial which is to try you, as though some strange thing happened unto you:

13 But[x] rejoice, inasmuch as ye are partakers of Christ's sufferings; [y]that, when his glory shall be revealed, ye may be glad also with exceeding joy.

14 If[z] ye be reproached for the name of Christ, happy *are ye;* [a]for the Spirit of glory and of God resteth upon you: [b]on their part he is evil spoken of, but on your part he is glorified.

15 But[c] let none of you suffer as a murderer, or *as* a thief, or *as* an evil-doer, or as a busybody in other men's matters.

16 Yet[d] if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf.

A.M. cir. 4069.
A.D. cir. 65.

CHAP. IV.

a See ch. 1. 18, 19: 3. 18: 2. 24.

1 *As Christ hath suffered for us*—out of love to us.—*C.*

b ch. 2. 21. Phi. 2. 5. Ro. 6. 2, 6, 8, 11-13, 8. 13. Ep. 6. 11. Ga. 2. 20; 5. 24. Col. 2. 13; 3. 8.

c Ro. 6. 2, 7, 9, 10. Ga. 2. 19, 20. Ro. 7. 4. He. 9. 14.

d ver. 3. 2 Co. 5. 15. Ro. 13. 11-14: 14. 7. Ep. 4. 17-19, 22. ch. 1. 14. Col. 3. 5, 8.

e Ro. 6. 11; 7. 4; 14. 8. 2 Co. 5. 15. Ga. 2. 19, 20. 1 Th. 5. 10; 4. 3-7. Ex. xx. Ro. xii. Ep. iv.-vi. He. 9. 14.

g Eze. 44. 6; 45. 9. Ro. 13. 11-14: 1. 21-32; 2. 21, 22; 3. 10-18. 1 Co. 5. 11; 6. 9-11; 8. 1-10. 7, 14; 12. 2. Ep. 2. 2, 3, 11, 12; 4. 17-19; 5. 3-11, 15, 18. Ga. 5. 19-21. Col. 3. 5-8. Tit. 3. 3. 1 Th. 4. 5. ch. 1. 14, 18. 1 Jn. 5. 21.

h Is. 8. 18. Ac. 13. 45. 1 Co. 4. 13. Ja. 2. 7. ch. 2. 12; 3. 9, 16.

i Ec. 12. 14. Ro. 2. 6, 16; 14. 10, 12. 2 Co. 5. 10. Re. 20. 12. Ac. 10. 42; 17. 31. 1 Co. 15. 51, 52. 2 Ti. 4. 1. He. 10. 37. Ja. 5. 8. Phi. 4. 5. Re. 1. 7; 22. 7, 12, 20. Jn. 5. 29.

j ch. 3. 19, or Re. 14. 13. 1 Th. 4. 14. Job 5. 25. Ep. 5. 14.

k Mat. 24. 9. Ps. 103. 14. Phi. 2. 19. Ro. 7. 22. 2 Co. 4. 16, or Ro. 8. 17. Jn. 16. 33. Ac. 14. 22. 2 Ti. 2. 12. ch. 4. 13, 14; 5. 10; 1. 6, 7. Re. 7. 14-17; 14. 13.

l Phi. 4. 5. 1 Jn. 2. 18. Ja. 5. 8, 9. Ro. 13. 12. He. 10. 25, 37. Re. 22. 12.

2 This is one of those passages which have given rise to much controversy. Grammatically it may be interpreted in two ways: but by the analogy of faith, or, in other words, the analogy of Scripture, it is capable of only one of these two. The 'dead' means those who are now really dead. The gospel was preached to them, not after they died, but before it. Peter is addressing those who were suffering persecution. He encourages them by the declaration that in former times many had suffered persecution from men, and were put to death, but still lived to God. He says here that the design in preaching the gospel to them was that though they might be judged and put to death by earthly persecutors, yet in respect to their souls—their higher nature—they lived to God. This appears to me to be the only true interpretation of this passage.—*P.*

3 Or, *will.*

p Ro. 12. 8, 13. He. 13. 2, 16. Phile. 14. Phi. 2. 14. 2 Co. 9. 7. 1 Sa. 25, 11.

q Ro. 12. 6-8. 1 Co. 12. 4-11, 28. Ep. 4. 11, 12. Mat. 25. 14, 15. Lu. 19. 11. Pr. 3. 28. Ac. 8. 4. 2 Co. 8. 11.

r Mat. 25. 45. Lu. 12. 42. 1 Co. 9. 17; 4. 1, 2. Tit. 1. 7. 1 Co. 12. 4, 7; 15. 10. Ep. 4. 11; 3. 2.

s Je. 23. 22, 28. Ro. 12. 6-8. 1 Co. 3. 10. Ep. 6. 20. 1 Th. 2. 13.

t Ezr. 2. 69. Ne. 5. 8. Ac. 11. 29. 2 Co. 8. 3.

u 1 Co. 10. 31. Ep. 5. 20. 1 Ti. 6. 16. 2 Ti. 4. 18. ch. 2. 5; 5. 11. Re. 1. 5, 6; 5. 9-13. Ps. 115. 1. See Ro. 16. 27.

v See ch. 1. 6, 7. Ps. 17. 3; 66. 10. Is. 48. 10. Je. 9. 7. Da. 11. 35. Zec. 13. 9. 1 Co. 3. 13.

x Mat. 5. 12. Ac. 5. 41. He. 10. 34. Ja. 1. 2, 11. Ro. 5. 3. 2 Co. 1. 5. Phi. 3. 10. Col. 1. 24. 2 Ti. 2. 10, 12. Re. 1. 9. Ro. 8. 17, 18.

y Mat. 25. 31. ch. 1. 6, 7, 13. 1 Co. 1. 7. 2 Th. 1. 7. Lu. 17. 30. Mat. 19. 28, 29.

z Mat. 5. 10, 11. Ja. 1. 12. ch. 2. 20; 3. 14, 16.

a Is. 11. 2. 2 Co. 12. 9.

b Ja. 2. 7. Phi. 2. 28.

c ch. 2. 14, 20; 3. 14, 17. 1 Th. 4. 11. 1 Ti. 5. 13.

d ver. 13, 14; ch. 3. 14, 17. 2 Ti. 1. 12; 3. 10, 12. Phi. 1. 29. Ac. 5. 41. Mat. 5. 12.

n 1 Th. 5. 6, 17. ch. 5. 8. Mat. 26. 41. Lu. 21. 34-36. Ep. 6. 18, 19. Col. 4. 2. 1 Th. 5. 17. ch. 1. 13. 2 Pe. 3. 9, 11, 14. Re. 1. 3; 22. 10-15; 16. 15.

o 1 Co. 13. 1-13. Col. 3. 14. He. 13. 1. ch. 1. 22; 2. 1, 2, 27; 3. 8. Ro. 12. 12, with Pr. 10. 12. Ja. 5. 20.

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dead works, and making us to act answerably to our solemn obligation to be the Lord's (therein contracted), is now a noted representation and mean of our salvation, by the death and resurrection of Christ our only Saviour, who, as a pledge, earnest, evidence, and security of it, and as our Forerunner, to open our way and prepare mansions for us, is now ascended into heaven, enthroned at the right hand of God, and invested with all power over angels, magistrates, and every other creature.

Ver. 2. *With fear.* Not slavish fear, but 'respectful deportment.' *C.*

Ver. 3. *Whose adorning,* &c. To be understood in a comparative sense; that is, for 'not,' read 'not so much as' (*Bloomfield*). It is, however, by no means clear that any scriptural example, even Mat. 9. 13, will fully bear out this comparative sense of *ουχ*. See Robinson's *Gr. Lex. in, δ.* The prohibition is easily understood by giving the emphasis to 'adorning,' when, compared with 1 Ti. 2. 9, the meaning will appear thus: 'whose adorning'—that is, all beyond what is necessary for comfort and decency, and a due regard to rank and circumstances—'let it not be that outward adorning,' &c. *C.*

Ver. 6. *And are not afraid.* Induced by any timidity to deny the truth, as even Sarah did, Ge. 18. 15. Imitate her graces, avoid her faults. See ver. 14. *C.*

Ver. 7. *According to* (your) *knowledge* of what is becoming in believers of the gospel.—*That your prayers be not hindered.* Through any want of domestic harmony.—*Note,* If a man do not seek to preserve peace with his own family, how can he imagine that he is seeking 'peace with God?' *C.*

Ver. 12. *The righteous.* 'The just (the justified) who live by faith' on Jesus the Son of God and Saviour of sinners. *C.*

Ver. 15. *Sanctify.* Venerate, glorify 'the Lord in your hearts,' in the midst of all the troubles he may please to send. *C.*

REFLECTIONS.—Modesty, meekness, and humility, from a principle of faith in God, are the most engaging ornaments of women, married or unmarried. And an honourable, humane, and tender treatment of a wife is the most substantial evidence of a husband's affection. Never ought a family to exist without much daily fervent prayer, both secret and private. And it is an honour to the Christian religion, and a comfort and happiness to professors, when harmony in sentiment, unanimity in affection, readiness to render good for evil, useful converse, a steadfast cleaving to every good principle and practice, and readiness to account or suffer with meekness for their religion, constantly and everywhere prevail.—A holy, humble, benevolent, and circumspect practice is the best confutation of every calumny. And the more we live in the fear of God the less we shall be influenced by the fears or reproaches of men.—Why should we ever repine at suffering for Christ, that God-man who suffered for us, the just for the unjust, that he might bring us to God? Deep was his debasement, and high his glory that followed. And rich, full, and extensive is that salvation from sin and wrath which he secured and gives. How important an ordinance is baptism! Alas! unhappy is the thought that many rest on it, as if it were a Saviour, while others use it as a mere ceremony or fancied charm!

CHAPTER IV. Ver. 1, 2. Now, since Jesus Christ has thus patiently and extremely suffered in his manhood for us unjust sinners, to bring us to God, let his noble and endearing example arm you against all impatience and fainting under what ye suffer for his sake; for if, in the virtue of his death in our stead, we have crucified our inward corruptions, and have cheerfully and patiently endured outward sufferings for his sake, and in conformity to him, we shall be disposed to renounce all our former sinful principles and practices, and with grief and hatred to turn from them to God with full purpose of heart, that we may not spend the remaining part of our time in the exercise of carnal and sinful lusts, after the example of evil men, but in holy dispositions and practices, which God commands and delights in, as tending to his glory; 3-5. For we have already spent too much of our time, like heathens, in diversified forms of uncleanness, drunkenness, gluttony, and the most shameful and detestable idolatries.—On account of your unexpected withdrawment from which dissolute lewdness, luxury, and intemperance, ye and your religion are vilified by your wicked neighbours, as if it had made you quite unsociable, stiff, precise, and humoursome; but quickly must they answer for all these reproaches to the Lord Jesus himself, upon whom they ultimately fall, and who is authorized to, and will, ere long, judge all that have ever lived on the earth, to the great joy of his saints and terror of his enemies. 6. For to this end was the gospel preached to those who are now dead in Christ, as well as to them who now live on the earth—that through divine influences attending it, their inward corruptions being thoroughly mortified and subdued, and they, being condemned and censured by carnal men, might in their souls, quickened and animated by the Holy Ghost, live after a spiritual and joyful manner, according to the command and pattern of God, and in fellowship with him, and to his glory; and be at last raised to an eternal and full enjoyment of him. 7. But consider, for your encouragement and caution under your present trials, that your Jewish nation must quickly be altogether destroyed, and your death, and even the dissolution of this lower world, take place; be therefore always wise, sober, and temperate, constantly watching against temptations and the workings of indwelling corruption, and for opportunities of and spiritual assistances in prayer, for whatever blessings, deliverances, graces, or comforts you need. 8. And influenced by the transcendent love of God in Christ to you, earnestly cultivate a warm, cordial, and brotherly affection one towards another in these perilous times; for as he, in his infinite kindness and mercy, has freely forgiven you all your innumerable transgressions, so your fervent love to one another, for his sake, after his example, and in obedience to his command, will make you readily forgive and conceal the numerous failings of each other. 9. And be always ready with cheerfulness to entertain and lodge religious strangers, especially such as go about preaching the gospel, or are, by persecutors, deprived of their property, and driven from their homes. 10, 11. Let all such as have gifts and offices in the church carefully, faithfully, and prudently employ those graciously bestowed gifts, and execute those offices, for the edification of others, as stewards accountable to God for their trusts.—If some be called to preach the gospel, let them, in a becoming, serious, solemn, reverential, fervent, faithful, spiritual, and holy manner, declare the mind of God, and nothing else, according to his Word. If others be called to collect, take care of, and distribute the church's stock, for the relief of the poor, the maintenance of ministers, and defraying the necessary expense of divine ordinances,

17 For[e] the time *is come* that judgment must begin at the house of God: [g]and if *it* first *begin* at us, what shall the end[4] *be* of them that obey not the gospel of God?

18 And[h] if the righteous scarcely be saved, where[i] shall the ungodly and the sinner appear?

19 Wherefore, let them that [j]suffer according to the will of God [k]commit the keeping of their souls *to him* in well-doing, as unto a faithful Creator.

CHAPTER V.

1 He exhorteth the elders to feed their flocks, 5 the younger to obey, 8 and all to be sober, watchful, and constant in the faith: 9 to resist the cruel adversary the devil.

THE elders[a] which are among you I exhort, who am also an elder, and a [b]witness of the sufferings of Christ, and also [c]a partaker of the glory that shall be revealed:

A.M. cir. 4069. A.D. cir. 65.

e Is. 10. 12. Je. 25. 29; 49. 12. Eze. 9. 6. Am. 3. 2. Da. 9. 27. Mal. 3. 5. Mat. 24. 9, 14. Jn. 16. 2.

f Lu. 23. 31; 10. 12–15; 21. 23, 24. Mat. 24. 21.

4 *If it first begin at us* (Christians), *'what shall be the end'* of our unbelieving brethren?—*C.*

h ch. 5. 8. Pr. 11. 31. Je. 25. 29. Eze. 18. 24. Zec. 13. 9. Mat. 24. 22–24. Mar. 13. 20–22. Lu. 23. 31. Ac 14. 22; 27. 24, 31, 42–44. 1 Co. 10. 12. He. 4. 1; 10. 38, 39.

i Ge. 13. 13. 1 Sa. 15. 18. Ps. 1. 4, 5. Lu. 15. 1. Ro. 1. 18; 5. 6, 8. 2 Pe. 2. 5, 6; 3. 7. Jude 15.

j See ch. 3. 14, 17; ver. 14, 16. 2 Ti. 3. 12.

k Ps. 31. 5; 37. 5. Lu. 23. 46. 2 Ti. 1. 12. Re. 2. 10.

CHAP. V.

a Ac. 14. 23; 15. 6, 23; 20. 17, 28. 1 Ti. 5. 17, 19. Tit. 1. 5; 7. 2 Jn. 1. 3 Jn. 1. Phile. 9.

b Lu. 24. 48. Ac. 1. 8, 22; 2. 32; 3. 15; 5. 32; 10. 39, 41.

c Re. 1. 9. Ro. 8. 17, 18. 2 Ti. 2. 11, 12. 1 Jn. 3. 2. Col. 3. 4. ver. 4.

A.M. cir. 4069. A.D. cir. 65.

d Jn. 21. 15–17. Ac. 20. 20, 28. 1 Co. 9. 17; 4. 1. 2 Ti. 4. 2, 5.

1 Or, *as much as in you is.*

e 1 Ti. 3. 3, 8, 16. Tit. 1. 7. 2 Co. 12. 14, 15. Ac. 20. 33, 34.

g Mat. 20. 25, 26. 2 Co. 1. 24. 1 Co. 3. 5. Ja. 4. 12.

2 Or, *overruling.*

h De. 32. 9. Ps. 33. 12; 74. 2; 135. 4. Eze. 34. 4. 1 Co. 3. 9; 6. 19, 20. Tit. 2. 14. Re. 5. 9. Ac. 20. 28.

i Phi. 3. 17. 2 Th. 3. 9. 1 Ti. 4. 12. Tit. 2. 7.

j Is. 40. 11. Eze. 34. 23; 37. 24. Jn. 10. 11. He. 13. 20. ch. 2. 25.

k Tit. 2. 13. Mat. 25. 31–46. Ac. 17. 31. 2 Th. 1. 7–10. Re. 1. 7; 20. 11, 12.

l 1 Co. 9. 25. 2 Ti. 4. 8. Re. 2. 10; 3. 11. ch. 1. 4.

m Le. 19. 32. 1 Ti. 5. 1, 2.

o Ro. 12. 10, 16. Phi. 2. 3. Ep. 5. 21. ch. 3. 4.

p Job 37. 24. Pr. 3. 34; 6. 16, 17; 16. 5, 18, 19; 18. 12; 22. 4; 29. 23. Is. 2. 11; 13. 11; 57. 15. Mat. 23. 12. Lu. 1. 51, 52; 14. 11; 18. 14. Ja. 4. 6.

q Is. 57. 15. Job 22. 29. Ja. 4. 7, 10. Je. 13. 18. Ps. 50. 15; 91. 15. Pr. 29. 23. Mat. 23. 12. Lu. 1. 52.

2 Feed[d] the flock of God which is among you,[1] taking the oversight *thereof*, not by constraint, but willingly; [e]not for filthy lucre, but of a ready mind;

3 Neither[g] as [2]being lords over [h]*God's* heritage, [i]but being ensamples to the flock.

4 And when the [j]chief Shepherd [k]shall appear, ye shall receive [l]a crown of glory that fadeth not away.

5 Likewise, [m]ye younger, submit yourselves unto the elder. Yea, all *of you* [o]be subject one to another, and be clothed with humility: for [p]God resisteth the proud, and giveth grace to the humble.

6 Humble[q] yourselves therefore under the mighty hand of God, that he may exalt you in due time:

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let them attend to their work with all fidelity, prudence, tenderness, and diligence, as they have ability and opportunity—that all the spiritual and temporal affairs of the church may be so conducted as to promote the glory, praise, and adoration of God, through the merit and mediation of Christ, our ever-exalted, praised, and adored Redeemer. 12. My dear brethren, fellow-sufferers for Christ's cause, while you reflect on the imperfection of your present state, and the depravity of mankind, which fills them with enmity against everything good, and on the warnings of our blessed Saviour, ye ought never to be discouraged nor surprised at the severest troubles and persecutions wherewith God exercises you—not to destroy, but to refine you, try and purify your graces, and purge away your sinful corruptions, as if they were unexpected, uncommon, and foreign to the methods of his love to his children; 13. But rather think of and stand prepared to meet them with holy joy, as therein ye have Christ's sympathy and comforts promised and secured to you, and are, in suffering for him, conformed to him—that, when he appears in all his glory at the last day, ye also may rejoice and triumph in and together with him. 14. If with patience, courage, and joy, ye endure reproaches and abuse for his and the gospel's sake, this manifests your union to and fellowship with him; and will, through his merit and gracious influence, issue in your unspeakable advantage; for the glorious Spirit of God, who bestows all grace and glory on men, is with you, to support, deliver, and reward you.—By your persecutors, he and our Redeemer are blasphemously reproached; but by your faith and patience, and courageous confession of the truth, they are honoured and glorified. 15. Nevertheless, I beseech you to beware of bringing any trouble on yourselves by any criminal conduct of your own—as murder, dishonesty, sedition, injuring of neighbours, neglect of your own affairs, or intermeddling with those of other men. 16. But if any of you be enabled, with faith, patience, and courage, to suffer indignities, reproaches, and cruelties, merely for your profession of Christ and his gospel, look not on it as a disgrace, but as a real honour conferred upon you, on account of which ye ought to praise and glorify God. 17. For the time is at hand when not only Jerusalem and your Jewish nation shall be fearfully destroyed by the just judgments of God, but even the New Testament church shall be visited with terrible persecutions and troubles. Now, if his severe judgments be first inflicted on his ancient and long peculiar people, and on us real believers, in whom he dwells by his Holy Spirit, what extremity of wrath must fall upon obstinate unbelievers who disregard and reject his gospel? 18. And if, in the general ruin of our nation, or other public calamities, they who are clothed with the righteousness of Christ, and are renewed and sanctified by his Spirit unto all holy obedience, have but a narrow though sure escape by his providence and grace, what dreadful, unavoidable, insupportable, inexpressible, and everlasting misery must come upon those impenitent unbelievers who obstinately persist in their sins! 19. Reflecting upon these awful events, which carry so much encouragement to you and terror to your enemies, do you who, in a Christian manner, by the assistance of God's Spirit, endure persecutions and afflictions, as appointed for you by him, believingly commit your lives, your souls, and all your concerns, in time or eternity, to him—in a course of holy walking with him, and of doing good to all around you, friends or foes; trusting in him, that he, as your almighty Creator and Preserver, will, through Christ, perform his promise, in protecting, supporting, comforting, and delivering you in the worst of times.

Ver. 1. 'Arm yourselves with the same mind (of self-sacrifice, out of love to him): for he that hath suffered in the flesh (hath reckoned himself dead with Christ, Ro. 6. 6–11) hath ceased from sin.' *C.*

Ver. 6. *To them that are dead* for the gospel's sake, ch. 2. 20, 21; 3. 14, 17, 18. The word 'dead' cannot be understood of 'the dead in trespasses and sins,' but must be taken in the same sense in which it appears in the preceding verse. So suddenly to change the meaning from natural to spiritual death, without any evident intimation of change, would overturn every principle of legitimate interpretation.—*That they might be judged* (μὲν) *indeed*, &c. Judged as guilty of 'strange' irrational conduct, and subjected to every form of 'evil speaking,' ver. 4.—*In the spirit.* In their own spirit, having 'the same mind' that was in Christ, ver. 1, by the renewal of the Spirit of God. *C.*

Ver. 7. This epistle was written about A.D. 67, shortly after the war with the Romans commenced, which ended in the burning of the temple, the destruction of Jerusalem, and the total ruin of the Jewish state. But there is another and universal sense in which 'the end of all things is at hand' to every man—the hour of death—that separates him for ever from all he loves, or hates, or fears, or possesses, or hopes for in time, and brings him into immediate contact with the unchanging realities of eternity. *C.*

Ver. 18. *And if the righteous scarcely* (rather, hardly, with difficulty) *be saved.* This difficulty arises from many sources, but mainly, (1) From the necessity of 'cutting off the right hand' and 'plucking out the right eye'—'mortifying the deeds of the body,' that they may live. (2) From the constant watchfulness to be maintained, and the tendency to slumber to be resisted. (3) From the hopes to be sacrificed, and the fears to be overcome. (4) From the deceitfulness of sin itself, which, like Satan its author, is always transforming itself 'into an angel of light.' (5) From the many persecutions inflicted by an evil world. (6) And specially, and above all, from the contentions of sense with faith. *C.*

REFLECTIONS.—Nothing so effectually mortifies sin as believing views of Christ's sufferings for it. And the will of God, not our vile affections, must be our guide in all our conduct. An affecting remembrance of former sinfulness powerfully dissuades from a return to it. And not men's thoughts, but Christ's judgment, ought to determine our practice. If we live according to God in the Spirit, no matter what sufferings from carnal men we undergo for his sake.—Our views of approaching calamities, and especially of the last judgment, should produce in us great sobriety, and watching unto prayer, fervent charity, cheerful hospitality, and a ready and proper use of our gifts. Faithfully should believers, under the impression of it, regard the glory of God; endure with patience, boldness, and joy, in suffering for Christ; and be careful to give their enemies no proper ground of offence, seriously committing themselves to God in well-doing. Abundant is the comfort that all sufferings for Christ shall be richly rewarded in an eternal enjoyment of him, and that his blessed Spirit abides on and shares with us in all such afflictions. But if saints thus suffer on earth, how miserable must sinners be in time or eternity! If they who strive to enter in at the strait gate be saved with difficulty, how impossible is it for careless sinners to escape the reward of their doings!

CHAPTER V. Ver. 1–4. And as for you who are the spiritual rulers and pastors of the Christian church, I—who am one myself, and who, after being an eye-witness of the sufferings of Christ, have boldly preached them as the ground of men's salvation, at the hazard of my life, in the assured hopes of being, in a little time, a partaker with him in that glory which he secured thereby, and which he has taken possession of, as my Head, Representative, and Forerunner, and will openly manifest and bestow—beseech you diligently and faithfully to teach and govern those souls which he secured by suffering and has committed to your care, personally inspecting their principles, temper, and conduct, and looking after their spiritual concerns with wisdom and meekness—not from external motives of fear, shame, or regard to worldly advantages, as your governing end, but with freedom and delight, purely for the honour of Christ and welfare of souls; and not with ambitious views of honour to yourselves, or in an imperious, haughty, and domineering manner, as if ye had the rule over the faith and consciences of God's peculiar people; but as examples of humility, self-denial, holiness, and righteousness to them—that when Jesus, who secured them by sacrifice, and saves them by his power and grace, and under whom ye act, and to whom ye are accountable, appears to judge the world at the last day, ye may receive from him a great but gracious reward of everlasting glory and honour. 5. And ye who are younger, or in private stations, or at least inferiors in some respect, study to be always attentive and submissive to the admonitions, cautions, and reproofs of your superiors in age, wisdom, experience, or station, particularly your church-rulers, treating their persons, characters, and instructions with due esteem and reverence. And let all of you beware of self-conceit or obstinacy, behaving with due respect one to another, and yielding to each other as far as your rank and circumstances can possibly permit. And let an unfeigned humility appear in your whole conduct, as its great ornament and a cover to its defects. 6. And considering what a great, sovereign, almighty, and just God ye have to do with, and what terrible judgments he is about to execute, in the course of his providence, on your nation and the Christian church, as an emblem of still greater in the world to come, yield up yourselves to his almighty, sovereign, and holy will, under all the sufferings and troubles you meet with for your trial, that when he has gained the wise and gracious ends of his chastenings, he may lift you up above all tribulations, and advance you to all those honours or delights which are for your spiritual or eternal advantage. 7. Yea, whatever be your distressing burdens, anxieties, fears, and cares, with respect to yourselves, families, friends, or the church of Christ, commit them all by faith and prayer to him, relying on his power and goodness for seasonable relief, for he has all your concerns at heart, and will pity, succour, strengthen, and comfort you, and, in his own time and way, give you a happy deliverance from and issue of all your troubles, in your everlasting salvation. 8. But amidst all the difficulties and dangers of your present warfare, labour always to maintain a wakeful, sober, and humble temper of mind, in modest thoughts of yourselves, and in moderating your affections towards earthly enjoyments; and watch unto prayer, and unto the performance of all the duties of your station, and against temptations to sin and apostasy; for your busy and powerful adversary the devil, like a fierce, savage,

7 Casting[r] all your care upon him, for he careth for you.

8 Be[s] sober, be vigilant; because [t]your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

9 Whom[u] resist, stedfast in the faith, knowing that [v]the same afflictions are accomplished in your brethren that are in the world.

10 But the [w]God of all grace, [y]who hath called us unto his eternal glory by Christ Jesus, [z]after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*.

A.M. cir. 4069.
A.D. cir. 65.

[r] Ps.37.5;55.22. Mat. 6.25 34. Lu.12.12.1 Co. 9.9,10. Phi.4.6.1 Ti.6.8. He.13.5.

[s] Lu.21.34,36. 1 Th. 5.6. ch.1.13;4.7. Ro.13. 11–14.

[t] Job 1.7;2.2. Re. 12. 9,12;20.2. [u] u.22.31.

[u] Ep. 4.27; 6. 11, 13. Ja.4.7.

[v] Jn.16.23. Ac.14.22. 1 Th.3.3. 2 Ti.3.12. ch. 1.6;2.20,21;3.14; 4.1,12. Re.1.9;6.11;7.14;13.7.

[w] Ex.34.6,7. Ps.86.5, 15. Mi.7.18,19. 2 Co.13. 11. Ep.1.6,7;2.4,7.

[y] ch. 2. 9. 2 Pe.1.3. 1 Co.1.9.

[z] 2 Co.4.16,17. ch.1. 6,7. Ro.16.25. 2 Co.13. 11. 2 Th.2.17; 3.3. 1 Ti. 6. 12. He. 10. 36,37; 13. 21. Jude 24 Zec. 10.6, 12. Ps.138.7,8.

A.M. cir. 4069.
A.D. cir. 65.

[a] See Ro.16.27. 1 Ti. 1.17;6.16. 2 Ti.4.18. Ep. 3.21. ch.4.11. Re.1.6; 5. 13.

[b] 1 Th.1.1. 2 Th.1.1. 2 Co.1.19. Ac.15.22,27, 40.

[c] He.13.22. Ep.3.3.

[d] Ga.1.6,9. Tit.2.11. Ac.20.24. ch. 1.13; 2.3. Ro.5.2. 2 Co.1.24. He. 13.9. 1 Co.15.1.

[e] Ge.10.10. Da.4.30. Ps.87.4, with ch.1.2,9.

[g] Ac. 12.12,25; 13. 5, 13; 15. 37, 38. Col.4.10. 2 Ti 4.11. Phile.24.

[h] Ro.16.16. 1 Co.16. 20. 2 Co. 13.12. 1 Th.5. 26.

[i] See ch. 1. 2. Ep.6. 23. 2 Pe.1.2. Jude 2.

[j] Ro. 8. 1. 1 Co.1.30. Ep. 1. 1. Col.1.2; 3.1,3, 4. Ga. 2.20. 1 Th.1.1. 2 Th.1.1,2. Jude 1.

11 To[a] him *be* glory and dominion for ever and ever. Amen.

12 By [b]Silvanus, a faithful brother unto you, as I suppose, I have written [c]briefly, exhorting, and testifying that this is the [d]true grace of God wherein ye stand.

13 The *church that is* at [e]Babylon, elected together with *you*, saluteth you; and *so doth* [g]Marcus my son.

14 Greet[h] ye one another with a kiss of charity. [i]Peace *be* with you all that are [j]in Christ Jesus. Amen.

and hungry lion, is indefatigably restless in his contrivances and endeavours, by persecutions, frauds, and evil suggestions, to wound, tear, and ruin immortal souls; 9. Whom ye must courageously resist—steadfastly maintaining the pure doctrines of faith, and your holy profession of the same, in a firm dependence on the power and grace of Christ to vanquish him. And to prevent your being disheartened in the combat, remember that ye are only meeting with such a conformity to Christ in sufferings as your Christian brethren everywhere meet with in this evil world. 10. May therefore that God, who is rich in mercy, and who of his own great love is the fountain and giver of all grace, and who, by his Word and Spirit, has tenderly called us to the promised, prepared, and infinitely blessed inheritance of eternal glory, through the merits and mediation of Jesus Christ, after and by means of these your transient afflictions, render you perfect in knowledge and practice; establish you immovably in the faith, hope, profession, and holiness of the gospel; strengthen you with all might unto all patience, obedience, and suffering; and settle your souls with unshaken peace, safety, and comfort, on that foundation laid in Sion. 12. By Silas, whom I can recommend as a faithful brother, and whom I expect you will find such, I have sent you this short letter, to exhort and encourage you to abide by the testimony which I have herein given you for the confirmation of your faith, assuring you that this is the true gospel of the grace of God relating to salvation by Christ alone—in the doctrine, belief, and profession of which ye have lived, and I hope shall continue to stand fast, notwithstanding all the terrors and artifices of your enemies to bring you off from it.

Ver. 1. *An elder.* Rather, 'a co-presbyter:' a title adopted by Peter—(1) Because elder was a name of office better known among the Jews than almost any other, and completely setting aside the Romish claim of priesthood in the sense of 'sacrificer.' (2) That the Spirit by whom he wrote might, as by a prophetic anticipation, rebuke those proud titles and assumptions of superiority by which, in virtue of an original supremacy asserted for Peter, the popes of Rome, styling themselves his successors, have continued a terrible 'lordship over God's heritage,' ver. 3, except where the Alpine and Pyrenean churches in Europe, the Christians of St. Thomas in Asia, and a few other scattered churches, continued to preserve the truth of the gospel and their ecclesiastical liberties till the blessed Reformation restored the Bible, and light and liberty to the benighted churches and enslaved kingdoms. *C.*

Ver. 2. *Taking the oversight* (ἐπισκοποῦντες), 'exercising the episcopate'—discharging your duties as bishops. See Ac. 20. 17. *C.*

Ver. 5. The term 'elders' is here, as in ver. 1, official. It signifies the ministry of the church. Consequently the word *younger* must mean the flock, the people, the laity, as contradistinguished from the ministry. *P.*

Ver. 10. *Make you perfect.* Joint you completely together as the timbers of a building.—*Stablish*, by supporting each part by means of its fellow.—*Strengthen.* Cramp and bind all the parts together.—*Settle*, by bringing all to rest on an even and firm foundation. The phrases are all architectural, and seem to be a beautiful reference to ch. 2. 5. *C.*

Ver. 12. *As I suppose.* Rather, 'as I regard him.' *C.*

Ver. 13. *Babylon.* In apostolic times Babylon was still inhabited, and contained a large Jewish community. Doubtless it was while labouring among them Peter addressed this epistle to his brethren in other regions. *P.*

REFLECTIONS.—With an exemplary spirit and conversation, humbleness of mind, disinterestedness, cheerfulness, and diligence, ought ministers to inspect, instruct, warn, exhort, comfort, and govern the souls committed to their care by Christ, who redeemed them by his blood. And glorious, but free, is the reward that awaits them if they be found faithful. With great humility, submission to one another, self-humiliation under God's mighty hand, and casting our cares upon him, ought every one of us professed Christians to adorn our profession, and prepare for the eternal state. And constant should be our sobriety, watchfulness against and vigorous resistance of Satan, and resignation to our share of sufferings for Christ. It is a mercy that the saints' sufferings are so short and light, their assistance under them so great, and their reward after them, from the God of all grace, so inestimable and everlasting. Their standing for a little time in the faith and love, profession and practice, of the gospel, will quickly issue in their eternal triumphs in his praise.

THE SECOND EPISTLE GENERAL OF

PETER.

The design of this epistle is merely to follow up the former with some additional illustrations and encouragements. It must be understood, however, as addressed equally to Jewish and Gentile converts, 'to all who had obtained like precious faith.' And though the references seem generally to imply that the parties were perfectly familiar with the Old Testament Scriptures, yet as the Old Testament had already been translated into Greek, there can be little reason for imagining that the Gentile converts would not be as well acquainted with them as the Jews. This brief epistle contains the following numerous references to the other Scriptures: Ge. 1. 6–9; 7. 1–9, 11, 16, 22, 23; 19. 16, 24, 25; Nu. 22. 5, 7, 21, 23, 28; Jos. 23. 14; 2 Sa. 23. 2; Ps. 102. 26; Is. 5. 19; 65. 17–19; Mat. 17. 1–5; Paul's epistles; and probably Re. xxi. *C.*

CHAPTER I.

1 *Confirming them in hope of the increase of God's graces, 5 he exhorteth them, by faith, and good works, to make their calling sure: 12 whereof he is careful to remember them, knowing that his death is at hand; 16 and warneth them to be constant in the faith of Christ, who is the true Son of God, by the eye-witness of the apostles beholding his majesty, and by the testimony of the Father, and the prophets.*

SIMON PETER,[a] a[b] servant and an apostle of Jesus Christ, to them that have obtained like[c] precious faith with us [d]through the righteousness of God and our Saviour[1] Jesus Christ:

A.M. cir. 4071.
A.D. cir. 67.

CHAP. I.

[a] See 1 Pe.1.1. Mat. 10.2.

[b] Jn.20.21; 21.15–17. Mat.28.18–20. Mar.16. 15. 1 Co.12.28. Ep.4.11, 12. 1 Pe.5.1.

[c] Ac.11.17; 15.9. Ro. 1.12. 2 Co.4.13. Ep.4.5. Tit.1.4. Jude 3.

[d] Phi. 1. 11. Ep. 2.8, with Ro. 1. 17; 3.21–26; 5.15–21. 1 Co.1.30. 2 Co. 5.21. Phi.3.9. Re.5.9.

[1] Or, *our God and Saviour*, Tit.2.13.

[e] Da.4.1;6.25. Nu.6. 24–26. Ro.1.7. Ps.28.9; 29.11. Jude 2. See 1 Pe. 1.2. Jn.17.3. 1 Jn.2.20–27;5.20. Is.5.13.

A.M. cir. 4071.
A.D. cir. 67.

[2] *Knowledge.* Rather, 'acknowledgment.'—*C.*

[g] Ps.34.10; 84.11; 85. 12. Ro 8.28,32. 1 Co.3. 22. 1 Ti.4.8;6.6.

[h] Jn.13.17. 1 Jn.2.20, 27; 5. 20. ch. 3.18. See ver. 2.

[i] 1 Co. 1. 9. 2 Ti. 1.9. Ga.1.6;5.8. Ep.4.1,4. 1 Pe. 2.9,21; 1.3–5. 1 Th. 4.7.

[3] Or, *by.*

[4] *Whereby.* Rather, 'by which;' that is, by 'all things,' &c., ver. 3.—*C.*

[j] 2 Co.7.1. Ga. 3. 16. Ac. 3. 26. Is.56. 5. Ro. 8.15,32. Ps.147.19.

2 Grace[e] and peace be multiplied unto you through the knowledge[2] of God, and of Jesus our Lord,

3 According as his divine power hath given unto us [g]all things that *pertain* unto life and godliness, [h]through the knowledge of him that hath [i]called us to[3] glory and virtue:

4 Whereby[4] are[j] given unto us exceeding great and precious promises; that [k]by these ye

[k] Eze.36.26. Jn.3.6;1.12,13. Je.1.18. 1 Pe.1.3,22,23. 2 Co.3.18. Ep.4.23,24. Col.3.10. He.12.10. 1 Jn.3.2,3. ch.2.18,20.

might be partakers of the divine nature,[5] having escaped the corruption that is in the world through lust.[6]

5 And beside this, [l]giving all diligence, add to your faith virtue; and to virtue knowledge;

6 And[m] to knowledge temperance; and to temperance patience; and to patience godliness;

7 And[o] to godliness brotherly kindness; and to brotherly kindness charity.

8 For if these things be in you, and abound, they[p] make *you that ye shall* neither *be* barren[7] nor unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things is [q]blind, and cannot see afar off, and hath forgotten that he[r] was purged from his old sins.[8]

10 Wherefore the rather, [s]brethren, give [t]diligence to make your calling and election sure: for if ye do these things, [u]ye shall never fall:

11 For[v] so an entrance shall be ministered unto you abundantly[9] into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore [z]I will not be negligent to put you always in remembrance of these things, though [y]ye know *them*, and be established in the present truth.

13 Yea, I think it meet, as long as I am in [z]this tabernacle, to stir you up, by putting *you* in remembrance;

14 Knowing[a] that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath showed me.[1]

15 Moreover, [b]I will endeavour that ye may be able after my decease to have these things always in remembrance.

16 For[c] we have not followed cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were [d]eye-witnesses of his majesty.

17 For he received from [e]God the Father [g]honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven [h]we heard, when we were with him in the holy mount.

19 We[i] have also a more sure word of prophecy;[2] whereunto ye do well that ye take heed, [j]as unto a light that shineth in a dark place,

A.M. cir. 4071.
A.D. cir. 67.

5 See note * below.

6 Rather, '*in lust*,' *i.e.* consisting in lust, which is one of the great elements of sin.—*P.*

l Pr.4.23. Phi.3.13, 14;2.12;4.8,1.9.ch.3.18. Ro.5.3. 5:12.10–21.

m Jn.13.17. Ga 5.23. 1 Co.9.25. He 10.36;12. 1. Ja.1.4;5.7,8.1 Ti.4.7. Tit. 2.12. 1 Pe.1.15,16. Ge.5.24;17.1.

o Jn.13.34,35. He.13. 1–3.1 Pe.1.22.1 Th.4.9; 2.10;5. 15. 1 Jn. 4.20. 1 Co. 13. 1–8. Ga. 6. 10. Ro.12.10.1 Pe.3.8.

p Jn. 13.17; 15.2–6,8, 16. Tit. 2.12,14; 3.8,14. Ps.119.32.

7 Or, *idle*.

q Is.6.9,10;59.10. Jn. 9.39,41.2 Co.4.3,4.1 Jn. 2.9–11. Jn.3.19.

r ver.4;ch.2.18,20.

8 *Hath forgotten that he was purged from his old sins*—emblematically, in his baptism. Was a professor, not a believer.—*C.*

s He.3.1.1 Pe.1.2,3.

t ch.3.17. Ro. 12.1,2, 11. Phi.2.12,13. 1 Jn.3. 19. Re.22.14. Phi.1.27; 4.8;3.13,14.2 Th.2.13.1 Pe.1.2.

u Re.3.10,11.1 Pe.1. 5.

v Jn.10.9,10,28.2 Co. 5.1.2 Ti.4.8. Re.3.21;2. 26. Mat.25.34.

9 *Abundantly*.—Richly, triumphantly.—*C.*

x Ro. 15. 14,15. Phi. 3.1.ch.3.1. Jude 3. ver. 13.15.

* 'Partakers of the divine nature' signifies partakers of that knowledge, love, righteousness, and holiness which are the characteristics of God.—*P.*

y 1 Jn.2.21. 1 Pe.5.9, 12.ch.3.17. Re.3.10.

z 2 Co. 5.1.4. ch.3.1. Heb.13.3.

a De.4.21,22; 31. 14. 1 Ki.2.1,2. Ti.4.6. Jn.21. 18,19. Pr.27.1.

1 This epistle, therefore, must have been written towards the close of the apostle's life, and about the year A.D. 68.—*P.*

b De. 31. 16, 19,28. 2 Ti.2.2.ch.3.1;ver.12.

c 1 Co.1.17,23;2.1,14, 1314.20.2 Co.2.17;4.2,5; 6.7.ch.3.4.

d 1 Jn. 1. 1, 14; 4. 14. Mat.17.1–5.

e Jn.20.17. 2 Co. 1.3; 11.31. Ep.1.3,4.6. 1 Pe. 1.2,3.

g Mat. 17. 5; 3. 17. Mar.1.11;9.7. Lu.3.22; 9.35. Jn.12.28. Ep.1.6. Col.1.13. Is.42.1.

h Mat. 17.12,6, with Ex.3.5. Jos.5.15.

i Is.8.20. Jn.5.39. Ac. 17. 11. Ps. 19.9. Lu.16. 29,31.

2 The scriptures of the Old Testament afford a more sure testimony to the divine mission and work of our Lord than the voice from heaven, inasmuch as it embraces a wider range of evidence, it affords many lines of proof from prophecy, type, and detailed description.—*P.*

j Ps.119.105. Pr.6.23. Jn. 5. 35. Ac. 2. 25–39; 13.26–46. 2 Co.4.6. Ro. 13.12. Re.2.28;22.16.

CHAPTER I. Ver. 1, 2. Simon Peter—divinely called to be a ministering servant, and honoured to be an inspired messenger of Jesus Christ, in founding and forming the gospel church—to those Jews scattered in and about Lesser Asia, who, in the lovingly gracious dispensations of God, have been made partakers of a saving faith, of the same excellent nature and kind, as to its causes, acts, objects, fruits, and benefits, which we apostles and other believers have received; not through our goodness, but through faith and through the merit of that everlasting sacrifice which was brought in by the obedience and sufferings of Jesus Christ our divine Saviour—wishes all the blessings of grace and peace may abound, in their richest variety and fulness, to all and each of you, through your believing, experimental, and increasing acquaintance with our common Lord and Redeemer, and with God as our reconciled Father in him; 3. According as, in his almighty power and free favour, he has already bestowed upon us all those blessings which are requisite for maintaining and improving our spiritual life, till it be perfected in eternal life; and for every exercise of grace, in acts of piety towards God, till it be completed in glory; through the efficacious knowledge and faithful acknowledgment of him, and of the Father in him, —who has by the gospel, and through a living faith in Jesus Christ, tenderly called us to an inheritance of eternal glory, and to a courageous profession of our faith and hope of it; 4. By which divine Persons, and the glorious operations of their power through the gospel, are lovingly, freely, and graciously given to us the most inconceivably great, rich, valuable, honourable, and everlasting promises of the new covenant, fully furnished with all the transcendent blessings of grace and glory, that, by the application and fulfilment of these promises in all their variety, riches, and extent, ye might have fellowship with God, and have implanted in you a new nature, derived from him, conformed to him, and tending to and delighting in him,—ye having, as an introduction to and as a part and evidence of it, renounced and with vigour and abhorrence fled from the corrupt principles and practices which spread and prevail among unregenerate men, through the power of their depraved inclinations and inordinate affections to carnal things. 5–7. In consideration therefore of what ye have already received, ye ought, with the utmost care and diligence, to increase more and more in every grace and duty in their due order; particularly in active faith,—Christian courage in your holy profession and practice,—spiritual knowledge, wisdom, and prudence;—the due regulation and government of your passions and appetites, and weanedness of heart from the alluring objects of sense;—patience under tribulations, in a calm resignation to the will of your heavenly Father;—holy reverence of God, and conscientious attention to every ordinance of his worship, from a principle of love to him, in obedience to his command, and for his glory;—an affectionate love, tenderness, sympathy, and compassion, with all proper expressions thereof towards your fellow-Christians as brethren in Christ;—and a universal benevolence to all mankind, as partakers of the same human nature with yourselves, endeavouring to promote their temporal and spiritual welfare, whether they be friends or enemies: 8. For if these excellent graces be found in you, and be lively and enlarged in their exercise, they will render you thriving, active, and useful Christians; vigorous, diligent, and abounding in every good word and work relating to God, yourselves, and others, answerably to your fiducial knowledge and acknowledgment of Christ as our only Lord and Saviour. 9. Whereas those professors, who are destitute of the forementioned graces, or have no sensible experience of the exercise of them, are, amidst all their pretences to knowledge, in spiritual darkness; their eyes being shut against the light, or having only a glimmering, confused, and short sight, which cannot penetrate into the beauty and glory of Christ, his truths and ways;—and they have practically renounced their baptismal blessings and obligations, and remain unconcerned about the pardon and destruction of their natural corruptions and early wickedness. 10. Since the difference between real and nominal Christians is so great, and since so many take up with a profession, without the experience of true grace, do you, my beloved brethren, exert yourselves to the utmost in the use of all the appointed means of grace, to make sure your blessed calling to Christ, and renovation of your nature, that you may have a good hope, through faith in the sacrifice of Christ, of entering into everlasting life; for if it be manifested by the habitual exercises of the above-mentioned graces, whatever trials, failings, and infirmities may attend you, ye shall never finally apostatize from Christ, or fall into everlasting ruin; 11. But instead thereof, shall have an abundant measure of hope and joy in your way to the full enjoyment of God; and at last have, in death, a triumphant entrance into all the sublime dignity, affluence, and delights of that eternal kingdom of glory, which Christ has secured and taken possession of for the world, and which he invites all through faith to enter. 12–15. As these things are of so much importance, and yet so much opposed, I cannot but remind you of them, and urge them upon your consciences,—that, as ye have already known and firmly believed them, ye may be more and more affected with them and practise them: nay, while I continue living in this mortal body, and sojourning in this world, I must, in justice to these truths, and to your souls, repeatedly remind you of them, and earnestly urge you to practise them, lest, through the treachery of your memories or hearts, ye should forget and neglect them.—And I am the more solicitous to do this now, as I know that I must quickly leave this mortal state, and seal my testimony with my blood and death, as our dear Lord and Saviour long ago intimated to me.—And I am deeply concerned to leave behind me this, as well as my former epistle, in order to establish you in these truths, and stir you up to the practice of them, after I shall, by death, have departed from this state of sin, sorrow, and mortality, into a perfectly holy and blessed state of everlasting life with Christ. 16. For in making known to you the divine authority, power, and glory in which our Lord Jesus will come to judge the world at the last day, we have not craftily framed, nor artfully related to you, sophistical and idle stories, like many of the Jewish rabbins, or like the heathen romancers,—but that of which we had an emblem and earnest presented to our eyes and ears on the mount of transfiguration. 17, 18. Where we distinctly heard God the Father, who is infinitely glorious in himself, and dwells in the inaccessible light and glory of heavenly mansions, expressly attest our Redeemer as his dearly beloved and eternal Son; in whose person, offices, undertakings, and performances, he was exceedingly delighted; as he also is with all those who are united to him by faith, and clothed with his righteousness. 19. But beside this emblematical and presumptive proof of Christ's future appearance in divine power and majesty to judge the world, we have many more plain declarations of it in the Scripture, to which ye ought carefully to attend, as to a light to guide and direct you amidst the remaining darkness of Judaism, heathenism, and carnal ignorance of heart,—till at last the glorious appearance of Christ himself dissipate all obscurity or doubt about what was intimated by the vision on the mount, and is thus further confirmed by the predictions of Scripture. 20, 21. Meanwhile, ye may confidently depend on the prophetic attestation of Christ's glorious appearance,—being, first of all, fully satisfied that no prophecy of Scripture is the product of human invention, the ancient prophets themselves often not thoroughly understanding the meaning of their predictions;—for none of these ancient prophecies were either delivered or written according to the contrivance, will, and pleasure of the prophets themselves;—but those holy men, whom God set apart and sanctified for his service, spake and

until the day dawn, and the day-star arise in your hearts:

20 Knowing this first, that [h]no prophecy of the scripture is of any private interpretation.

21 For [i]the prophecy came not in old time[3] by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

CHAPTER II.

1 *He foretelleth them of false teachers, showing the impiety and punishment both of them and their followers: 7 from which the godly shall be delivered, as Lot was out of Sodom:* 10 *and more fully describeth the manners of those profane and blasphemous seducers, whereby they may be the better known, and avoided.*

BUT there[a] were false prophets also among the people, even as [b]there shall be false teachers among you, who privily shall bring in damnable heresies, even [c]denying the Lord that bought them, and bring upon themselves swift destruction.[1]

2 And[d] many shall follow their pernicious[2] ways; by reason of whom the way of truth shall be evil spoken of.

3 And [e]through covetousness shall they with feigned words[3] make merchandise of you: whose[g] judgment now of a long time lingereth not, and their damnation slumbereth not.

4 For if [k]God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment;

5 And [l]spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

6 And [j]turning the cities of Sodom and Gomorrha into ashes, condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly;

7 And [k]delivered just Lot, [l]vexed with the filthy conversation of the wicked:

8 (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds;)

9 The[m] Lord knoweth how to deliver[4] the godly out of temptations, and to [o]reserve the unjust unto the day of judgment to be punished:

10 But[p] chiefly them that walk after the flesh in the lust of uncleanness, and [5]despise government:[6] presumptuous *are they*, self-willed; they are not afraid to speak evil of dignities.

11 Whereas[q] angels, which are greater in power and might, bring not railing accusation against them[7] before the Lord.

A.M. cir. 4071. A.D. cir. 67.

[h] Ro.12.6.2 Ti.3.16.

[i] 2 Ti.3.16 1 Pe.1.11. 2 Ki.4.27. Am.7.14,15. Nu.16.28;23.12,20;26.2 Sa.23.2. Lu.1.70. Ep.2. 20.

[3] Or, *at any time.*

CHAP. II.

[a] De.13.1–3.1 Ki.18. 19,22;22.6. Is.56.10,11. Je. 14. 14;23. 16, 25,26. Eze. 13.3–6,16,17. Ho. 9.8. Mi.2.11;3.5,11.

[b] Mat. 24. 5, 11, 24. Ac. 20. 29, 30. 1 Co.11. 19. 1 Ti.4.1,2. 1 Jn.4.1. Re.2.9.

[c] Jude 4, 18. De.32.6. Phi.3.19. ver.3,9.

[1] See note * below.

[d] Ac.20.30. 1 Ti.3.2–6;4.3,4. 2 Th.2.3. 1 Jn.2. 18,19. Re.11.2;13.3,4,7; 17.2. Mat.24.11,24.

[2] Or, *lascivious*, as some copies read.

[e] ver. 14. Eze. 13.19. Mi.3.11. Lu.22.47. Ro. 16.18. Tit.1.11. 1 Ti.6.5, with 1 Th.2.5. ch.1.16. 2 Co.7.2;12.14,17. 2 Ti 3.6.

[3] *Feigned words.* Fictitious legends and pretended miracles, whereby Christianity is still adulterated.—*C.*

[g] ver. 1, 9. Jude 4–7, 19. De.32.35.

[k] Job 4.18. Lu.8.31. Mat.8.29. Jn.8.44. 1 Jn. 3.8. Jude 6. Re.20.2,10. Mat.25.41.

* 'But there were false prophets among the (Jewish) people (even as there shall be false teachers among you, who shall privily bring in destructive heresies),' even prophets 'denying the Lord that bought them, bringing upon themselves swift destruction.'

A.M. cir. 4071. A.D. cir. 67.

This denial of 'the Lord that bought them' is a manifest reference to such passages as De.7.8,15,16; 24.18;32.6–30; and the 'swift destruction' may be exemplified, Nu.16.16–21,31–35,45–48.—*Note*, The construction of the original, especially when the resumption of the future in ver. 2 is considered, seems not only to warrant, but to require that the parenthesis in ver. 1 be confined to the false teachers, and the beginning and end to the false prophets.—*C.*

[l] Ge. ii.–viii. Job 22. 16. 1 Pe. 3.19,20. He.11. 7. ch.3.6.

[j] Ge.19.24,25,28. De. 29.23. Is. 13. 19. Je.50. 40. Eze.16.49. Ho.11.8. Is.1.9. Am.4.11. Zep.2. 9. Lu.17.29. Jude7. Nu. 26.10.

[k] Ge.19.10,15,16,22, 24. Job 5.19. Ps.34.19. 1 Co.10.13.

[l] Ge. 13. 13; 19. 7, 8. Je. 9. 2–6; 23.9. Eze. 8. 17; 9.4. Ps. 120.5; 55. 5, 10, 11; 119. 136, 139, 158.

[m] 1 Co. 10.13. Job 5. 19 Ps.34.15–19.

[4] Having delivered Noah from water and Lot from fire, he gave evidence of his will and power to deliver from all enemies.—*C.*

[o] Jude 14,15. Job 21. 30. Pr.16.4. ver.4. De. 32.43.

[p] He.13.4. Jude 4,7, 8,10,16. 1 Th.2.15. Tit. 1.7.

[5] *Despise government*, whether of God or man.—*C.*

[6] Or, *dominion.*

[q] Ps. 103. 20; 104. 4. Jude 9. Da.6.22.

[7] Some read *against themselves.*

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wrote only those things which were suggested to them by the Holy Ghost, whose immediate influence excited them to utter the ideas which he had raised in their minds, and to express them in words which exactly convey the true sense of them.

Ver. 5. *Virtue.* Ἀρετὴ, when spoken of man, signifies 'virtue,' in the sense of diligence, laboriousness, energy, fortitude. *C.*

Ver. 8. The knowledge of Christ is well explained by Alford: —'The knowledge of him is the imitation of him; for as it is true that hereafter seeing him as he is will insure our being perfectly like him, so it is true that here the only way in any degree increasingly to see him as he is, is to become increasingly like him. He only can declare Christ who reflects Christ.' *P.*

Ver. 10. *Give diligence*, &c. As, for example by self-examination on love to Jesus, according to that scripture, Jn. 14. 23, 'If a man love me, my Father will love him, and we will come unto him, and make our abode with him.' *C.*

Ver. 18. 'And this voice which came from heaven we (the three apostles, as witnesses) heard; and we have the prophetic word (concerning our Lord) thereby more (manifestly) confirmed.' *C.*

Ver. 20. 'No prophecy of Scripture (thus manifested to be real and confirmed) comes from any man's own discovery or private (unauthorized) exposition.' *C.*

Ver. 21. This verse gives the reason for the statement made in the preceding, that prophecy is not the offspring of human intellect—the prophets themselves not always knowing the full meaning of utterances. They spake by the inspiration and at the will of the Holy Spirit. The verse ought to be translated as follows:—'For prophecy was never sent after (in accordance with) the will of man; but men spake from God (commissioned by him), impelled by the Holy Spirit.' *P.*

REFLECTIONS.—It is a high honour to be instrumental in the conversion and sanctification of God's people. What precious faith, and multiplied grace and peace, come to them through Jesus' righteousness and the powerful operations of his Spirit! Tenderly he calls all people to a most glorious inheritance in heaven, and to a holy profession and practice in the way to it. Rich is that fulness of salvation which is given to them in the gospel promises: and great the deliverance from sin, and transformation into the likeness of God, thereby effected. Spiritual sloth indulged is as inconsistent with the gospel as the belief of man's merit of eternal happiness. Grace must be added unto grace, and we must grow in each. Nothing less will prove our devotion, manifest our title to heaven, or make us meet for it. So apt are professors to mistake or apostatize from the truth, that these things cannot be too often considered and inculcated; and the apprehended approaches of death ought to render both ministers and people the more active in their proper work. The truths of the gospel are too important to be dallied with, too certain to be discredited. And the more experience we have had of divine things ourselves, the more are we qualified to teach and recommend them to others. But it is on no human testimony, but on the infallible oracles of God, that our faith must be founded or practice regulated.

CHAPTER II. Ver. 1. But as there were false prophets among your Jewish ancestors who laboured to seduce them from the Lord into idolatry and other wickedness, so there will be, especially among your Jewish nation, false teachers, who, under various pretences, will covertly and craftily introduce the most pernicious errors, tending to the sudden, unexpected, and eternal destruction of both teachers and receivers, as they will both doctrinally and practically deny the glory and renounce the wisdom, authority, grace, and holiness of their Lord and Master, discovered in the gospel revelation of him—whom they boast of as their ancient deliverer from Egypt, and marvellous preserver for many ages afterward, and who is the acknowledged Saviour and Redeemer of all the world. 2. And through the natural depravity and enmity of their hearts against God and his ways, many nominal professors of Christ's name shall be seduced into their licentious and destructive principles and practices—on account of which the truths of the gospel, and the way of holiness and happiness therein prescribed, will be blasphemously reproached by its enemies; 3. And by flattering speeches shall these seducers, influenced by their covetous inclinations, labour to deceive you, in order to promote their own secular advantages. But, from the examples of others, it is manifest that the terrible judgments of God, long ago determined and threatened, hasten apace towards them, and shall in due season be executed upon them. 4. For if God did not show favour to nor abate the punishment of those angels that are of a far higher rank, who, through pride and envy, transgressed that law which he had given them for the rule and trial of their obedience, but, for their first offence, hurled them down, with righteous indignation, from their holy, happy, and honourable habitation in heaven, and confined them in a state and region of horror and despair, till, at the general judgment, they shall receive their public condemnation, and have their full torment begun; 5. And if he had no pity on the inhabitants of the old world who had despised all his solemn and gracious warnings by Noe, that faithful preacher of righteousness, repentance, and reformation, and of the righteous judgments of God against the impenitent, who, with seven only of his family, was saved, when God, by a universal flood of waters, drowned the rest of the inhabitants of the world for their obstinate wickedness; 6. And if, by fire and brimstone from heaven, he utterly destroyed Sodom, Gomorrah, Admah, and Zeboiim, on account of their horrid profligacy and unnatural lewdness, and set them up as a type or pattern of that final conflagration and eternal fire which shall consume all the wicked of the earth, that obstinate sinners of succeeding ages might see what they had to expect from his hand; 7, 8. While in distinguished kindness he plucked his righteous servant Lot as a brand out of the burning, who had been sorely grieved, fatigued, and oppressed in his own soul at the sight and report of the vile, dissolute, lascivious, obscene, and unnatural behaviour of that perverse and wicked people among whom he dwelt:—9. These undoubted facts invincibly prove that the almighty and infinitely wise Sovereign of the world perfectly knows at what time, and in what manner, and by what means, to extricate his faithful servants and worshippers out of all snares, troubles, and dangers, in the very worst of periods; and how to confine the wicked, though most powerful and crafty, under his supreme dominion, till the consequences of their sins come upon them in the judgment, when all reap the reward of their hearts and lives.—10. And according to his infinite wisdom and power, he will peculiarly reserve and punish those impious seducers who, answerably to their corrupt principles, live according to the carnal dictates and desires of their sensual minds, unrestrainedly gratifying their impure and lascivious inclinations, and insolently pouring contempt upon all regular government and authority over them that could put a check upon their vices. Daring, refractory, and headstrong, they seek only to please themselves, and make their own will their sole law, and fearfully and impudently reproach and rail at the apostles and other ministers of Christ, and at the civil magistrates whom God hath set over them to regulate and control their exorbitant passions, appetites, and manners; 11. While angels, who are far superior in dignity to these proud boasters, or any earthly magistrates, are so far from contemning or reviling these deputies of God, that they never use any opprobrious bitter language against the devils themselves. 12. But these presumptuous despisers of government, instead of imitating good angels, like furious beasts of prey, reproach, rage, and rail against persons and things, civil or religious, whose excellence they neither know nor approve; and therefore shall, by

12 But these, [r]as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish [s]in their own corruption;

13 And[t] shall receive the reward of unrighteousness, *as* they that count it pleasure [u]to riot in the day-time.[8] Spots *they are* and blemishes, sporting themselves with their own deceivings, while they feast with you;[9]

14 Having[v] eyes full of adultery,[1] and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

15 Which have forsaken the right way, and are gone astray, following the way of [w]Balaam *the son* of Bosor, who loved the wages of unrighteousness;

16 But[y] was rebuked for his iniquity: the dumb ass, speaking with man's voice, forbade the madness of the prophet.

17 These[z] are wells without water,[2] clouds that are carried with a tempest; to whom [a]the mist of darkness is reserved for ever.

18 For [b]when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness,[3] those that were clean[4] escaped[c] from them who live in error.

19 While they promise them [d]liberty, they themselves are [e]the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

20 For [f]if, after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

A.M. cir. 4071.
A.D. cir. 67.

[r] Jude 10. Ps. 94. 8. Je. 12. 3; 10. 21. ch. 3. 3, 4. Mat. 22. 29. Is. 27. 11; 3. 11.

[s] ver. 19, 22. Pr. 14. 32. ch. 1. 4. Jn. 8. 21. Is. 66. 4. Je. 22. 19.

[t] Plu. 3. 19. Ro. 2. 8, 9. Re. 18. 7.

[u] Jude 12, 19. Ro. 16. 18. 1 Co. 11. 20, 21. 1 Th. 5. 7. 2 Ti. 3. 6.

8 So dead to propriety that they are even dead to shame, and 'count it a pleasure to riot in the day-time.'—*C.*

9 *While they feast with you,* at your 'love-feasts'—intended for uniting the rich and poor in temperate hospitality, but which they scandalously pervert to purposes of sensual indulgence. See 1 Co. 11.—*C.*

[v] Je. 5. 8. Mat. 5. 28. Jude 4, 8, 11, 18. Mi. 3. 11. ch. 3. 3. 2 Ti. 3. 6.

1 Or, *an adulteress.*

[w] Nu. 22. 5, 7, 18, 27; 23. 3, 12, 26; 24. 1; 25. 1, 2. Jude 12. Re. 2. 14. Ac. 1. 18. 1 Ti. 6. 10.

[y] Nu. 22. 22–33.

[z] Jude 12, 13. Ep. 4. 14. Ja. 1. 6. ver. 3, 9, 13.

2 *Wells without water.* Utterly disappointing all who hope to draw instruction from them—appearance without reality—pretension without performance.—*C.*

[a] ver. 4. Job 20. 26. Mat. 22. 13; 8. 12; 25. 30. Jude 6, 13.

[b] Ps. 73. 8. Jude 16. ver. 10, 19. 1 Pe. 2. 11. 2 Ti. 2. 22. 2 Co. 7. 1. Ti. 2. 12.

3 It is unquestionable that in this manner Mohammed allured his followers; and it is by no means improbable that the system of 'lasciviousness and error' which he perfected had begun at the period to which the apostle refers.—*C.*

4 Or, *for a little* or *a while.*

[c] Ac. 2. 40. ch. 1. 4. ver. 20. Mat. 13. 20, 21.

[d] Ga. 5. 13. 1 Pe. 2. 16.

[e] Jn. 8. 34. Ro. 6. 16. Jude 19.

[f] Mat. 12. 43–45. Lu. 11. 24–26. He. 6. 4–8; 10. 26, 27, 38. Ps. 125. 5, with ch. 1. 2, 4.

* 'That by the word of God the heavens were (created) of old, and the earth consisting (with the heavens) out of the water (on the third day of creation, Ge. 1. 9) and in the water (at the deluge, Ge. 6. 11, 19), by which (to wit, by the heavens pouring forth the waters separated on the second day of creation, Ge. 1. 7; 7. 11, 19–23) the then world, being overflowed by water, perished.'—*C.*

[h] Mat. 11. 23, 24. Lu. 12. 47, 48. Jn. 9. 41; 15. 22.

[i] Pr. 12. 28.

[j] Pr. 26. 11. Mat. 12. 43–45. Lu. 11. 24–26. He. 6. 4–8; 10. 26, 27, 38.

CHAP. III.

[a] ch. 1. 12–15. Ro. 15. 14, 15. Phi. 3. 1. Jude 3.

1 *This second* (and by implication, first and second) *epistle,* &c.—*C.*

[b] 1 Pe. 1. 2, 3, 22, 23; 2. 1. Ja. 1. 21, 27. ch. 1. 3–8. He. 3. 1.

2 *Pure.* Literally, 'sun-tried.'—*C.*

[c] ch. 1. 19. Jude 17, 18. Ac. 17. 11. Jn. 5. 39. Is. 8. 20. Ps. 119. 105. Is. 34. 16. De. 6. 6, 7.

[d] 1 Ti. 4. 1. 2 Ti. 3. 1. Jude 18. ch. 2. 1, 10–18. Is. 5. 19; 28. 14, 15, 22.

[e] Is. 5. 19. Je. 17. 15. Eze. 12. 22–27. Mal. 2. 17. Mat. 24. 48. Lu. 12. 45. 1 Co. 15. 12. 2 Ti. 2. 17.

[f] Ps. 28. 5; 33. 6; 24. 2; 136. 6. He. 11. 3. Ge. 1. 6, 9. Job 38. 4–11. Ex. 20. 11.

3 See note * in first column.

4 Gr. *consisting.*

5 'For this escapes them of their own accord, that the heavens were from of old, and that the earth was formed out of the water and by means of the water, by the word of God.' At first, as stated in the beginning of Genesis, the surface of the whole earth was covered with water; but God by the atmosphere separated the water above the earth's surface from that upon it, and thus prepared rain by which the earth is nourished. He also collected the waters on the earth's surface into one place, and thus made the dry land appear from the water.—*P.*

[h] See ch. 2. 5. Ge. 7. 10, 11, 21. Job 22. 16.

[i] Ps. 102. 26. Is. 34. 4; 51. 6; 65. 17. He. 1. 11. Mat. 13. 40; 25. 41. Ps. 50. 3. Zep. 3. 8. 2 Th. 1. 8. ver. 10.

21 For[h] it had been better for them not to have known the [i]way of righteousness, than, after they have known *it,* to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, [j]The dog *is* turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

CHAPTER III.

1 *He assureth them of the certainty of Christ's coming to judgment, against those scorners who dispute against it.* 8 *warning the godly, for the long patience of God, to hasten their repentance.* 10 *He describeth also the manner how the world shall be destroyed:* 11 *exhorting them, from the expectation thereof, to all holiness of life:* 15 *and again, to think the patience of God to tend to their salvation, as Paul wrote to them in his epistles.*

THIS [a]second[1] epistle, beloved, I now write unto you; in *both* which I stir up your [b]pure[2] minds by way of remembrance:

2 That ye [c]may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

3 Knowing[d] this first, that there shall come in the last days scoffers, walking after their own lusts;

4 And saying, [e]Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

5 For [f]this they willingly are ignorant of, that[3] by the word of God the heavens were of old, and the earth standing[4] out of the water and in the water:[5]

6 Whereby[h] the world that then was, being overflowed with water, perished:

7 But[i] the heavens and the earth which are now, by the same word are kept in store, re-

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means of their own indulged corruption and wickedness, be utterly and eternally destroyed; 13. Yea, shall be fearfully but justly punished for their complicated crimes, as persons who glory and delight in the most shameless intemperance and unchastity, and are a reproach to the Christian name, gratifying their luxurious inclinations, with their own deceived or deceiving devices, and cheating and imposing upon you, while, under pretences of love and friendship, they partake with you in your ordinary or religious feasts. 14. Their eyes are continually and insatiably employed in wanton and adulterous looks, to discover their own lewd inclinations, and to excite the like in others, or to find out proper objects for inflaming and gratifying the vilest affections. They cannot refrain from contriving or committing sin, or endeavouring to draw others into it; and so, by their enticements in word and deed, they insnare such unguarded persons as are not established in the truth and holiness of the gospel, nor fortified with grace against their guileful arts. As children of wrath falling to destruction under the rule of God's righteous law, their hearts are entirely engaged in contriving how to fulfil their covetous desires after the riches and honours of this world. 15, 16. They have renounced the only true way of salvation through Jesus Christ, and of walking before God in faith and holy obedience, and have wandered into the ways of sin and error which lead to eternal misery, treading in the paths and copying the example of Balaam, who, amidst all his fair pretences, laboured to curse God's Israel, and directed how to seduce them into uncleanness and idolatry, in order that he might obtain worldly riches and honour; and was, by his own ass, when miraculously enabled to speak, sharply reproved for his infatuation and wickedness. 17. Amidst great pretences to and appearances of knowledge, they are really void of true wisdom and grace; and, instead of being truly useful, for the refreshment and fructifying of the church or their followers, they are carried about by the violence of their corruptions from one error and sin to another, till at last they shall be shut up in that infernal darkness, misery, and despair coming to them as their everlasting portion. 18. For by their high pretences to holiness and wisdom, they only vent the pride and vanity of their own hearts, and accommodating themselves to the sensual and lascivious inclinations of depraved nature, they insnare such as had been once brought off from the errors of Judaism or heathenism, and had for a time shunned the conversation and practices of such as lead wicked lives according to their erroneous principles. 19. And while they promise their followers full liberty in indulging their vicious inclinations, they themselves are the worst of slaves to their own corrupt lusts, being entirely overcome and conquered by them. 20–22. For if, after they have been externally reformed from the gross and scandalous practices of the men of this world which lieth in wickedness, through the notions which they had received concerning Jesus Christ as a Saviour and Sovereign, they are again insnared and involved in these abominations, and yield up themselves to the practice of them, their case is more aggravated, guilty, dangerous, and hopeless than it was before they knew anything of Christ and the gospel, and especially than it was when they had the first conceptions of these things; for their sin and punishment would really have been less had they never heard nor known anything of him, and his righteousness or law, than when, after acquaintance with his law, they revolt from that pure and holy doctrine which had been preached to them with a divine authority to bind it upon their consciences.—But, agreeably to a well-known proverb—as dogs lick up their own vomit, and swine, after being washed, return to wallow in the mire—so, their natures though being changed, they, after conviction of and reformation from their wicked practices, return to them with as much pleasure and eagerness as ever.

REFLECTIONS.—We must never expect a perfect church on earth. Deceivers, for the sake of worldly advantages, will always creep into the ministry, and always find followers. And often they fearfully pervert the gospel, and constructively deny that God who has wrought so great providential deliverances for themselves and others. Yea, notwithstanding repeated and tremendous warnings of providence in the destruction of their patterns in guilt, under the most specious pretences of wisdom and piety, they entice, insnare, defile, enslave, and ruin unstable professors, and carry on the vilest covetousness, pride, luxury, and unchastity. Dreadfully criminal and dangerous is it to return to that wickedness which the knowledge of divine truth had rendered detestable; and fearful remorse in hell, if not also misery on earth, awaits, and unceasingly hastens forward to, such, while God will certainly, seasonably, and marvellously deliver his saints from their seduction, example, and punishment.

CHAPTER III. Ver. 1, 2. In this, as well as my former epistle, I chiefly aim at awakening and warning you who are still sincere in the faith to be on your guard against false teachers and their destructive schemes and attempts to overthrow your faith and hope, holiness and comfort, and to excite you seriously to remember and reflect on the predictions and doctrines which have been delivered to you by the prophets.

served unto fire against the day of judgment and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that [j]one day *is* with the Lord as a thousand years, and a thousand years as one day.

9 The[k] Lord is not slack concerning his promise, as some men count slackness; [l]but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.[6]

10 But[n] the day of the Lord will come as a thief in the night; in the which [o]the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up.

11 *Seeing* then *that* all these things shall be dissolved,[7] what[p] manner *of persons* ought ye to be in *all* holy conversation and godliness,

12 Looking[q] for and [8]hasting unto[9] the coming of the day of God, [r]wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat?

A.M. cir. 4071. A.D. cir. 67.

j Ps.90.4.Job 10.5;36. 26.1 Ti.1.2;6.16.Is.57. 15.

k Is.46.13. Hab.2.3. He. 10. 37. Eze. 12.22. Mat.24.48.ver.4.

l Is. 30. 18. Ro.2.4. 1 Pe. 3. 20. ver.15. Eze. 18.23;33;33. 11. 1 Ti.2.4. Re.6.10.Ps.80.15.

6 Long-suffering to us-ward, not willing that any (of us) should perish, but that all (who believe on the Lord Jesus Christ, Jn. 6. 37, 39, 40, 44, 65) should come to pardon,' and salvation, ver. 15.—*C.*

m 1 Th. 5.2. Mat. 24. 42,43. Re.3.3;16.15.

o Ps.102.26;96.11;98. 7;50.3. Is.51.6. Mat. 5. 18;24.35,44. Lu.12.30. 1 Co.3.13. 2 Th.1.8. Re. 20.11;21.1.

7 See note * below.

p Mat.24.42. Lu. 21. 34,36. Tit.2.12,13. 1 Pe. 1. 15. ch. 1. 8. Phi.4.8. Am.4.12.ver.14.

q Mat.25.6.Tit.2.13. 2 Ti. 4. 8. He.9.28. Lu. 12.35.1 Pe.1.13.

8 Or, *hasting the coming.*

9 *Hasting unto.* 'Earnestly desiring.' —*C.*

r Ps.50.3.Is.64.1;34. 4.Mi.1.4. 2 Th.1.8.ver. 10.

* *Dissolved*, not annihilated; but it may be to be employed as the constituents of 'the new heavens and the new earth, wherein dwelleth righteousness,' ver. 13. The Lord knoweth now, and his people shall know hereafter.—*C.*

A.M. cir. 4071. A.D. cir. 67.

s Is.65 17;60. 21;26. 2;66. 22. Re. 21. 1, 27. He.12.5.

t See ver.11. Mat.24. 42. Ro.5.1,10. 1 Co.1.8; 15.58. Ep.1.4;5.27. Phi. 1. 10; 2. 15. Col.1.22. 1 Th.3.13;5.23. Jude 24.

u Ro. 2.4. He. 9. 28; 10.36.1 Pe.3.20.ver.9.

v Ro. 1. 5. 1 Co. 2. 7, 16. Ep.3.3,4. Col.1.25-27. 1 Co.15.10.

x Ro. 8. 19-24. 1 Co. xv.2 Co.5.10.1 Th.4.15-17;v.2 Th.1.5-10;2.3.

y De.29.29;30.11. Ps. 19. 8; 119.105. Pr. 6.23. ch.1.19. He.5.11.

1 *In which* (epistles) *are some things hard to be understood.* Such as the general resurrection, intercession of Christ, overthrow of Satan, the Lord's coming to judgment with angels and fire, the heavenly country, &c.—*C.*

2 *Unlearned.* Rather, 'unteachable.' —*C.*

z Mar.13. 23. Ep. 4. 14. ch. 1. 10, 12; 2.1,17, 18. Jude 12,13. Ja.1.8.

3 *Beware.* Be on your guard as soldiers in a besieged fortress.—*C.*

a ch.1.5-8. Ep.4.13, 15,16. Mat.13.23. 2 Th. 1.3.1 Pe.2.2. Col.1.10.

b Ro. 16. 27. 1 Ti. 1. 17.2 Ti.4.18. 1 Pe.4.11. Re.1.6;5.13.

4 *For ever.* Rather, 'till the day of eternity.'—*C.*

13 Nevertheless we, according to his promise, look for [s]new heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, [t]be diligent that ye may be found of him in peace, without spot, and blameless.

15 And account *that* [u]the long-suffering of our Lord *is* salvation; even as our beloved brother Paul also, according to [v]the wisdom given unto him, hath written unto you;

16 As [z]also in all *his* epistles, speaking in them of these things; in which are [y]some things hard to be understood,[1] which they that are unlearned[2] and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

17 Ye therefore, beloved, [a]seeing ye know *these things* before, beware[3] lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

18 But[a] grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. [b]To him *be* glory, both now and for ever.[4] Amen.

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and more lately by us apostles, whom Christ, the Saviour and King of his church, appointed for that effect, particularly what relates to his second coming to judgment, that ye may be fortified against the pernicious influence of secret and open seducers; 3, 4. Especially as ye have been fully warned, that, in this last stage of God's dispensations towards his church, there would arise profane despisers and deriders of the most important points of revelation—abandoning themselves to their own carnal devices and corrupt inclinations, and pretending, in a taunting manner, that the continuance of the world, in the same form as when those ancient predictions were given out, effectually proves that no such thing as a general resurrection or final judgment need be expected: 5-7. For they wilfully shut their eyes against the Scripture account of the alterations which the power of God has already made in the creation of this world, in the drowning of the old world by means of those waters which he had created in connection with the earth; and that the aerial heavens and this earth, as subsisting in their present forms, are, by the same almighty influence of God's will, upheld, and, as it were, treasured up, to be, at the end of the world, dissolved, not by water as formerly, but by a dreadful fire, to the torment and terror of all the wicked who have ever lived. 8. To fortify your minds against their cavils, drawn from the apparent delay of Christ's second coming, consider this, that one day and a thousand years are equally before God as any individual point of time, and that, in his reckoning, the longest space is infinitely less than a single day in ours. 9. Nor is the seeming delay of the promised coming of Christ to judgment any evidence of God's dilatoriness, or that it shall never happen; but it is intended as an exercise of his long-suffering towards us, who are faithful to his blessed Son—that all of us, in our several generations, may be delivered from eternal destruction, and brought to a true and evangelical peace when we turn from our iniquities. 10. But how long soever God may delay this great day of the last judgment, in which Christ shall appear in all his glory, it will certainly come, in its appointed season, in a most sudden, unexpected, and, to the wicked, in a most terribly ruinous manner. And on it the whole frame of this lower world shall be amazingly altered, and purged from all the effects of sin and the curse; and the earth, that so much beloved portion of carnal men, shall be utterly burned to ashes. 11-14. Since, then, we have sufficient reason to look for this great alteration of nature, and for the formation of new heavens and a new earth out of the ashes of the former, into which nothing but what is righteous and holy can enter, it becomes us, with the utmost watchfulness, care, and circumspection, to study the most perfect holiness and righteousness in heart and life, expecting, looking, longing, and preparing for that great event, and labouring that we may then be found united to and accepted in his person, washed in his blood, and sanctified and comforted by his Spirit.—15, 16. And to encourage you to this study of the most perfect holiness, fix it in your minds, that the great patience and forbearance of our Lord towards a sinful world is intended to promote your salvation and that of all other persons—even as Paul, that divinely inspired apostle, has hinted in his epistle to you; as he has also, in his other epistles, warned both Jews and Gentiles of this second coming of Christ, and its momentous consequences, and that believers should patiently wait for it—among which things there are some doctrines so sublime and spiritual in their nature, that weak and prejudiced persons cannot easily apprehend or receive them; and which, through their ignorance, pride, and other inward corruptions, they who are never taught of God, or are sceptical and unsettled in their principles, rack and torture to a wrong meaning, perverting the sense and use of them, as they do many other passages of the Old and New Testaments, to their own everlasting and aggravated destruction. 17. Since, then, you, my dear Christian brethren, are forewarned of these things, and assuredly know and believe that Christ will certainly come to judgment, and surely punish all the ungodly, take the most earnest heed lest any of you should, along with other apostates, be drawn aside from him and his ways of truth and holiness by the false notions, deceitful insinuations, and vile practices of impious, immoral, lawless men, and fall from that stability in the doctrines, purity, and profession of the gospel in which ye have hitherto persisted. 18. But to prevent all declensions and revolts, let it be your earnest prayer and endeavour, in the use of all proper means, to obtain a growing persuasion and sense of God's free favour, to wax stronger and stronger in the habits of grace, and more and more to abound in the exercise thereof; and in a clear, fiducial, practical, and experimental acquaintance with the person, offices, relations, doctrines, promises, and commandments of our divine Lord and all-sufficient Saviour Jesus Christ, and with your own personal interest in him.

Ver. 5. *For this they willingly are ignorant of.* Rather, 'For it is hid from the notice of those who so wish;' to wit, who wish that the promise of the Lord's coming should never be verified. *C.*

Ver. 10. The contrast between the water and fire distinctly shows that the apostle is speaking of a literal elementary destruction; for to contrast a literal with a figurative event, without any note of difference, were to take away the key of all interpretation. *C.*

REFLECTIONS.—The very best of Christian professors have need to be repeatedly stirred up to their duties, to be reminded of all the doctrines and commandments of Jesus Christ, and cautioned against the errors and evil practices of wicked and designing men. And the purer men's minds are, it is the more wicked to corrupt them.—How precisely the Scripture foretells the conduct of its adversaries, our own deists not excepted, and thereby renders their wicked opposition a proof of its own divine inspiration! But notwithstanding all the scoffs of his adversaries, with amazing patience does God delay the seasons of his wrath, particularly the last judgment, that sinners may have full space to repent and embrace his salvation. And delay of years is quite insignificant when compared with his absolute eternity.—In the most tremendous manner will Jesus come at last.—The heavens shall perish before him; the elements melt away; and the earth, with all that is therein, be burned up! How terrible for carnal men to have that world which they had chosen for their portion universally kindled into flames, to give them a final adieu, and fearful introduction into hell! But blessed is the change which shall then be made in the purification of our lower world, and in forming out of its ashes new heavens and a new earth, for the everlasting happiness of ransomed men. In the faith and contemplation of these great events, how circumspect, holy, and religious ought we to be! Fully should we be weaned from the world; be steadfast in our profession and practice; fervent in prayer for necessary supplies; and earnest to grow in grace, and in the knowledge of Christ our Lord.

CONCLUDING REMARKS ON THE FIRST AND SECOND EPISTLES OF PETER.

The principal object of Peter's first epistle was to shield the hearts of Christian converts against the arrows of persecution;—and that of the second, to shut their ears against the delusions of heresy. It is important, therefore, to observe how the apostle deals, first, with persecutors; and secondly, with false teachers. In the case of persecution he finds the believers rejoicing 'that they are counted worthy to suffer,' 1 Pe. 1. 6. (1) He then teaches them submission to authorities, so as to put evil speakers to silence, 1 Pe. 2. 15. (2) To stand by conscience, and suffer without threatening or reviling, 1 Pe. 2. 19, 23; 3. 9. (3) Not to be afraid while the

Lord is their trust, 1 Pe. 3. 14. (4) To take Christ, in his sufferings, as their example and support, 1 Pe. 3. 18; 4. 1, 12–14. In all this, the chief practical duties he inculcates and enforces are submission and patience. But, in the case of 'false teachers' and their 'destructive heresies' introduced in his second epistle, does he enjoin silence or submission? No;—he teaches to 'give place by subjection, no, not for an hour;' but in the same decisive tone in which our Lord denounced his woes against the Scribes and Pharisees, does he denounce 'their pernicious ways' (2 Pe. 2. 2); pronounce them 'spots and blemishes' on the fair garment of Christianity; and declare that 'their judgment lingereth not, their condemnation slumbereth not.' And although this language of our Lord and his apostle will by no means authorize any one to adopt the language of passion, or self-will, or reviling against the adversaries of the truth, yet it equally forbids him who is 'thoroughly persuaded in his own mind' to adopt the language of indifference, or of spurious charity, either towards false teachers themselves, or their destructive doctrines. *C.*

THE FIRST EPISTLE GENERAL OF

JOHN

Was probably written about twenty years after the destruction of Jerusalem, and chiefly to the Jewish Christians. The scope of it is to establish their faith in Christ, as the eternal Son of God, and promised Messiah; to lead them into affecting views of his and his Father's love in the work of our redemption, and thereby engage their love to God and to one another, and sweetly constrain them to depart from all iniquity, and yield a cheerful obedience to all his commandments, answerably to their high privileges, hopes, and obligations;—and, in fine, to exhibit a system of infallible marks for trying the reality of our grace.

[Although the name of the writer is not found in this epistle, yet, by the consent of all ecclesiastical history, it has been uniformly ascribed to John, the author of the Gospel; and the similarity of thought and expression between the epistle and Gospel, especially in the inculcation of love, points to 'the disciple whom Jesus loved,' and affords an ample confirmation of the acknowledged authorship. The date of the epistle is uncertain, and conjecture is useless. From ch. 2. 14, however, it would appear that there were, when the apostle wrote, several 'fathers' still alive who had 'known him that was from the beginning,' and that, consequently, the epistle was written previous to the destruction of Jerusalem.

It is worthy of special and constant remark that, besides its community of subject with the other books, every book of Scripture has its own peculiar subject and object. This epistle, accordingly, while it opens with the fundamental topics of the divine perfections, man's depravity, and Christ's propitiation; and while it interweaves throughout its whole texture many other great truths of the gospel, yet steadily keeps in view one special object—the evidences of a personal and saving interest in the Lord Jesus Christ, whereby believers may judge, and are enabled to 'know that they have eternal life, and that they may (should) believe on the name of the Son of God,' ch. 5. 13. These evidences, originating as from a fountain, in 'fellowship with the Father, and with his Son Jesus Christ,' ch. 1. 3, 7, run continuously throughout the whole epistle, so that it forms a personal test by which every sincere nquirer may be able 'to examine himself whether he be in the faith, prove his own self, and know (if a believer, however weak and fearful) that Christ is in him'—'the hope of glory.' The following Scriptures are more or less directly referred to throughout the epistle:—Ge. 4. 4–8; De. 13. 13; 1 Ki. 8. 46; Job 19. 26; 42. 8; Ps. 16. 11; 41. 9; Ec. 7. 20; Is. 9. 6; liii.; 54. 5; 55. 7; 61. 1; Je. 31. 33, 34; Mi. 6. 8; Ro. 3. 24. *C.*]

CHAPTER I.

1 He describeth the person of Christ, in whom we have eternal life, by a communion with God; 5 to which we must adjoin holiness of life, to testify the truth of that our communion and profession of faith, as also to assure us of the forgiveness of our sins by Christ's death.

A.M. cir. 4094. A.D. cir. 90.

CHAP. I.

a Pr.8.23. Mi.5.2. Jn. 1.1,2; 8.56. ch.2.13. Ps. 2.7. Re.1.8;21.6; 22.13. Is.41.4;44.6.

b 2 Pe.1.16,18. Jn. 1. 14. ch. 4. 14. Ac. 4. 20. Mat.3.16,17. Lu.24.39. Jn.20.27;xiii.

c Jn. 1. 1, 4, 14; 5. 26. ch 5.7. Re.19.13.

d ver.1. Jn. 1.4;11.25; 5.25,26;10.28;14.6. He. 5.9. ch. 5. 11,20.

e Jn.1.14; 17.3; 3. 13; 7.34; 21. 24. 1 Ti. 3. 16. ch. 3. 5, 8. 4. 14. Ac. 2. 32; 3.15; 5. 32; 10.41. Ro. 16. 26. Col. 1. 26, 27. 2 Ti. 1. 10. Tit. 1. 2.

f Ps. 2. 7, 8. Pr. 8. 23–31. Jn. 1. 1, 2, 18; 3. 13, 31; 7. 29. Ga. 4. 4. Ro. 8. 3. Zec. 13. 7. Jn. 10. 30 ch. 5. 7.

g Jn. 17. 21; 14. 21, 23; 15. 10. 1 Co. 1. 9, 30. ch. 2. 24; ver. 7.

1 Ver. 1–4 contain a general introduction to the whole epistle, in which John lays down the great object of apostolic teaching—*Christ*; affirms his own apostolic office and authority; and states the object of his writing. The *Word of Life* is the personal *Logos*, the Lord Jesus, the only fountain and giver of life.—*P.*

A.M. cir. 4094. A.D. cir. 90.

h Jn. 15. 11; 16 24. 2 Jn. 12. Is. 61. 10. Hab. 3. 17, 18. Ro. 15. 13. Phi. 3. 3; 4. 4. Lu. 1. 47, 48. 2 Co 1. 12, 24.

i ch. 3. 11. 1 Co. 11. 23. Mat. 28. 20.

k Jn. 1. 4, 9; 8. 12; 9. 5; 12. 35, 36. Ja. 1. 17. 1 Ti. 6. 16. ver. 7. Job 11. 7. Ps. 147. 5. Ex. 15. 11. Hab. 1. 12, 13.

l ch. 2. 4. 2 Co. 6. 14. Ps. 5. 4–6; 94. 20.

m Jn. 12. 35. 2 Jn. 4. 3 Jn. 4. Col. 2. 6. Tit. 2. 12. Ep. 5. 8, 9, 15. Col. 1. 9, 10. 1 Th. 5. 5–8. 1 Pe. 1. 15, 16.

n 1 Co. 6. 11. Ep. 1. 7 He. 9. 14. 1 Pe. 1. 19. ch. 2. 1, 2, 12, 24. Re. 1. 5; 7. 14.

o 1 Ki. 8. 46. 2 Ch. 6. 36. Pr. 20. 9. Ec. 7. 20. Job 9. 2; 15. 14; 25. 4; 14. 4. Ps. 143. 2. Ja. 3. 2; 2. 10. ch. 2. 4; ver. 6, 10.

THAT which[a] was from the beginning, which[b] we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of [c]the word of life;[1]

2 (For [d]the life[2] was [e]manifested, and we have seen *it*, and bear witness, and show unto you that eternal life, which was [e]with the Father, and was manifested unto us;)

3 That which we have seen and heard declare we unto you, that ye also may have [h]fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, [i]that your joy may be full.

5 This[j] then is the message which we have heard of him, and declare unto you, that [k]God is light, and in him is no darkness at all.

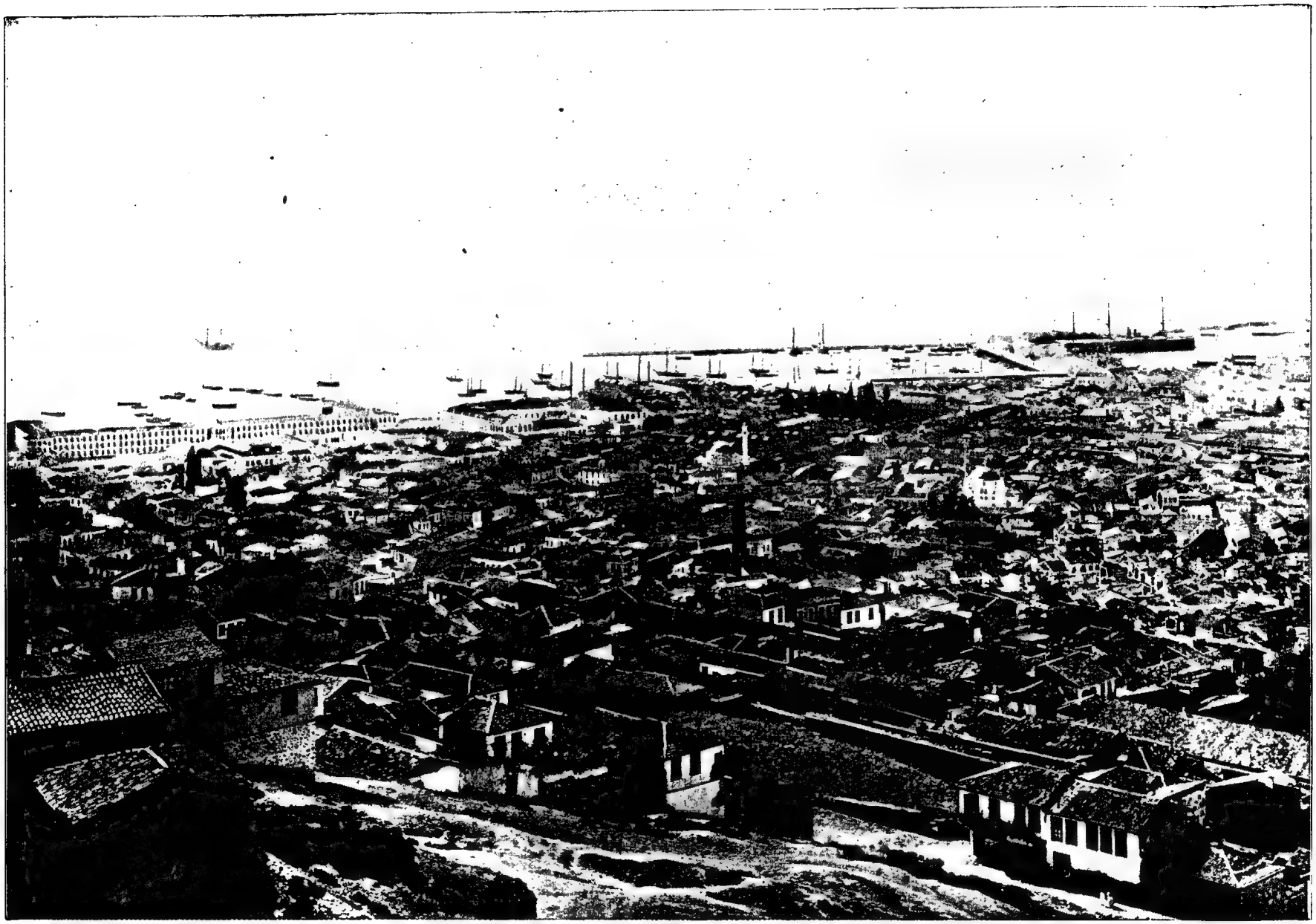
6 If[l] we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we [m]walk in the light, as he is in the light, we have fellowship one with another, and [n]the blood of Jesus Christ his Son cleanseth us from all sin.

8 If[p] we say that we have no sin, we deceive ourselves, and the truth is not in us.

1 Christ was THE LIFE; and he manifested it.—*P.*

CHAPTER I. Ver. 1–3. It is not upon slender and doubtful grounds, but on the most full assurance from hearing, seeing, and handling him, both before his death and after his resurrection, and upon the most remarkable spiritual experience of his power, glory, and grace, as well as by the infallible inspiration of the Holy Ghost, that we have preached unto you Jesus Christ, the eternal Son of God, who has all life originally in himself, and has, when manifested in our nature, secured life for us, and for ever bestows it upon us, in order that ye might have partnership and communion with us, as one spiritual and holy body, in all the gracious promises, ordinances, influences, blessings, and privileges which belong to the gospel state, in which we have communion with the Father in all the blessings of his love, communicated to us through faith in Christ, his eternal and dear Son, in all his righteousness and all the blessings of his sacrifice, and so also with the Holy Ghost in all his graces and comforts, as the earnest of our eternal and immediate fellowship with God in heaven. 4. And these great things I write unto you that ye may have a fulness of solid satisfaction and joy in this delightful and holy fellowship with God. 5. Now, as the knowledge of what God is, and who shall inherit this grand promise of eternal life, is necessary to your having comfortable fellowship with him, know that Jesus Christ and his Holy Spirit have taught us, that we might publish it unto you, that God is an absolutely perfect Spirit, infinite in wisdom, purity, blessedness, and glory, without the least mixture of anything defective or sinful. 6. It is therefore plain that all pretences to hold comfortable fellowship with him, or hopes of the eternal enjoyment of him, while we indulge ourselves in ignorance, error, or any sinful practices, are but an evidence of our hypocrisy, give the lie to our Christian profession, and are a practical contradiction to the nature and will of God, and to the whole tenor and design of the gospel, and even to the very nature and truth of things. 7. But if, as children of the light, we, according to our profession, habitually, delightfully, and progressively think, speak, and act under the direction and influence of his Spirit, in the ways of truth and holiness, according to the rule of gospel revelation, and after the pattern of God himself, in knowledge, wisdom, holiness, and comfort, then we,



SMYRNA FROM THE TOMB OF POLYCARP. [I. John, 1.]—Smyrna is a celebrated seaport town of Iona, in Asia Minor. It was one of the richest and most powerful cities of Asia. The inhabitants were much given to luxury and indolence, but notwithstanding this they were hardy and warlike. Homer is said to have been born here. The church in Smyrna was one of the seven churches in Asia to which St. John referred in Revelation. There are to-day in Smyrna about 300,000 inhabitants, and it is the center of the trade of the Levant. There are a great many prosperous Jews living here, who, perhaps, control the trade of the city. We see before us but one minaret, which indicates the small influence of the Mohammedans Smyrna is a beautiful and well-built city.

9 If[q] we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

10 If[r] we say that we have not sinned, we make him a liar, and his word is not in us.

CHAPTER II.

1 He comforteth them against the sins of infirmity. 3 Rightly to know God is to keep his commandments, to love our brethren, 15 and not to love the world. 18 We must beware of seducers: 20 from whose deceits the godly are safe, preserved by perseverance in faith, and holiness of life.

MY little[a] children, these things write I unto you, [b]that ye sin not. And if any man sin, [c]we have an advocate with the Father, Jesus Christ the righteous:

2 And [d]he is the propitiation for our sins: and not for ours only, but also for *the sins of* the whole world.

3 And [e]hereby we do know that we know him, if we keep his commandments.

4 He[g] that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But[h] whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6 He[i] that saith he abideth in him ought himself also so to walk, even as he walked.

7 Brethren, [j]I write no new commandment unto you, but an old commandment, which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

8 Again, [k]a new commandment I write unto you; which thing is [l]true in him and in you: because [m]the darkness is past, and the true light now shineth.

9 He [o]that saith he is in the light, and hateth his brother, is in darkness even until now.

A.M. cir. 4094. A.D. cir. 90.

[q] Job 33.27,28. Pr.28. 13. Ps.51.1,2;32.5. Ac. 10.43. Je.3.12,13. 1 Co. 6.11.

[r] ch.5. 10. Job 14. 4; 15. 14. Ps.130.3; 143. 2. Ro.3.23. Ja. 3. 2; 2 10. See ver.8.

CHAP. II.

[a] 1 Co.4.15. Ga.4.19. ver.12,13,28; ch.3.7,18; 4.4; 5.21. 3 Jn.4. Jn.13. 33.

[b] Tit.2.11,12. 1 Pe.1. 15,16. Phi.4.8.

[c] Ro.8.34. 1 Ti. 2. 5. He.7.24,25; 9.24. 1 Pe. 3.18,22.

[d] Ro.3.24,25; 5. 6–11, 15–19. Jn.1.29; 4.42; 11. 51. 2 Co.5.18–21. Col.1. 20. 1 Pe.2.24; 3.18. He. 2.17; ch.1.7; 4.10,14.

[e] ver.4–6; ch.5.3. Lu. 6.46. Jn. 14. 15, 23, 24; 15. 10, 14. He. 5. 9. Ps. 119.6,32.

[g] ch.1.6; 4.20; 5.10.

[h] Jn.14.15,21,23; 13. 35. ch.4.12,13. Ps. 119. 9,11. Tit.2.11,12,14.

[i] Jn.6.56; 15. 4, 5, 10; 13. 15. 1 Pe.2. 20, 21. 1 Co.11.1. Ep.5.2. ch.1. 7.

[j] ch.3.11. 2 Jn.5. Le. 19.18. Mat.5.43. Jn.15. 12.

[k] Jn.13.34. ch.4.21.

[l] ch. 3. 16. Jn. 15.12, 13. Ep.5.2. 1 Pe.2.21.

[m] Ro.13.12. 1 Th. 5. 5,8. Ac. 17. 30. Mat.4. 16. 1 Pe.2.9,11. Jn.1.9; 8.12; 12.35. Ep.5.8. ch. 1.7. Tit.2.11,12. 2 Ti.1. 10. 2 Co.4.4,6.

[o] 1 Co.13.2. 2 Pe.1.9. ch. 3. 14, 15. Jn. 12. 35. ver.11.

* Alford well remarks on the two short addresses in the first part of this verse:—'The proper attribute of youth is, to carry on the active parts of life; if soldiers, to be engaged in all active service; that of age, to contemplate and arrive at sound and matured knowledge. The latter having conquered as well, but the burden and heat of their struggle is past. The *wicked one* is he in whom, in whose power, the whole world lieth . . He is conquered once and for all by those who have passed from darkness to light.'—*P.*

A.M. cir. 4094. A.D. cir. 90.

[p] ch. 3. 14. Ps. 119. 165. Jn.12. 35. Ro.14.13. 2 Pe.1.10.

1 Gr. *scandal.*

[q] Le.19.17. Tit.3.3. ch.3.14,15, with ver.9. Pr.4.25. Jn.12.35. 2 Co. 4.4.

[r] Ps. 25. 11. Lu. 24. 47. Ac.4.12; 10.43; 13. 38. ch. 1. 7, 9. Ep. 1. 7. Col.1.14.

[s] 1 Co. 10. 15; 14. 20, with ch.1.1; 5. 20. Da. 7.9. Ps.90.2.

[t] ver.14. Ep.6.10,12. 1 Pe.5.8,9. ch.4.4; 5.4,5. Ro.10.20; 8.13; 7.24,25.

2 See note [s] in first column.

[u] Jn.14.7,9. Ga.1. 8, 9. Phi.3.1. 2 Pe.3.1; 1.12 –15. Is.28.10. He.5.12– 14; 6.1.

[v] Ep.6.10–17. 2 Ti.2. 1. 1 Pe.5.8,9. ver.13.

[x] Jn.5.38; 8.31; 15.7. Col.3.16. Ps.119.11. Je. 31.33. Re 2.7

[y] Ro.12.2. Col.3.1,2. Mat. 6. 24. Lu. 16. 13. Ga. 1. 10, 16. Ja. 4. 4. 1 Co.7.31. ver.16.

[z] Ro.13.13,14. Ec.5. 10–12. Ep.2.2,3. Tit.3. 3. 2 Pe.2.10. Ps.119.37; 73.6.

[a] Ps. 39.6; 90. 9; 102. 26. Is.40.6. Ja.1. 10; 4. 14. 1 Pe.1.24. 1 Co.6.13; 7.31.

[b] Jn.6.58. Ps.125.1,2. Pr.10.25. Jn.10.28,29. 1 Pe.1.5. Jn.4.14.

[c] He.1.2.

[d] Mat. 24. 5, 11, 24. Jn.5.43. Ac.20.29,30. 2 Th.2.3–12. 1 Ti.4. 1–3. 2 Ti.3.1–6; 4.3. 4.2 Pe.2. 1. ch.4.3; ver.19. 2 Jn.7. Re.in.

2 See note on ch.4. 3.—*P.*

[e] De.13.13. Ps.41.9; 55. 12–14. Ac.20.29,30. 1 Co.11.19.

4 The distinction here drawn is most important. The difference between true Christians and hypocrites can only be tested from the human stand-point, by the fact that the former remains steadfast in profession and practice, while the latter fall off. The very same truth is brought out in Jn. 15. 1–4. The persons alluded to in this verse, though *formally* attached to the Christian church, were never *real* members of it. If they had been so *they must have remained.* Such is the meaning of the words. —*P.*

[g] Job 17.9. Ps.125.1, 2. Pr.10.25. Mat.24.24. Jn.6.37; 10.28,29. 2 Ti. 2.19; 3.9. 1 Pe. 1.2–5. He. 10.39. Jude 1. Jn.4.14.

10 He[p] that loveth his brother abideth in the light, and there is none occasion of [1]stumbling in him.

11 But[q] he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

12 I write unto you, little children, because [r]your sins are forgiven you for his name's sake.

13 I write unto you, [s]fathers, because ye have known him *that is* from the beginning. I write unto you, [t]young men, because ye have overcome the wicked one.[2] I [u]write unto you, little children, because ye have known the Father.

14 I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because [v]ye are strong, and the word of God [x]abideth in you, and ye have overcome the wicked one.

15 Love[y] not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

16 For[z] all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And[a] the world passeth away, and the lust thereof: but [b]he that doeth the will of God abideth for ever.

18 Little children, it is the [c]last time: [d]and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.[3]

19 [e]They[4] went out from us, but they were not of us; for [g]if they had been of us, they would *no doubt* have continued with us: but

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as well as our fellow-Christians, share in a joint interest, communication, intimacy, and intercourse with him; and the foundation of this fellowship is, that the infinitely precious atoning blood of Jesus Christ, our anointed Saviour, his eternal and eminently beloved Son, is continually efficacious for cleansing us from the guilt, condemnation, and power of all our sins, and at last from all the inbeing and effects of it. 8. If any of us who pretend to be cleansed by the blood of Christ are so ignorant, proud, and vain as to imagine that, in this present state of weakness and mortality, we are perfectly purified from all the inclinations and workings of sin, we certainly deceive our own souls; and neither the truth of God's Word, which declares the contrary, nor any true light of knowledge, grace, or holiness, is found in us. 9. But if, under an humbling sense of our sinful imperfections and works, we sincerely confess them to the Lord, with faith in Christ's propitiatory sacrifice for the forgiveness of them, and with penitential shame, contrition, and abhorrence of them, and full purpose of heart by his grace to forsake them, he, in the faithful accomplishment of his promises, and in justice to the merit of his Son, will, for his sake, freely and fully forgive us all our sins, original and actual, and cleanse us from all the reigning power and defilement thereof, that we may be fitted for communion with him in this world and in that which is to come. 10. If we pretend that we have not transgressed the law of God, so as to need pardon by the blood, and sanctification by the Spirit of Christ, we deny the truth of what he has testified concerning every man in his Word, and thereby show that the truth of the gospel, which supposes us sinners, and leads us to Christ for salvation from sin, has no place in us.

Ver. 1. *From the beginning.* The difference between ἐν ἀρχῇ (Jn. 1. 1, 'in the beginning' of creation, and consequently before creation—from eternity) and ἀπ' ἀρχῆς (1 Jn. 1. 1; is obvious. And though some eminent expositors would render ἀπ' ἀρχῆς 'from eternity,' yet as it is connected, not with Λόγον τῆς ζωῆς, but with ὃ ἦν ('what occurred'), that interpretation is inadmissible, and the meaning must be 'from the beginning' (of the preaching of the gospel). See Jn. 15. 27; 1 Jn. 2. 7, 24; 3. 11; 2 Jn. 5, where this view is rendered certain by analogy. *C.*

Ver. 5. The first division of the epistle begins here, and its principal subject or theme is mentioned at the outset—*God is light.* This theme is developed in its nature and effects in regard to God's people. *Light* is a noble emblem of God. 'It unites in itself purity and clearness, and beauty and glory, as no other material object does; it is the condition of all material life and growth and joy.' *P.*——*God is light,* not to the bodily, but to the intellectual eye (2 Co. 4. 6—the spirit. Now, light is defined by Paul, 'whatsoever maketh manifest,' Ep. 5. 13. 'Light' is therefore a just definition of 'God,' inasmuch as both good and evil, even all things within these limits of human knowledge, are 'made (more or less) manifest' just in proportion as men see more or less of God. *C.*

Ver. 6. *Darkness.* Theoretical or practical ignorance of the real difference between good and evil, Mi. 6. 8. *C.*

Ver. 7. *If we walk,* &c. 'If we (on earth) walk in the light (of Jesus the incarnate WORD, Jn. 1 7–9) as he (our Father in heaven) is (dwelling and manifested) in the light.'—*One with another.* God with us in giving the light of his Son; we with God, as walking and rejoicing in that light. *C.*

REFLECTIONS.—It is delightful when ministers preach Christ from experimental knowledge of him. But incontestable is the evidence we have of the gospel revelation concerning him and his benefits, and glorious is the fellowship which believers are thereby led into with him and his Father.—There is an absolute necessity of justification through his blood, and of holiness in heart and life, in order to have delightful fellowship with an infinitely high and holy JEHOVAH. And absurd is it to pretend that we either are or have been without sin in this world, or that we have fellowship with God, while we indulge ourselves in any sin. It is a great comfort, under all our felt and detested pollutions, that Jesus' blood is sufficient to cleanse us, and God, as faithful to his promise and just to his Son, must pardon and sanctify us. What an encouragement is this to gospel repentance, cordial confession, and earnest reformation!

CHAPTER II. Ver. 1. My inexpressibly dear fellow-Christians, I have written this to you to prevent your giving way to any known iniquity, or being surprised into it by temptation, or living in the practice of it; and that when, through infirmity and temptation, any of you fall into sin, ye may not despair of mercy or relief, but by faith rely on the glorious and prevalent intercession of Jesus Christ, in which he pleads our cause with his Father, the Judge of all, against all the charges of law and justice, and all the accusations of Satan, that our iniquities may neither be punished on nor suffered to prevail and reign in us, even upon the ground of his own finished and infinitely perfect righteousness, performed in our room and stead, by which he made a full and complete atonement for all the sins of the world, and calling all to believe, not only Jews but Gentiles, scattered everywhere in the world. 3. And let us rest assured that, if we have any saving knowledge of Christ, or faith in or love to him, it will powerfully influence us to a sincere, cheerful, and unreserved obedience to all his laws and gospel institutions. 4. To pretend to know, love, or believe on him, or to have had communion with him, without making conscience of keeping his holy commandments, gives the lie to our profession, and to the Word of God, and manifests that neither the gospel nor the

they went out, that they might be made manifest that they were not all of us.

20 But[h] ye have an unction from the Holy One, and ye know all things.

21 I[i] have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

22 Who[j] is a liar, but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.[5]

23 Whosoever[k] denieth the Son, the same hath not the Father: [*but*] *he that acknowledgeth the Son hath the Father also.*[6]

A.M. cir. 4094.
A.D. cir. 90.

h ver.27; ch.4.13.2 Co.1.21,22. Is.44.3,4. Eze.36.27. Zec.12.10. Jn.7.38,39; 14.16,17,20; 15.26; 16.7–13. 1 Co.2.15. Pr.28.5. Mat.11.25.

i ch.1.4; 5.13; ver.12–14,26.

j 2 Th.2.3,4,9,12. ch.4.3.2 Jn.7.

5 See note on ch.4.3.—*P.*

k ver.22. Lu.12.9. Jn.6.53; 8.19; 14.9,10; 10.30; 15.23. 2 Ti.2.12. ch.4.15.3 Jn.9.

6 The words in italics are not found in the best MSS., and ought to be omitted. —*P.*

l Ps.119.11. Pr.23.23. Jn.15.7. Col.3.16. Lu.9.44. Re.3.3,11. He.3.6,14.2 Jn.6. Jude 3.

m Jn.14.23; 15.9,10; 17.21–24. ch.1.3,7; 4.15,16.

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7 *In the Son*, &c. —See ver.5.—*C.*

o Is.45.17; 54.8,9,19. Mat.19.29. Jn.3.14–17, 36; 6.32–58; 8.51; 17.2,3; 5.24. Ro.5.10, 15–21. Tit.1.2. ch.1.2; 5.11.

p ch.3.7. 2 Jn.7. Ac.20.29,30. Phi.3.2. Col.4.8,18. 2 Pe.1.12–15; 2.1; 3.1,17.

q See ver.20; ch.3.24. Ro.8.9. Ga.4.6. 1 Co.2.12. 2 Ti.1.14.

r Je.31.33,34. He.8.10,11. Jn.14.26; 16.13. 1 Co.2.15.

8 *Ye need not that any man teach you* any new doctrine, or new explanation of an old one. This does not preclude the duty of 'exhorting one another daily, lest any be hardened through the deceitfulness of sin,' He.3.13.—*C.*

24 Let[l] that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall [m]continue in the Son,[7] and in the Father.

25 And[o] this is the promise that he hath promised us, *even* eternal life.

26 These[p] *things* have I written unto you concerning them that seduce you.

27 But [q]the anointing which ye have received of him abideth in you, and [r]ye need not that any man teach you:[8] but as the same anointing teacheth you of all things, and is truth, and is

true grace of God has any place in our hearts. 5. But if we duly regard, hold fast, and carefully observe the doctrines, ordinances, and duties contained in his Word, we are undoubtedly under the eminently governing influence of a supreme love to God, and have sufficient evidence that we are vitally united to Christ, and interested in all his benefits. 6. Every one therefore who professes to be united to and interested in Christ, or to hold fellowship with him, is indispensably obliged to live a holy and righteous life in imitation of his.—7, 8. And in my earnestly pressing you to imitation of Christ, particularly in love to God and to one another, I impose no new commandment, but only remind you of a divine precept which, as to the substance of it, was delivered as early as any Old Testament revelation, and was enforced by our dear Saviour in the beginning of his ministry, and preached to you at your first belief and profession of the gospel. Nevertheless, I further explain and inculcate this duty of brotherly love under new obligations, motives, encouragements, and assistances, as enjoined by Christ, in a more spiritual, extensive, and cordial view, and as exemplified by him in an unparalleled manner; because the darkness of the Jewish dispensation, and of your former state of ignorance, error, and sin, is in a great measure past, and the clear light of the gospel, or of Christ in it, is now displayed in its full glory, and shines into your hearts. 9–11. Let men make what professions they will of Christian knowledge, faith, holiness, or comfort, their habitual indulgence of an uncharitable, malicious, and revengeful temper of spirit towards their neighbours, and especially fellow-Christians, infallibly marks them in a state of sin and error, destitute of all evangelical light and grace, quite ignorant of the way that leads to eternal life, and going on in errors and evil practices, without discerning or considering the fearful tendency thereof.—But they who affectionately love their brethren for Christ's sake, manifest themselves as awakened, and renewed by the grace of the gospel, and neither do they lay stumbling-blocks in the way of others to hinder them from their duty, nor shall any difficulties hinder them from their own.—12–14. These admonitions, cautions, and encouragements, I write to you all, particularly to you my dear weak believers; because that your faith being true, however weak, ye have received the full and gracious forgiveness of all your sins through Jesus' blood, to the glory of his grace; and ye have been brought to a fiducial and affectionate knowledge of God, as your heavenly Father in him: and to you who have had a long standing in Christianity, and have attained a large stock of knowledge and experience; because, taking pleasure to meditate on the deep things of God, ye have with great judgment, faith, and love, understood much of him, and of his eternal effort and provisions for your salvation; and to you who, by zeal, activity, and spiritual attainments, are remarkably fitted for the Christian race and spiritual warfare; because ye have encountered, wrestled against, and obtained glorious victories over Satan and your lusts, and have the Word of God deeply rooted in you, enabling you to perform the most difficult duties—beseeching all of you to act answerably to your privileges and characters, in obedience to the whole divine law, particularly in loving God and one another. 15. And in order hereunto, never let your affections be engaged to this present evil world as your portion or rest, nor entangled with, engrossed by, or inordinately carried out after any of its allurements; for if your hearts be supremely set upon worldly enjoyments, of whatever kind, ye can have no true love of God, the Father of Christ, and of all true believers in him. 16. For however enticing the things of this world are to the irregular desires of men's hearts, whether consisting in pleasures suited to gratify lewd, intemperate, and luxurious inclinations; or in riches, estates, and possessions suited to the covetous eye which cannot be satisfied with them; or in honours, dignities, and preferments, grand houses or furniture, calculated to feed pride and ambition—their perverting and insnaring influence is not from God the Father of mercies, nor according to his design in giving them, nor affected by his love to or his grace in his people; but it proceeds from the malignant influence of the things of this world upon men's carnal hearts, and their own corrupt inclinations to them. 17. And to arm you against all temptations, and take off all your inordinate affections from earthly things, think how uncertain, unsatisfying, fleeting, fading, and perishing they are, and how quickly they, and all our inclinations towards or gratification by them, will come to an end; whereas they who, from a principle of faith, persist in a steadfast course of obedience to God's will, are possessed of substantial, satisfying, and abiding realities, and stand fixed in the everlasting favour of God, and in a state of grace, and shall for ever live in the full possession of all durable and heavenly happiness. 18. My dearly-beloved fellow-Christians, the many deceivers that have arisen in the world, in opposition to the person, doctrines, and laws of our Lord Jesus Christ, as forerunners of the Romish antichrist, plainly manifest that we are already entered on the perilous times of God's last dispensation of mercy to men. 19. Their utter revolt from the faith and fellowship of the gospel, after they had made plausible appearances of being sincere converts, and separating themselves from our church communion that they might broach and spread their errors or infamous practices, fully manifest that they were never faithful followers of Christ as we are, but mere hypocrites and false-hearted professors. 20. But ye who are true believers have, through the intercession and influence of our infinitely holy and sanctifying Saviour, been richly endowed with the Holy Ghost in his gifts and graces, by means of which ye are led into an experimental and practical knowledge of everything necessary for your preservation from seduction, or your eternal salvation. 21. I therefore write to you, not as to persons ignorant of the fundamental truths of the gospel concerning Christ, but as to those who already know, believe, and esteem them, and are well assured that no fraud, deceit, or error, such as these seducers promote, can proceed from the gospel, or be consistent with it—in order that I may further confirm and establish you in it. 22, 23. And none more certainly manifest themselves impostors and false teachers than they who, contrary to all the evidence given by the prophets and apostles, and by his Father's and his own declarations, miracles, and conduct, deny Jesus of Nazareth to be the eternal Son of God and promised Messiah come in the flesh; and, in so doing, deny the Father as connected with him in his divine character and mediatorial office.—Whereas they who cordially own, believe, and confess him to be the Father's co-equal and co-eternal Son, and the only Saviour of lost sinners sent by him, duly honour both Father and Son, and have a right knowledge of the Father, and a special interest in his favour through his Son. 24. Let therefore the true doctrine concerning Christ and his Father, in which ye were instructed from the very beginning of your Christian profession, be still embraced, held fast, and fixed in you, as an abiding principle: thus shall ye manifest yourselves saints indeed, and shall have abiding union and fellowship with Christ, and his Father through him, to your complete salvation; 25. And shall inherit that whole extent of eternal life, in grace here and glory hereafter, which is secured by Christ, promised in the Scriptures, and offered in the gospel. 26. These hints I have given you, to establish, comfort, and fortify you against those adversaries of Christ who, by subtle and insnaring artifices, labour to corrupt your principles and practices, and draw you away from the simplicity of the gospel. 27. But I need not insist upon them, because the Holy Ghost, who is incapable of and infinitely hates all deceit and falsehood, in his person, gifts, and graces, does and shall perpetually dwell in you, to enlighten, guide, govern, and lead you into the knowledge of all things necessary to salvation, and assist you to be steadfast in Christ and his truth. 28. I beseech you therefore, my dear little children, carefully to adhere to Christ and the pure doctrines of the gospel, and your holy profession thereof, that, at his glorious appearance to judge the world, our expectations of you may not be disappointed, but we may have the satisfaction to see you appear with him in glory, as persons truly converted to him, and built up in him, by our ministrations. 29. And since we trust ye have right thoughts of Christ, our righteous Mediator, who also bestows righteousness upon his people, ye cannot but know that every one who, through a living faith and love to him, habitually practises what is right, and lives in imitation of and obedience to him, is, by his regenerating Spirit, endued with abiding principles of saving grace, and is by adoption made a child of God and heir of eternal glory.

Ver. 1. *We have* (not 'he has') *an advocate.* For while it is a Christian duty to exhort a sinner to repent and pray that his sin may be forgiven, Ac.8.22, the object of the apostle here, as in ch.5.16, is to encourage believers who have not sinned after the similitude of others to intercede for them at the throne of grace, even as Christ prayed for Peter in the prospect of Satanic temptation, Lu.22.31,32. *C.*

Ver. 2. *Propitiation.* Atoning sacrifice—not to dispose God to become merciful; 'for God so loved the world that he gave his only begotten Son'—but so to 'put away sin' that 'God might be just, while the justifier of him (the sinner) that believeth in Jesus.'—*And not*, &c. 'And (but) not for our sins only (who are Jews), but also for (the sins of) the whole world' of the Gentiles likewise, 'who have received like precious faith with us,' 2 Pe.1.1, and, with us, 'walk in the light, as he is in the light'—'have fellowship with the Father and with his Son Jesus Christ,' whose 'blood cleanseth (both) us (and them) from all sin,' ch.1.3,7. *C.*

Ver. 18. *Antichrist.* Rather, 'the antichrist shall come.' This word may signify one who puts himself into the place of Christ, or one that stands in opposition to him; and which last will be found the meaning by comparison with 2 Th.2.4, where opposition to God is the essential character of 'the man of sin.' This 'antichrist' may be either some eminent individual perfecting a long-continued system of opposition to Christ, of whom his predecessors were so many inferior types; or a personification of many by whom the system was successively sustained. It is evident from ver.19, as well as from 1 Ti.4.1, that the chief characteristics of antichrist are—(1) Apostasy from apostolical, scriptural Christianity. (2) Opposition to Christ—whether to the doctrine of his deity or humanity; whether it be opposition to his priestly office, by setting up new modes of atoning for sin, or other mediators between God and man; whether it be against his kingly office, by claiming authority to enact laws in his church superadded or contrary to the Scriptures, or to relax or dispense with any of his commandments; or whether it be against his prophetical office, by claiming authority over the reading of his Word, or to add to, alter, or take away from it. *C.*

REFLECTIONS.—The gospel at once delightfully dissuades from sin, and provides relief under the oppressive sense of it. And happy is it that Jesus' ever-prevalent intercession for his people is founded on his infinitely valuable and all-efficacious atonement. But it is absurd to pretend knowledge of Christ, or union or fellowship with him, without conscientiously keeping his commandments and following his holy example.—Though now under the gospel the law of brotherly love has new mani-

no lie, and even as it hath taught you, ye shall abide in him.[9]

28 And now, little children, [s]abide in him; that, [t]when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 If ye know[1] that he is righteous, ye know[2] that [u]every one that doeth righteousness is [v]born of him.

CHAPTER III.

1 *He declareth the singular love of God toward us, in making us his sons:* 3 *who therefore ought obediently to keep his commandments,* 11 *as also brotherly to love one another.*

BEHOLD,[a] what manner of love the Father hath bestowed upon us, [b]that we should be called the sons of God: therefore [c]the world knoweth us not, because it knew him not.[1]

2 Beloved, [d]now are we the sons of God; and[e] it doth not yet appear what we shall be: but [g]we know that, when he shall appear, we shall be like him;[2] for we [h]shall see him as he is.

3 And [i]every man that hath this hope in him purifieth himself, even as he is pure.

4 Whosoever committeth sin transgresseth also the law: [j]for sin is the transgression of the law.

5 And ye know that [k]he was manifested to take away our sins; and in him is no sin.

6 Whosoever[1] abideth in him sinneth not:[3] whosoever sinneth hath not seen him, neither known him.

7 Little children, [m]let no man deceive you: he [n]that doeth righteousness is righteous, even as he is righteous.

8 He[o] that committeth sin is of the devil; for the devil sinneth from the beginning. [p]For this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 Whosoever is born of God [q]doth not commit sin; for his [r]seed remaineth in him: and he cannot sin, because he is born of God.

10 In[s] this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

11 For [t]this is the message[4] that ye heard from the beginning, [u]that we should love one another.

12 Not as [v]Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.[5]

13 Marvel not, my brethren, [w]if the world hate you.

14 We[y] know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death.

15 Whosoever[z] hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

16 Hereby[a] perceive we the love *of God*, because he laid down his life for us: and [b]we ought to lay down *our* lives for the brethren.

17 But [c]whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him?

18 My little children, [d]let us not love in word, neither in tongue; but in deed and in truth.

19 And[e] hereby we know that we are of the truth, and shall assure[6] our hearts before him.

20 For[g] if our heart condemn us,[7] God is greater than our heart, and knoweth all things.

21 Beloved, [h]if our heart condemn us not, *then* have we confidence toward God.

22 And[i] whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23 And [j]this is his commandment, That we should believe on the name of his Son Jesus Christ, [k]and love one another, as he gave us commandment.

24 And [l]he that keepeth his commandments dwelleth in him, and he in him. [m]And hereby

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9 Or, *it.*
s Jn.15.4–7.Col.2.6.
t ch. 3. 2. Col. 3. 4. 1 Pe.5.4. Lu.21.36. Mar. 8.38.ch.4.21. Is.25.9. 2 Ti.4.8. He.9.28. Re.22. 14.
1 See note * in second column.
2 Or, *know ye.*
u ch. 3. 7, 10. Je. 23. 23. Mat.7.16–18.2Co.1. 12. Ga.5.22,23. 1 Pe.1. 15. Tit.2.12,14.
v Eze.36.26. Jn.1.13; 3.3,5,6. Ja.1.18. 1 Pe.1. 3,23. 2 Pe.1.4.ch.3.9;5. 18.

CHAP. III.

a Jn.3.16. Ep. 2. 4,5. Ps.36.6,7;89.1,2,28. Je. 31.3. Ro.5.8. ch.4.9,10, 16,19. Mat.5.45.
b Je.3.4,19. Jn. 1.12. Re.21. 7.2Co.6.18. Ro. 8.16,17.
c Col. 3. 3. Jn. 15.18, 21;16. 3;17.25.
1 In the best MSS. this verse reads as follows: — 'Behold what manner of love the Father hath given unto us, that we should be called children of God. And we are so: on this account the world doth not know us, because it did not know him.' The full sense of John is brought out here very clearly.—*P.*
d Is. 56. 5. Ro.8.14–18.Ga.3.26,29;4.6,31.
e Ps.31.19. 1 Co. 2.9. Ro.8.18.2 Co.4.17.
g 2 Co. 5.1–7. Ep. 1. 14. Ro.8.28,29. 1 Co.15. 49. Phi. 3. 21. 2 Pe.1.4. Col. 3. 4. Ep. 5. 26, 27. Jude 24.
2 More literally the middle clause of the verse may be thus translated:—'And it has not yet been manifested what we shall be. We know that if it were manifested, we shall be like him,' &c.—*P.*
h Job 19.26,27. 1 Co. 13. 12. Mat.5.8. Ps.17. 15;16.11. Jn.17.24. Re. 22.4,5.
i 2 Co.7.1.2 Pe.1.4;3. 14. Col. 1. 12. ch. 4.17. He.12.14;7.26.
j Ro.4.15;7.12,14.ch. 5.17.
k Is. 5. 4–12. Mat. 1. 21;20.28. Ro.3.24–26;4. 25;5. 6–21. 2 Co.5.21. 1 Pe.2.22,24;3.18. 1 Ti.1. 15. Tit.2.14.ch.1.7;4.9, 10. Re. 1.5. Ep.5.2,25–27. He.1.3;4.15;9.26,28; 7.26. Lu.23.41. Jn.8.46; 14.30. ch.2.1.
l 2 Co.7.1;2 Pe.1.4;3. 14. Col. 1. 12. ch. 4.17. He.12.14;7.26.
m Is. 5. 4–12. Mat. 1. 21;20.28. Ro.3.24–26;4. 25;5. 6–21. 2 Co.5.21. 1 Pe.2.22,24;3.18. 1 Ti.1. 15. Tit.2.14.ch.1.7;4.9, 10. Re. 1.5. Ep.5.2,25–27. He.1.3;4.15;9.26,28; 7.26. Lu.23.41. Jn.8.46; 14.30. ch.2.1.
n 1 Co. 6. 9. Ga. 6.7. ch. 2.26,29; ver.10; ch. iv.; 5. 1–3. 21. 2 Jn. 6. Eze.18.5–9. Ro.2.13.
o Jn.8. 44. Mat. 13. 38. Ep.2.2.ch.5.19.
p See ver.5. Mat.12. 29. Lu.10.18. Jn.12.31; 16. 11 Col.2.15. He.2. 14.

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t ch.1.5;2.7.
4 Or, *commandment.*
u Jn.13.34,35; 15.12. Le. 19. 18. Mat. 22.39. Ga.6.2. Ep 5.2. 1 Th.4. 9. 1 Pe.1.22; 3.8.4.8. Ja. 2.8.ch.4.21; ver.16,23.
v Ge.4.4–8. Jude 11. He.11.4. Pr.25.8, with Jn. 15.19. 1 Pe.4.4. Pr. 29.27.
5 *His brother's righteous,* through faith in the 'Lamb of God,' He.11.4.—*C.*
w Jn.15.18,19;17.14.2 Ti.3.12. Jn. 16.33. Ac. 14.22.
y ch.2.10;5.13; ver.15. Jn.5.24;13.35, with ch. 2. 9, 11; 4. 7, 8, 20,21. 1 Th.4.9.
z Le. 19. 17. Mat. 5. 21,22. Tit.3.3. ch.4.20. Ga.5.21.
a ch.4.9,10. Jn. 3.16; 15. 13. Ro. 5.8. Ep.5.2, 25. Jn. 10.15. Tit. 2. 14. Mat. 20.28. 1 Pe. 1. 18, 19;2.24;3.18. Re.1.5; 5. 9.
b Ro.16.4. Phi.2.17.
c Lu.3.11. ch.4.20; 5. 1. De.15.7. Ja.2.15.
d Ro. 12. 9. Ja.2.15, 16. 1 Pe. 1. 22; 3.8; 4.8. ver. 11, with Eze. 33. 31.
e See ver.14; ch.5.1, 2;4.17,20,21. Jn.13.35; 18.37;8.31,32. 2 Ti.1.11, 12.
6 Gr. *persuade.*
g Ro.2.15. Ps.50.16 21;90.8. 1 Co.4.4.
7 *For if our heart condemn us* of any deficiency of brotherly love, and we feel that we would not, if need were, 'lay down our lives for the brethren' (ver. 16), then God, who 'knoweth all things,' will surely condemn us likewise.—*C.*
h Job 27.6. Ps.101.2. 2Co.1.12. He.10.22.ch. 2.28;4.17; ver.22.
i Ps. 10. 17; 34.15; 66. 18; 145. 18,19. Pr.15.29; 28. 9. Je.29.12. Mat.21. 22; 7. 7, 8. Mar. 11. 24. Lu.11.9. Jn.15.7; 9. 31; 14. 13; 16. 23. Ja.1.5; 5. 16.ch.5.14.
j De. 18.15–19. Jn.6. 29; 17.3. Ps.2.12. Jn. 3. 14–16; 9. 31; 14. 1. Mar. 16.15,16. Ac.16.31. 1 Ti. 1.15.
k Le.19.18. Mat. 22. 39. Ep.5.2. 1 Th.4.9. 1 Pe. 4.8; 3.8. ch.4.12,21; ver.11. Jn.13.34,35; 15. 12.
l Jn. 14. 23; 15. 10; 6. 54,56;17.21.ch.4.12.
m Ro.8.9,14.ch.4.13; 2. 20, 27. Eze. 37. 27. Zec.12.10. Is.44.3–5.

* *If* (rather, 'since') *ye know.* 'Every one that doeth righteousness,' who provides (Lu. 12. 23), acquires it by receiving it as a gift from God (Ro. 5. 17), the only sense in which it is possible, consistently with Scripture, for any man to become righteous, or 'to do righteousness.' See Ro. 3. 10, and comp. with Jn.6.29.—*C.*

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f ch.2.29;5.18. Ro.7.15–24. 1.4.2 Co.5.17. Ep.2.5,10;4.23,24. *r* 1 Ki.14.8. Eze.36.26. Job 19.28. Jn. 3.3,5,6. 1 Pe.1.23. 2 Pe. 1. *s* ch.2.29.2 Co.1.12. Jn.8.44. Ac.13.10. ch.4.8.

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festations and enforcements, it was always the same in substance. And it is impossible for men either to be or live like Christians without practising it. In Christ's family on earth what different degrees are there of grace and experience! But the weakest saints have their sins fully forgiven them, and love their heavenly Father. And the more they grow in grace, the more established are they in the faith, and capable of resisting and conquering the devil and his instruments; while the ripest for glory have the deepest acquaintance with God and his counsels.—But, alas! the prevailing love of this world is a fatal enemy to all true practical religion. Its precarious, empty, and perishing pleasures, riches, and honours, often carry off men's hearts from everything eternal and divine. Crafty seducers and ruinous errors greatly plague the church in every age. And how many, by their apostasy from the practice and profession of the gospel, manifest that they love the world more than God, nor rest not in his Son! Infinite, then, is the mercy that the Holy Ghost, by his enlightening and attractive influences, convicts sinners and leads to Christ, so that none of them need ever fully or finally apostatize from his truths or ways, and that his blessed promise of eternal life secures their growth in holiness and honourable appearance before his tribunal.

CHAPTER III. Ver. 1. Behold with attention, admiration, gratitude, joy, and praise, what free and transcendent love and mercy the great JEHOVAH hath bestowed on us in making us, who are in ourselves altogether worthless, mean, vile, and contemptible sinners, his regenerated and adopted sons, heirs of himself and all the blessings of his new kingdom! No wonder the carnal and wicked men of this world do not esteem, love, or own, but hate us who bear his image, since they are ignorant of his nature and will, and do not esteem, approve, nor acknowledge either Father or Son. 2. My dear fellow-Christians, notwithstanding our many natural and sinful infirmities, and our apparently despicable meanness, we are already the sons and heirs of God by regeneration, adoption, and marriage union to his Son; and therefore, though neither worldly men around us, nor even ourselves, can as yet conceive the excellency of our station, or the full glory and happiness that are annexed to it, yet, by faith and by the witness of his Spirit, we certainly know that when Jesus Christ shall appear in his glory to judge the world, we, by the views and influences of his divine and mediatorial glory, then fully revealed, shall be made and appear like him in light, and love, holiness, happiness, and glory. 3. And wherever the true and well-grounded hope of this is, it powerfully influences to aim at, and endeavour through grace to attain, all possible purity in heart and life, in imitation of and conformity to him and his superlative purity and holiness. 4. But whoever wilfully lives in any known sin, not only rebels against the light, grace, and obligations of the gospel, but manifestly violates the moral law, which is holy, just, and good; for the strict and proper notion of sin is a deviation from or contrariety in disposition, thought, word, or deed, to the law of God, that unchangeable rule of righteousness which is a transcript of his holy nature and will. 5. And nothing can be more evident than that the allowed practice of any sin is inconsistent with a good hope of being glorified together with Christ at his second coming, since the whole gospel shows that the end of his first appearance in the flesh was, that, by his sacrifice of himself, he might deliver us from the guilt, power, pollution, and inbeing of our sins; and his perfect holiness caused all sacrifice for himself to be needless, and renders it impossible for him to have fellowship with wilful sinners. 6. Such therefore as abide in him by vital union and gracious fellowship cannot sin deliberately, habitually, presumptuously, and wilfully. And if any professor sin in this manner, he has not then any spiritual knowledge of or faith in Christ, nor any experimental and saving fellowship with him. 7. Let

we know that he abideth in us, by the Spirit which he hath given us.

CHAPTER IV.

1 *He warneth them not to believe all teachers, who boast of the Spirit, but to try them by the rules of the catholic faith:* 7 *and by many reasons exhorteth to brotherly love.*

BELOVED, believe[a] not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

2 Hereby[b] know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

3 And[c] every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.[1]

4 Ye[d] are of God, little children, and have overcome them: because [e]greater is he that is in you, than [f]he that is in the world.

5 They[h] are of the world: therefore speak they of the world, and the world heareth them.

6 We[i] are of God: [j]he that knoweth God heareth us; he that is not of God heareth not us. [k]Hereby know we the spirit of truth, and the spirit of error.

7 Beloved,[l] let us love one another: [m]for love is of God; [n]and every one that loveth is born of God, and knoweth God.

8 He[p] that loveth not, knoweth not God; [q]for God is love.

9 In[r] this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

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CHAP. IV.

a Ac. 17.11. 1 Th. 5.21. Re. 2.2. Je. 29.8,9. Mat. 7.15,16; 24.4,5,24. Ep. 5.6. Phi. 1.10. 2 Pe. 2.1,18. 2 Jn. 7. Ac. 20.29,30. Col. 2.8,18.

b ch. 5.1. 2.1 Co 12.3.

c ch. 2.18,22,23; 5.10. 2 Jn. 7,9. 2 Th. 2.7.

[1] See note [*] below.

d ch. 3.9; 5.18–20; 4.5. Ro. 8.37. Re. 12.11. ch. 2.13; ver. 16.

e Jn. 10. 28–30. 1 Pe. 1.5. ch. 3.24. Ep. 3.17.

f Jn. 8.47; 10.27; 18.37. 1 Co. 14.37. 2 Co. 10.7.

h Is. 8.20. Ac. 17. 11. Jn. 14.17.

i See ch. 3. 11, 18, 23; 5.1; ver. 20, 21.

j Phi. 1.29. Ga. 5. 6. Ro. 5.5. De. 30.6.

k ch. 3.14; 2.20.

l ch. 2.4; 3.6; ver. 20.

m ver. 16. 2 Co. 13.11. Ps. cxxxvi.; 86. 5. 15. Ex. 34.6,7. Mi. 7.18,19.

n Jn. 3.16; 6.51. Ro. 5.8; 8.32. ch. 3.16; 5.11.

[*] The word *antichrist* occurs only in the epistles of John, and there only five times—once in the plural, and four times in the singular. The first passage has both the singular and plural forms, ch. 2.18. In that passage the singular term must signify *a person*, and one of whose coming those addressed had previously heard, probably from 2 Th. 2. 3–10. The plural form is an appellative, intended to describe those who, in the apostle's own time, showed the spirit and held the dogmas of the coming antichrist. In the context it is indicated that while they had at one time professed to belong to the church, they were not true members; and they had even given up profession. In ch. 2.22 the word is again used to distinguish all such as exhibit identity of character and principles with the antichrist. The same may be said of this verse. The only other place in which the term occurs is 2 Jn. 7. There *a class* is alluded to all the individuals of which show the same characteristics. In all these passages the signification of the term is the same—it means one who denies Christ; who denies the glory of his person, the dignity of his office, and the result of his work. Antichrist, therefore, is one who opposes the fundamental doctrines of Christianity:—especially, (1.) The *incarnation*; and all that resulted from it. (2.) The historical facts of the life, sufferings, death, and resurrection of our Lord. (3.) The possibility of such a union of God and man as was exhibited in Christ. Antichrist is also called *a deceiver*: that is, one who, while professing to belong to the church, and professing to give some honour to Christ, would yet undermine the fundamental doctrines of Christ and his church, and thus fatally deceive mankind.—*P.*

o ch. 2.4; 3.6; ver. 20.

p ver. 16, 8. Co. 13.11. Ps. cxxxvi.; 86. 5. 15. Ex. 34.6,7. Mi. 7.18,19.

q Jn. 3.16; 6.51. Ro. 5.8; 8.32. ch. 3.16; 5.11.

r De. 7.7,8. Jn. 15.16. Ro. 8. 3,4,32; 3.24,25; 5.8, 10,20,21. 2 Co. 5. 19–21. Col. 1. 20. Tit. 3.4. ch. 2.2; ver. 19.

s Mat. 18. 33. Jn. 15. 12,13. ch. 3.16,17,23.

t Ex. 33.20. De. 4.12. Jn. 1.18. 1 Ti. 1.17; 6.16.

v Jn. 17. 21. 1 Co. 13. 13. ch. 3.24; 2.5; ver. 18.

x See ch 3.24; 2. 20, 27. Jn. 14. 20,23,26; 17. 21 ver. 15,16.

y ch. 1.1,2; 2.1,2; 3. 5, 16. Jn. 1.14; 3.14–17. Ga. 4.4,5. Mat. 1.21; 20. 28. Lu. 19.10.

z Ac. 8.37. Ro. 10. 9, ver. 2; ch. 5.1,5. 1 Co. 12. 3.

a ch. 3.6,24. Jn. 14.20, 23; 17.21.

b ch. 3.1,16; ver 9,10. He. 11. 13. Ac. 15. 11. Ga. 2.20. Ps. 18.1–3; 14 2,5.

c See ver. 8, 12, 13.

d ch. 2.5; 3.3; ver. 12, 18.

[2] Gr. *love with us.*

e Ja. 2.13. ch. 3.19,21; 5.14.

g Ro. 8. 29. 1 Co. 15. 48,49. 1 Pe. 1.15, or 2 Ti. 2.12. Mat. 10.25. Jn. 15. 20.

h 2 Ti. 1.7. Lu. 1. 74, 75. He. 12.28,29. ver. 12, 17.

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10 Herein[s] is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.

11 Beloved, [t]if God so loved us, we ought also to love one another.

12 No[u] man hath seen God at any time. [v]If we love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby[x] know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And[y] we have seen, and do testify, that the Father sent the Son *to be* the Saviour of the world.

15 Whosoever[z] shall confess that Jesus is the Son of God, [a]God dwelleth in him, and he in God.

16 And[b] we have known and believed the love that God hath to us. [c]God is love; and he that dwelleth in love dwelleth in God, and God in him.

17 Herein[d] is our love[2] made perfect, [e]that we may have boldness in the day of judgment: because [g]as he is, so are we in this world.

18 There[h] is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love.

19 We[i] love him, because he first loved us.

20 If[j] a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21 And [k]this commandment have we from him, That he who loveth God love his brother also.

s Lu. 7.47. Jn. 15.16. Ps. 116.1,12,16; 119.32. 2 Co. 5.14. *t* ch. 2.4; 3.17. *u* Jn. 13.34,35; 15.12. ch. 3.11,18,23. Le. 19.18. Mat. 22.39. Ep. 5.2. Ro. 12.9,10; 13.9,10. Ga. 5.14. Ja. 2.8. 1 Th. 4.9. 1 Pe. 3.8; 4.8.

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therefore no false teacher impose upon you, my dear children. Fix it in your minds, as a certain and important truth, that it is only they who, from principles of faith and love, conscientiously and habitually work righteousness in all their dealings with God or men, that are sustained, as faithfully and actively righteous before God, in conformity to Jesus, who loved and constantly fulfilled all righteousness. 8. Whoever deliberately, habitually, presumptuously, and wilfully works iniquity, under the influence of his inward corruptions, is a child and obedient subject of the devil, who, from the very beginning of time, has constantly persisted in sinning himself, and in tempting his fellow-angels and mankind to sin, to their everlasting ruin. Now, this is so contrary to everything said, done, or countenanced by Christ, that he, the eternal Son of God, came into this world as sent by his Father, that, by his doctrine, obedience, and sufferings, he might counteract the devil, and deliver men from that sin and misery which he had introduced. 9. Whosoever therefore is, by faith and the power of the Holy Ghost, made partaker of a divine nature, is no longer a wilful and habitual worker of iniquity, like the devil and his children; for that divine principle of grace which was infused into him in his regeneration will by its divine power tend to rule and govern him, that he can no more love and live in sin, or sin with deliberation and full consent of his will, as he was wont to do, or continue impenitent in the sins into which he had been surprised by temptation; because, being a child of God, and born of the Spirit, he has received an indwelling habit or principle of grace that wills and works in direct opposition to all sin. 10. By these habitual inclinations and exercises, either in opposition to or in favour of sin, are the children of God and those of the devil plainly distinguished, and openly discovered and known to be such; for let men's pretences be what they will, if they do not love and habitually live in the practice of religion and morality, and have not a sincere and cordial affection for their Christian brethren, it is impossible they can be the regenerated or adopted children of God. 11. For both our Lord himself and his apostles and servants have all along urged that, if we profess to be his followers, we should dearly love one another, and labour to promote one another's real advantage. 12. Not imitating Cain, that first-born of our fallen parents and notorious child of the devil, who, under the malignant influence of that infernal father, cruelly murdered his brother Abel, for no other reason but because his works were better in themselves, and more respected by God, than his own abominable actions. 13. Never therefore marvel at it, as a new and strange thing, if wicked men, those children of the devil, should hate you, as Cain did Abel, there being an established enmity between the seed of the woman and of the old serpent. 14, 15. And never let us be uneasy under the hatred of the world, since God loveth us; and since our sincere and cordial love to all that bear his image is a manifest proof that we are translated from a state of condemnation to a state of justification and adoption to eternal life, and are quickened from a death in sin to a life of righteousness and holiness; whereas they who do not love the saints, as beloved by and belonging to Christ, and bearing his image, are still in a state of condemnation and spiritual death. Nay, he that, instead of cultivating this Christian temper towards his brother, indulges wrath, malice, envy, and revenge, is, in God's reckoning, a murderer; and such a one the Word of God represents as having no principle of spiritual life abiding in him, or any title to or meetness for eternal life.—16. Since, then, the eternal Son of God freely and cheerfully gave himself an offering and sacrifice to God, to make atonement for our sins and secure our eternal salvation, we have a marvellous evidence of the truth and greatness of his love towards us, with which we ought to be so deeply affected and influenced as to stand ready to expose our very lives for encouraging the faith and hope of his ransomed people, and for the preservation of such as are eminently serviceable in the church. 17. But if, instead of copying Christ's example, we can see our Christian brethren in necessitous circumstances, yet harden our hearts against them, and decline relieving them when God has put it in our power, how can we pretend to have the faith of God's love to us, or any interest in or real love to God abiding in us? 18. Let us not, my brethren, content ourselves with even the strongest expressions of compassion and kindness to our fellow-Christians and neighbours, but let us demonstrate our love in proper acts of beneficence and service, and in offices of substantial friendship, according to our professions: 19. And by the prevalence of this excellent temper and conduct we have sure evidence that God has regenerated us by his Word of truth, and brought us to understand, believe, and live under the government of the true principles of the gospel as sincere Christians, and shall be emboldened to appeal to him for our integrity, whatever censures the world may pass upon us, which will comfortably free us from the stinging reproaches of a self-condemning conscience. 20. For if our conscience, which is the deputy and candle of the Lord, witness against, accuse, and condemn us of allowed hypocrisy in our professions of love, or of adherence to the truths of the gospel, what an awful sentence may we expect from God, who is infinitely more great and just, and better acquainted with our whole conduct! 21. But if our conscience, upon due deliberation, under the enlightening and witnessing of the Holy Ghost, according to the truths of the gospel, acquit us from all charges of reigning or

CHAPTER V.

1 *He that loveth God loveth his children, and keepeth his commandments:* 3 *which to the faithful are light, and not grievous.* 9 *Jesus is the Son of God, able to save us,* 14 *and to hear our prayers, which we make for ourselves, and for others.*

WHOSOEVER believeth[a] that Jesus is the Christ is born of God: and [b]every one that loveth him that begat, loveth him also that is begotten of him.

2 By[c] this we know that we love the children of God, when we love God, and keep his commandments.

3 For[d] this is the love of God, that we [1]keep

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CHAP. V.

a Mat.16.16.Jn.6.69. Ac. 8. 37. Ro. 10. 9,10. Jn.1.12,13. ch. 2.22,23; 4.2,14,15;2.23.

b ch.3.14, 17, 23; 4.7, 8, 12,20,21, with Es. 2. 10. Jn.15.23. Ja.1.18. 1 Pe.1.3,23.

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c ch.3.14;4.20.Jn.13. 35.

d ch.2. 13. Ex. 20. 6. De. 5.10; 7.9; 10.12,13. Jn.14.15, 21, 23; 15, 10, 14; 13.17. 1 Ti.1.5.Mat. 22.37-40.2 Jn.6.

1 See note on ch. 3. 22.—*C.*

allowed guile, we may, in proportion to our consciousness of this, have humble boldness in our claim of God as our God and Father, in our professions of love to him and his people, and in appeals to him concerning our integrity, and a holy freedom, courage, and liberty of soul in our fiducial pleadings with him. 22. And our unfeigned respect to all his commandments, and endeavours always to do what is acceptable in his sight by Jesus Christ, are an evidence that we have such interest in his favour as that we shall receive, in due time, whatever blessings we sincerely and humbly pray for, according to his will, with faith in Christ, and for right ends.—23. And this is the great commandment of God which is fundamental to and comprehensive of all the rest, that we should heartily receive and rest upon Christ alone for salvation, as he is offered unto us in the gospel; and, influenced by this faith, should love all his people as his members, in obedience to his commandments. 24. All they therefore who conscientiously keep his commandments, from a principle of faith working by love, manifest that they live in a state of vital union to and gracious fellowship with Christ and his Father, and have these divine persons dwelling in them by faith; and we who stand in this near and happy relation to Christ and his Father are assured that he lives with abiding influence in us, by the light, energy, and witness of his Holy Spirit, which he has freely given us, to produce, excite, and assist in the exercise of faith, love, and every other grace, in our souls.

Ver. 9. *Doth not commit sin—cannot sin.* 'Cannot be guilty of deliberate and habitual vice' (*Pyle*). 'Is no longer a wilful and habitual worker of iniquity—can no more love and live in sin, or sin with deliberation and full consent of his will' (*Brown*). 'A strong disinclination to sin' (*Doddridge*). In presence of these high authorities, the following view is suggested with great diffidence, but a conviction of its truth requires that it be stated: When the apostle affirms of the child of God that 'he cannot sin,' this disposition depends upon his new birth and the abiding seed of truth, Ja. 1. 18; 1 Pe. 1. 23—whence it is evident that it is the transformed and renewed man, Ro. 12. 2, the 'law of the mind,' Ro. 7. 2, 'the divine nature,' 2 Pe. 1. 4, the principle of love, Ro. 13. 10, that 'sinneth not,' and 'cannot sin;' while yet in the same man the 'law of the members' is still striving for the mastery, and compelling him to a perpetual warfare; and 'the deeds of the body' are, in the same man, still to be 'mortified,' 'through the spirit,' that 'the new man' may live unto God, Ro. 7. 18–25; 8. 1–13. See Brown's note, ch. 5. 4. *C.*

Ver. 15. *Is a murderer* in principle, even as a seed is really a plant though yet undeveloped. *C.*

Ver. 22. *We keep his commandments*—in consent of the understanding, Ro. 7. 16; in purpose of the will, Ro. 7. 15, 18, 19, 21; and in delight of the inner man of the heart, Ro. 7. 22: and fully and perfectly by believing in Christ our living Head, ver. 23, 24, 'who is made unto us righteousness,' 1 Co. 1. 30: and in whom believers 'are righteous, even as he is righteous,' ver. 7. *C.*

REFLECTIONS.—Astonishing is the love of God in awakening sinful men by the operation of the Holy Spirit. And notwithstanding their mean or contemptible appearance on earth, great shall be their glory and happiness in the last judgment and the eternal state. Evangelical hopes of everlasting happiness powerfully influence to the study of holiness in heart and life, and an inward principle of grace, under the influence of the Holy Ghost, graciously leads to hate and oppose everything sinful—as a rebellion against God, a counteracting of Christ's mediation, and an imitation of and obedience to Satan.—Faith as working by love, and love as influencing to an obedience to all God's commandments, are the principal characteristics of a Christian. And it is not high professions, but true and practical love to our fellow-Christians, and the conscientious regard to all the laws of God, that will evidence us true believers, children of God, and temples of Christ, his Father, and Spirit. But nothing can more effectually prove us the devil's children and servants than neglect of or murderous hatred against our fellow-Christians or neighbours.—There is need, then, of a thorough self-examination on these points. And if we cannot abide the trial of our own consciences, how shall we abide the judgment of a heart-searching God!

CHAPTER IV. Ver. 1. Take heed, my dear fellow-Christians, to whom God has given his Spirit, that ye do not hearken to nor be seduced by every pretender to that Spirit, or by every doctrine which such a one may broach under colour of extraordinary light and immediate revelation; but, before you espouse these high pretenders, carefully examine, by the oracles of God, what manner of spirit they have, what doctrine they preach, what lives they lead, and what aims they follow; and there is great need of your being very cautious on this head, as, according to our Saviour's predictions, multitudes of impostors are now gone abroad, and making a great noise in the world. 2, 3. Now, that ye may certainly distinguish the spirits, know that every one who, under profession of preaching by the light and inspiration of the Spirit, cordially believes, freely owns, and boldly professes his faith in Christ as the eternal Son of God, who hath assumed our nature, and fulfilled all righteousness in our stead, and, for our eternal salvation, appears to be truly inspired and authorized by God. But whoever denies that Christ is the true God, or promised Messiah, or denies his true manhood, or satisfaction therein for our sins, is not enlightened nor authorized, nor born of God; but is actuated by that spirit of opposition to Christ and his truths which has already begun to appear in the world. 4. Ye, my dear children, are born of God, and have been taught by his Spirit to avoid, withstand, and overcome these impostors, and their errors and wicked practices, by the steadfastness of your faith, profession, and obedience—God, who dwells in you by his Spirit, being infinitely superior in wisdom and power to that antichristian spirit which is gone forth into the world, and to Satan himself, under whom it acts and works in the children of disobedience. 5. The views, interests, and doctrines of these impostors relate to the riches, honours, and pleasures of this present evil world, and therefore they propagate such notions of secular dominion and grandeur as are agreeable to carnal men; and hence their hearers, who place their happiness in worldly things, hearken to them, and greedily suck in their corrupt doctrines, as most suitable to their own inclinations. 6. But we who preach an incarnate and crucified Saviour as the only way to everlasting happiness, are enlightened, approved, sent, and owned by, as well as born of, God. Whoever therefore truly knows anything of God, according to the discoveries which he has made of himself in Christ by the gospel, diligently attends to and heartily receives the divine truths which we preach by the direction of his Spirit. But they who have not been enlightened and renewed by God pay no regard to our spiritual doctrine concerning Christ as the only true Messiah, nor to us who preach it. By this we easily and clearly discern whether men preach under the direction of God's Spirit of truth, or under the influence of the erroneous spirit of the devil.—7, 8. Now, to return to what I much aim at in this epistle, let all of us labour always to maintain, express, and show forth the most sincere and brotherly affection one to another; for such love is begotten, commanded, and approved by God, and it manifests him that lives in the exercise of it to be a child of God, regenerated by his Spirit, and possessed of an experimental, appropriating, and transforming knowledge of the perfections and will of God; and, on the other hand, he that is a stranger to the exercise of love to the saints or his neighbours, appears ignorant of the nature and will of God; for God is, in his very nature, an infinity of grace, mercy, and love; and in his thoughts, purposes, and dispensations, has manifested himself an infinitely glorious and engaging pattern of kindness and goodwill. 9, 10. And this his love has been peculiarly manifested towards us in his freely sending his only begotten and infinitely well-beloved Son to assume our nature, and by obeying and dying in our stead to atone for our sins, who are mean worms, enemies, and ungodly wretches, that thereby he might secure eternal salvation and happiness for us, and graciously give it by faith. 11. Now, if God loved us at so high and astonishing a rate, we whom he has thus loved and redeemed by the precious blood of his Son most certainly ought, under the influence of this love, and in imitation of it, to maintain the most ardent affection towards our Christian brethren for his sake, and in obedience to his will. 12. But since our love to God himself cannot be drawn out by any bodily sight of him, let us show it by our regard to the saints, those visible representations of him; for if we love one another as bearing his image, it manifests that we love him, and that he dwells in us by his Spirit to produce this love; and thereby his love to us is eminently and most effectually manifested, and ours to him is brought to its true form, and eminently exercised and proved to be sincere: 13. Yea, by this we have a comfortable evidence of our dwelling, by faith and love, in union and communion with God through Christ, and of his dwelling in our souls by gracious manifestations and influences; because he has freely afforded us rich communications of his Spirit to win and animate this faith and love, and to cast a light upon his own work in us. 14. And we apostles who were eye-witnesses of Christ's manhood, preaching, miracles, sufferings, death, resurrection, and ascension to glory, do, upon infallible evidence, attest that the eternal Father sent his only begotten Son to take upon him our nature, and by this his course of obedience and sufferings to be the Redeemer of both Jews and Gentiles, who do or shall believe on him, throughout the whole world. 15. Whoever therefore, in these perilous times, from a principle of faith and love, boldly confess Jesus Christ to be the only begotten Son of God and only Saviour of lost sinners, thereby manifest that God dwells in them by his Spirit, who has led them to these just sentiments of Christ, and that they dwell in God by faith and love, through the great Mediator.—16. And we who have the experience of this are fully persuaded, on the ground of gospel revelation, and the concurring witness of the Spirit with our spirits, that the most peculiar, transcendent, and distinguishing love is in the heart of God towards us, and is manifested in his sending his Son to be the propitiation for our sins, that we might live through him, and thus enjoy God, as altogether love, mercy, and grace to us, without any mixture of fury or wrath against us. And if we live under the power of a hearty and ardent love to him, and to his children for his sake, he and we have the most delightful and reciprocal union and communion: 17. Yea, this manifestation of the sincerity and strength of our love encourages us to hope that we shall appear, with humble confidence, before him, as true believers, in the awful day of judgment; because, as he is all love to us, so we, even in this tempting and insnaring world, have our hearts filled with a supreme love to him, and with a sincere and ardent love to his children for his sake. 18. This love is indeed ever attended with a holy filial reverence of him, and cautious fear of offending him; yet, as we thereby know that we are passed from death to life, there is no distrustful, despairing, or terrifying fear of him in it, as if he were our enemy. And the more strong and fervent our love is, under an assuring sense of his love to us, the more effectually it banishes all diffident, slavish, and tormenting fear of him. 19. For our love to him is kindled by, and is the fruit and effect of, his free love to us, which was from eternity in his gracious purposes, and was manifested in time by gracious declarations and works, in order that our hearts might be won in love to him; 20. And this our superlative love to him is necessarily connected with a sincere love to all his children. To pretend to love God, and yet indulge an uncharitable, irreconcilable, and malicious temper towards our fellow-Christians, is to give the lie to our profession, and to all the declarations of Scripture, concerning true love to him; for if we bear not a love to our brethren in the faith and fellowship of the gospel, whom we have seen with our bodily eyes, and in whom we discern visible traces of the image of God, how can we ever love God himself, who, being invisible, can make no impression of himself upon our bodily senses to affect our heart, or move or engage our affection!

Ver. 2. The Docetæ, an early race of antichristian teachers, denied the humanity of Christ, and against them this test seems to be directed. It will not, however, follow, as Humanitarians would infer, that our Lord was a mere man; but, on the contrary, clearly implies, as does Paul elsewhere, that he might have come in the 'nature of angels,' or in 'the form of God,' He. 2. 14–16; Phi. 2. 6. *C.*

his commandments: and [e]his commandments are not grievous.

4 For [g]whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.

5 Who[h] is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This[i] is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And [j]it is the Spirit that beareth witness, because the Spirit is truth.[2]

7 For[k] there are three that bear record in heaven, the [l]Father, the [m]Word, and the [o]Holy Ghost: and these three are [p]one.[3]

8 And there are three that bear witness in earth, [q]the spirit, and the water, and the blood: and these three agree in one.[4]

9 If[r] we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.[5]

10 He that believeth on the Son of God hath[s] the witness in himself: he that believeth not God [t]hath made him a liar; because he believeth not the record that God gave of his Son.

A.M. cir. 4094.
A.D. cir. 90.

11 And this is the record, [u]that God hath given to us eternal life, [v]and this life is in his Son.

12 He[x] that hath the Son hath life; *and* he that hath not the Son of God hath not life.

13 These[y] things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on [z]the name of the Son of God.

14 And this is the confidence that we have in him,[6] that, [a]if we ask any thing according to his will, he heareth us:

15 And[b] if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 If[c] any man see his brother sin a sin *which is* not unto death, [d]he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: [e]I do not say that he shall pray for it.

17 All[g] unrighteousness is sin: and [h]there is a sin not unto death.

18 We[i] know that whosoever is born of God sinneth not;[7] but he that is begotten of God [j]keepeth himself, and that wicked one toucheth him not.

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[e] Ps.119.45. Mat.11. 28-30. Ro. 7 22. Je.31. 33. Mar.9.23. Phi.4.13.

[g] ch. 4. 4; 2. 13; 3.6. Ga.6.14. Jn.16.33. Ro. 8. 35, 37. 2 Co. 10. 3, 4. Ep.6.12. 1 Pe.5.9. ver. 5.

[h] 1 Co.15.57. ch.4.2, 4.15. See ver.1.

[i] Jn.19. 34,3537.38,39; 1.14,29,36. Ep.5.25-27. Tit.2.14; 3. 5. Ac.3.20; 5.31. He.9.14.1Pe.2.24; 1.18,19. Ro. 5. 9. Ga.3. 13,14. Ep.1.7. Col.1.14.

[j] ver. 7, 8. Jn. 15.26; 16.13;14.17.

[k] Ps. 33. 6. Is. 11. 2; 48. 16; 61. 1; 63. 9, 10. Hag.2.5,7. Zec. 12. 10. Mat. 3. 16, 17; 28.19. 2 Co. 13. 14. Re. 1. 4,5. 1 Co.12.4-6.

[l] Mat. 3.17;17.5.2Pe. 1.16,17. Jn.12.28; 8. 18. 54;10.25,37,38. Ep.1. 3. 1 Pe.1.2,3.

[m] Jn.1.1. He.4.12.13. Re.19.13. ch.1.1. Jn. 8. 13, 14; 5. 17; 10. 24,30. Ac.7.55,56;9.3-5.

[o] Mat. 3 16. Jn. 1.32, 33. Ac.ii.;8.7;10.44. Jn. 15.26.

[p] Jn. 10.30. De. 6. 4. Mat.19.17;28.19.

[q] The best MSS. omit this verse entirely; and though the doctrine embodied in it is a true doctrine of Scripture, evidence is against the genuineness of the passage. The words 'in earth,' of ver. 8, are also omitted.—*P.*

[r] ver.10.2 Co.1.22 1 Pe.1.2;3.21. Re.22.1,or He.2.4. Mat. 28.19; 26. 26-28. He.13.12.

[s] They agree in one testimony—they combine in proving the same great truth, namely, that Jesus is the Messiah, the Saviour of sinners, that he has life in him, and that we believers have life in him.—*P.*

[t] Jn.3.36;6.40,47. ch. 2.25;4.9,14.

[u] Jn.1.4;17.2,3; 14.6; 11.25. Col.3.3,4.

[v] Jn. 3. 36; 5.24;1.12. Ep.3.17. Ga.2.20.

[x] ch.1.4;2.20; 3. 14. 2 Co.13.5. 2 Pe. 1.10. Jn. 20.31.

[y] Ac. 4. 12. Mat. 16. 16. Jn.6.6,9. 1 Ti.1.15.

[z] Or, *concerning him.*

[a] ch.3.22. Ja.4.3;1,5. 6. Je.29.12,13. Mat.7.7-11;21.21. Jn.14.13; 15.7; 16.24. Is.45.11.

[b] See ver.14. Pr. 15. 29. Mar.11.24. Lu.11.9. Mat.17.20.

[c] Job 42. 8. Ja. 5.14-16. Ge.20.7,17. Ps. 106. 23. Eze.22.30.

[d] Nu. 15.30. 1 Sa. 2. 25. Mat.12.31,32. He.6. 4-8; 10. 26, 27, 29, 38. 2 Pe.2.20,22.

[e] Je.7.16;11.14;14.11; 15.1. Jn.17.9.

[g] ch. 3. 4. Ro. 4. 15. De.5.32;12.32.

[h] Is. 1. 18; 43. 25; 55. 7.44.22. Ep. 1.7. Tit.2. 14. Ro.5.20,21.

[i] ch.3.9; 2.29. Ro. 7. 14-24.

[j] See note on ch. 3. 9.—*C.*

[j] ch.2.13,14;3.12. Ps. 18. 23; 39. 1. Pr. 4. 23. Jude 21. Ja.1.27.

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* The division of the epistle embracing ver. 6–13, has for its theme *the new life* springing from faith in Christ, and especially the testimony of that life to its own reality. The Holy Spirit in the regenerate soul, as the author and sustainer of the new life, testifies to it.—*P.*

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[r] Jn.8.17,18;5.36,37. [s] The second clause of this verse ought to be rendered thus:—'This is the witness of God (namely) that he hath borne witness concerning his Son.' God's witness to or concerning his Son is given at ver.11.—*P.* [t] Jn.3.1,33. Ro. 8.16. Ga.4.6. Ep.2.10. He.12.2;11.13. [f] Jn.3.33;5.38. Is.53.1. He.3.12;4.11.

Ver. 3. *That spirit* (rather, 'mark') *of antichrist* 'which confesses not that Jesus Christ is come in the flesh,' Romanists deny to be applicable to the Popedom, because it confesses to this doctrine. Now, in one sense this is true; in another, and the only important sense, it is untrue. By the coming of Jesus Christ in the flesh, 'he bore our sins in his own body on the tree,' 'and his blood cleanseth us from all sin;' whereas the Romish traditions ascribe the cleansing from sin and acceptance with God to penances, purgatory, and masses, the merits and intercessions of the Virgin Mary, apostles, saints, and angels; and thus, setting up human inventions, make altogether void the scriptural doctrine of the incarnation and atonement of the Son of God. *C.*

Ver. 12. *No man hath seen God at any time*—that is, in his spirituality and infinity; for his spirituality is essentially invisible to bodily eyes, and his infinity incomprehensible by any created intellect. But God has, since the creation, been manifest by his WORD. God the WORD, by a divine manifestation, appeared to our first parents, to Abraham, to Moses, and, finally, he 'was manifest in the flesh,' and the apostles 'beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.' *C.*

Ver. 18. That 'there is no fear in love,' is a simple statement of fact; for love is the desire of, and delight in, and devotedness to God, on account of his excellencies. But while 'there is no fear in love,' it does not follow that there is no species of fear attendant upon, or inseparably connected with, love. A slavish fear of God as a King, a guilty fear of God as a Judge, there is none in the believer; but a filial fear of God as a Father is equally excited by all his attributes. *C.*

REFLECTIONS.—When, in every age, there are so many crafty seducers, there is always great need to try preachers and doctrines by the unerring standard of God's Word. And it is a mercy that, when worldly-minded men so eagerly follow worldly-minded impostors, God so marks his faithful ministers with truth, holiness, and success, in winning souls, that every unbiassed observer may discern the difference.—Astonishing is God's love to us in first so caring for us as to give his only begotten Son to be our atoning sacrifice, and our effectual Saviour and portion; and in giving his Spirit to dwell in us, for the gracious application of all his glorious blessings. What can engage our hearts to a grateful love to God, a candid and open confession of his truths, and a sincere and affectionate love to his people, if this do not? The consciousness of God's loving us, and our loving him by his grace, affords us great comfort and boldness in all our dealings with him.—But never let me reckon myself a Christian if I do not love all men, especially the saints, as far as they bear Christ's image.

CHAPTER V. Ver. 1. Fix it in your minds, as the most important truth, that whoever cordially believes that Jesus Christ is the promised Messiah, and depends on him, as the anointed Prophet, Priest, and King of his church, for all salvation, is regenerated by the Spirit of God; and such as, from this principle of faith, have a supreme love to God, esteem of, desire after, and delight in him, cannot but bear a good will to and delight in every Christian brother, as beloved of God and spiritually begotten after his image. 2. And then we love the children of God aright, on account of their relation and likeness to him, when our love proceeds from such a prevailing love to himself as inclines and engages us to endeavour after all holy obedience to his commandments. 3. Yea, such an impartial respect and delightful obedience to all God's commandments, without counting any of them a heavy burden, is alone the distinguished mark of an unfeigned and governing love to him. 4. For whosoever is truly regenerated by the Spirit of God, he himself, and all that new nature which is produced in him by faith in Christ and by virtue derived from him, will so withstand, overcome, and triumph over the terrors and allurements of the men and things of this world, as not to be disheartened by the one, nor drawn aside from his duty by the other. 5. But it is only by believing on Christ as the true Messiah and only begotten Son of God, and depending on him, by a lively and effectual faith, for justification, sanctification, and complete salvation, that any man, Jew or Gentile, can be so weaned from and mortified to the things of this world. 6. Now, the character of this Saviour of the world was well attested at his baptism and in his bloody death, and, after his resurrection, by the powerful influences of the Holy Ghost, in applying his salvation to multitudes, and in the miraculous gifts bestowed and cures effected for the confirmation of the gospel. 7. For there are three divine persons, the habitation of whose glory is in heaven, who thence bore and still bear testimony to the incarnate Saviour as the true Messiah—the Father, by repeated declarations from heaven, and by raising him from the dead; the Son, by repeated avowals of his divine and mediatorial character, and by authoritative instructions and unnumbered miracles wrought in his own name; and the Holy Ghost, in visibly descending on him at his baptism, and by coming forth from him, after his ascension, to spread his name, kingdom, and glory in the world.—And these three, though personally distinct, in a manner which infinitely transcends our most enlarged conceptions, are not only equal in power and glory, but essentially one thing, being, and substance; one God, in distinction from and opposition to the many pretended deities of the heathens and others. 8. Meanwhile, on earth, the miraculous gifts and saving graces of the Holy Spirit; the spotless purity of Christ's human nature, his holy doctrine, and ordinance of Christian baptism; his blood or righteousness represented in his supper, and applied to the consciences of believers—harmoniously attest him as the divine, complete, and only Saviour of sinners. 9. If, then, we readily depend, in the most important matters of life, upon the testimony of two or three credible men, how much more may we depend on the testimony of these three divine persons and things, that Christ is God's only begotten and eternal Son, and the only true Messiah. 10. Whosoever therefore, upon this divine evidence, cordially believes and trusts in this incarnate Son of God as his only and all-sufficient Saviour, has not only received into his heart the witness of God, but has in his soul an experimental and satisfying testimony of the suitableness, worth, and excellency of Christ; and of his ability, willingness, and authority to deliver him from all sin and misery, and bring him to all spiritual and eternal happiness; but whosoever rejects the testimony which God has given concerning his Son in the gospel, as altogether sufficient, and given to him in particular for salvation, flatly contradicts and gives the lie to the most high, holy, and faithful God. 11. Now, this is the sum of the testimony which God bears concerning his Son—that, in infinite love, he has made a full and free offer of grace and glory to us sinners of mankind in the everlasting gospel; and, according to his own everlasting and infinite love, has graciously and tenderly conferred upon us who believe in him a full right and title to, meetness for, and beginnings, earnests, and foretastes of eternal life—as all secured by, lodged in, communicated by, and to be enjoyed in a state of union and communion with Christ. 13. These divine testimonies concerning Christ I have set in so clear and strong a light before you who, under a sense of your helpless, guilty, and ruined state, have heartily received and rested on him as your only Saviour, that, by the Word of God, and witness of his Spirit with your spirit, ye may have a comfortable assurance that ye have not only the earnest and anticipating possession of eternal life, but have the whole of it in Christ your Head; and that ye may be excited and encouraged more and more steadfastly to believe in, and depend for your whole salvation upon, the merits and mediation of the only begotten Son of God. 14, 15. And we who truly believe in him are not only assured that God will bring us safe to everlasting happiness, but that he will graciously grant us whatever blessings we ask by faith in Christ's name, according to the declarations of his will given us in his Word. 16. Now if God so readily hear the prayers that are offered to him with faith in the name of Christ, we ought to

19 *And* [k]we know that we are of God, and the[l] whole world lieth in wickedness.[8]

20 And [m]we know that the Son of God is come, [o]and hath given us an understanding, that we may know him that is true: [p]and we are in him that is true, *even* in his Son Jesus Christ. [q]This is the true God, and eternal life.

21 Little[r] children, keep yourselves from idols. Amen.

A.M. cir. 4094. A.D. cir. 90.

[k] Ro. 8. 16. ver. 13; ch. 3. 14, 24. 2 Co. 1. 12. 2 Ti. 1. 12.

[l] Ep. 2. 2, 12. Tit. 3. 3. Ro. 1. 28–32; 3. 10–18.

[8] Or, the wicked one, Jn. 12. 31; 14. 30; 16. 11. 2 Ti. 2. 26. Ep. 2. 2.

[m] ch. 4. 2; 5. 1.

[o] Mat. 13. 11. Lu. 24. 45. Ep. 1. 17, 18; 3. 18, 19. Jn. 17. 3.

A.M. cir. 4094. A.D. cir. 90.

[p] ch. 2. 5. 1 Co. 1. 30. 2 Co. 5. 17, 21. Phi. 3. 9. Jude 1. Jn. 17, 21.

[q] Is. 9. 6; 44. 6; 54. 5. Jn. 17. 3; 20. 28. Ro. 9. 5. 1 Ti. 3. 16. Tit. 2. 13. ver. 11, 12.

[r] Ex. 20. 3, 4. 1 Co. 10. 7, 14. 2 Co. 6. 16, 17.

pray for forgiveness of sins of every kind to our Christian brethren and fellows of mankind, in hopes of obtaining it—except only the sin against the Holy Ghost, which God has fixed as unpardonable, and infallibly connected with eternal damnation. 17, 18. Every disposition, thought, word, or deed, contrary to that equity prescribed by God's law, is sinful; but every sin is not that unpardonable transgression. Nay, whosoever is really regenerated by the Spirit of God, on account of the Spirit's continued indwelling and influence in his soul, and the immortal nature of that grace implanted in him, and through his own watchfulness against and hearty detestation of sin, has an effectual security against being ever seduced into that unpardonable sin. 19. Now, we certainly know that we have by regeneration been made partakers of a divine nature, as a powerful and abiding principle of holiness, and that all the rest of the world, who have never experienced this new birth, continue voluntarily under the power of sin and Satan. 20. And from all the undoubted proofs before insisted on, we certainly know that Jesus Christ, the eternal Son of God, hath assumed our human nature, and come into our world to put away sin by the sacrifice of himself; and that he hath not only given us an external revelation in his Word, but a saving knowledge of him as the Way, the Truth, and the Life, by an internal operation of his Spirit. Yea, we are vitally united to him who is the true and faithful Witness as Mediator, and as the Son of God is the only living and true God, together with the Father and Spirit, and who, having all life in himself, is the Purchaser and Giver of spiritual and eternal life to us. 21. Let me therefore beseech you who have such relation to and fellowship with the true God, Father, Son, and Holy Ghost, to abstain from every appearance of fellowship with pagans in their idolatrous worship, or from giving anything too high a place in your hearts.

Ver. 1. *Whosoever believeth* truly and with all his heart, Ro. 10. 10. *C.*

Ver. 3. That 'His commandments are not grievous,' the most striking proof will be found in, apparently, the most 'grievous' example—the death of martyrs, which, though scenes of sadness to surviving friends, have often been scenes of joy and triumph to the victims of superstition and cruelty. *C.*

Ver. 4. *Even our faith*, which spiritually seeing things that, to the senses are unseen, overcomes the temptations of the visible by the hopes of the invisible. *C.*

Ver. 6. Christ 'came,' as the Son of God, 'by water,' being so proclaimed at the time of his baptism, Mat. 3. 16; next he came 'by blood,' at the time of his resurrection, when he returned to his disciples, and was declared to be the Son of God with power,' Ro. 1. 4. 'Water and blood' also concurred at his death to testify to his humanity, which was one of the chief points, because of the errors of the Docetæ, John was required to prove. See ch. 4. 2, 3. *C.*

Ver. 10. 'He that believeth on the Son of God hath the witness (namely, the witness referred to in ver. 9, and fully stated in ver. 11) in himself.' He believes in Christ, and the very fact of his doing so is an internal witness that God 'has given him eternal life, and that life is in his Son.' The full testimony in the consciousness of the believer may be thus stated:—The Spirit by whom we are born again to eternal life, and who is purifying our minds, elevating our thoughts, and giving us love to God and man; the conviction of the perfect adaptation of the Saviour's atoning work to the wants of our souls, and the confidence resulting therefrom; the peace now reigning in our hearts as the consequent of pardon. These are the inward witnesses at once to the divine mission of Christ, and to the life which God has given us in him. *P.*

Ver. 12. *He that hath the Son*—(1) Hath him in his faith, by believing the doctrine concerning him, and confidently trusts in him for salvation, 2 Jn. 9. (2) Hath him in his love, whereby he leaves all things for his sake—honours, serves, and follows him. *C.*

Ver. 13. *And that ye may* (should) *believe*, &c. Which rendering is agreeable to the Greek, removes the tautology, renders that last clause of the verse intelligible and agreeable to the tenor of the epistle, which was to prove, on the force of divine evidence, that men 'should believe on the name of the Son of God.' *C.*

Ver. 16. *His brother.* A Christian brother—a true child of God; else were he no Christian brother.—*Not unto death.* A sin not to end in natural death.—*And he shall give him.* That is, not to him that prays, but to him that has sinned 'not unto death.'—*There is a sin unto death.* This statement has been grievously misrepresented by marginal references to Mat. 12. 31, 32; Mar. 3. 29; Lu. 12. 10; He. 6. 4, 6; 10. 26—whereas to these scriptures it bears no reference whatsoever. The true reference is to 1 Co. 11. 30, where bodily sickness and sleep the Christian's death) are directly ascribed to the merciful judgment of God correcting his people for an unworthy approach to the Lord's table. *C.*

REFLECTIONS.—There can be no real Christianity without being begotten and born of God by his implantation of a supernatural and vital principle of grace in our heart. But no inward principle of grace can be manifested without actings of faith on Christ, of love to God and his people, and of weanedness of heart from the pleasures, riches, and honours of this world. But the more fully and firmly we, through the gospel, believe on Christ as our divinely-sent and well-qualified and furnished Saviour, the more complete will be our weanedness from and victory over the world.—What infallible testimonies concerning Christ are revealed unto us to encourage and found our faith in him! Nothing, then, can be more highly reasonable than to rest in him, assured of our eternal life in and through him as the free gift of God. And it is highly criminal and ruinous to our own souls, by discrediting his gospel declarations and promises, to give the lie to JEHOVAH'S solemn attestations. It is a sure ground of hope in our pleading for every necessary blessing, that Christ has purchased and intercedes for it, and God has promised, for his sake, to bestow it. But dreadful, as well as unpardonable, is the crime of desperate and wilful rejection of Christ and the gospel; and great need have Christians to guard against every approach to it, and to make sure their regeneration by God's Spirit, as an effectual preservative against it. Thrice happy are they who conscientiously improve their assured knowledge, faith, and hope, in carefully keeping their heart and life for God alone, in opposition to every idolatrous rival.

THE SECOND EPISTLE OF JOHN.

'The Elder,' is a title derived from age, or experience as equivalent to age; and as John was now the senior apostle,—most probably the senior Christian,—the title would be peculiarly appropriate. It is also a title which John was likely to employ in preference to his own name, which he was accustomed to suppress.

'The Elect Lady.' Clemens Alexandrinus supposes to have been a Babylonian named 'Eclecta;' and the Vulgate, Boothroyd, and others, render the words 'the lady Eclecta;' Benson and others translate the inscription 'To the elect Kyria;' Cassiodorus believed the epistle to have been addressed to a particular church; others, that it was intended for the Christian church generally, comp. Is. 54. 1; Ga. 4. 24, &c. The authorized version is supported by Beza, &c.; and both the absence and use of the Greek article (ver. 1, being comp. with ver. 13) appear to decide in favour of this opinion. *C.*

1 He exhorteth a certain honourable matron, with her children, to persevere in Christian love and belief, 8 lest they lose the reward of their former profession: 10 and to have nothing to do with those seducers that bring not the true doctrine of Christ Jesus.

THE elder[a] unto the [b]elect lady and her children, whom [c]I love[1] in the truth;[2] and not I only, but also all they that have known the truth;

2 For[d] the truth's sake, which dwelleth in us, and shall be with us for ever.

A.M. cir. 4094. A.D. cir. 90.

[a] 1 Pe. 5. 1. 3 Jn. 1. 1. 6.

[b] Ac. 13. 48. Ep. 1. 4, 5.

[c] 1 Jn. 3. 18. Mat. 22. 39. Ga. 2. 5, 14; 3. 1, 5, 7. Ep. 1. 13. 2 Th. 2. 13. 1 Ti. 2. 4. He. 10. 26. Ja. 1. 18; 5. 19. 1 Pe. 1. 22. 3 Jn. 1, 3, 8.

[1] Both the lady and her children.—*C.*

[2] *In the truth.* In Christ Jesus (Jn. 14. 6): as members of his mystical body (1 Co. 13. 12, 13); in the Spirit (1 Jn. 5. 6); in the gospel, 2 Th. 2. 13.—*C.*

[d] Phi. 1. 6. 1 Jn. 2. 14, 23. Col. 3. 16. Jn. 15. 7.

A.M. cir. 4094. A.D. cir. 90.

[e] Ro. 1. 7. 1 Ti. 1. 2.

[g] Zec. 8. 19. Ga. 5. 6.

[3] *In truth*—which you profess and maintain.—*In love*—which you feel and exercise.—*C.*

[h] Phi. 4. 1. 1 Th. 2. 19. 3 Jn. 3, 4.

[4] This seems to refer to the heavenly commandment, 'Hear ye him,' Mat. 17. 5.—*C.*

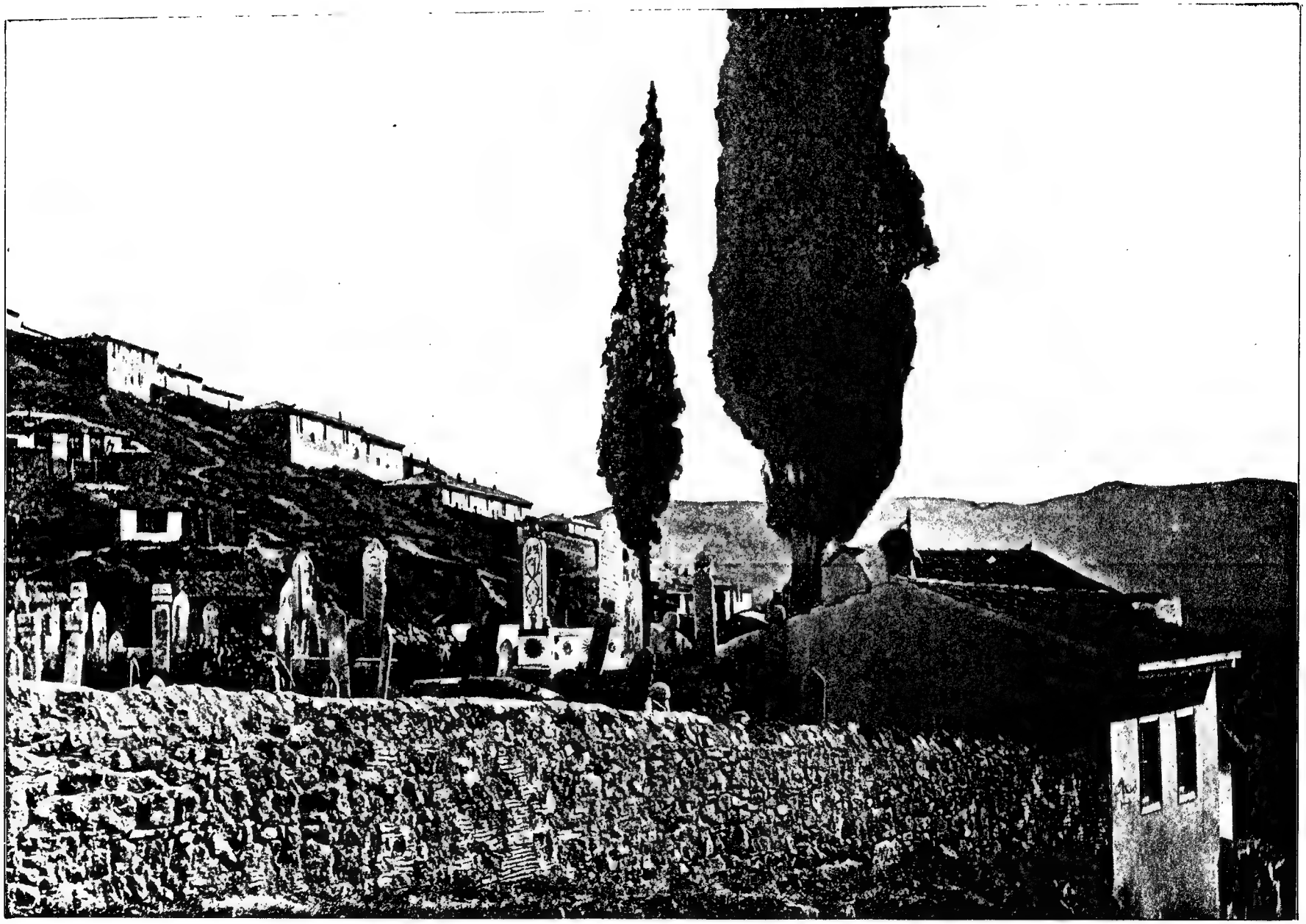
[i] Jn. 13. 34; 15. 11, 12. Ep. 5. 2. 1 Pe. 4. 8. 1 Th. 4. 9. 1 Jn. 2. 7, 8; 3. 11, 23; 4. 21.

3 Grace[e] be with you, mercy, *and* peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, [g]in truth[3] and love.

4 I[h] rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.[4]

5 And now I beseech thee, lady, [i]not as though I wrote a new commandment unto thee,

Ver. 1-3. Dear lady, whom God has graciously called to everlasting life, and, by the powerful influence of his grace, rendered a choice and lively Christian, and whom I, and all other sincere believers of the gospel and faithful adherents to its truths, affectionately love and esteem, not on account of your high birth or



TOMB OF POLYCARP. [II. John, i.]—This view is taken from the mountain overlooking Smyrna, at a point where it is said Polycarp, Bishop of Smyrna, was martyred and buried. Polycarp was a pupil of St. John, and was one of the most illustrious of the early fathers of the church. He was martyred under the persecution inaugurated under Marcus Aurelius and Lucius Verus. When brought before the proconsul who was to pass sentence upon him, Polycarp was asked to give up his religion. He replied: "Eighty and six years have I served Him, and He never did me wrong, and how can I now blaspheme my King that has saved me?" Polycarp was burned alive. This tall cedar tree marks the spot where his ashes lie buried. There is not in the whole country around Smyrna a finer point of observation than this. From here we see the city, the sea and the mountains.

but that which we had from the beginning,[5] that we love one another.

6 And[j] this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

7 For[k] many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver[6] and an antichrist.[7]

8 Look[l] to yourselves, that we lose not those things which we have wrought,[8] but that we receive a full reward.

9 Whosoever[m] transgresseth, and abideth not in the doctrine of Christ, hath not God.[9] He that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If[o] there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed:

11 For he that biddeth him God speed is [p]partaker of his evil deeds.

12 Having[q] many things to write unto you, I would not *write* with paper[1] and ink: but I trust to come unto you, and speak face to [2]face, that [r]our joy may be full.

13 The children of thy [s]elect sister greet thee. Amen.

A.M. cir. 4094. A.D. cir. 90.

5 *The beginning* of the preaching of the gospel.—*C.*

j Jn. 14.15,21; 15. 10, 14. Ro. 13.8,9. Ga. 5.14. 1 Jn. 5.3; 2. 5, 24.

k Mat. 24. 5, 24. 2 Pe. 2.1. 1 Jn. 2.18, 22; 4. 1–3. 2 Th. 2. 7, 11.

6 *A deceiver, &c.* Rather, 'the deceiver and the antichrist;' that is, in spirit, in type, and commencement.—*C.*

7 See note on 1 Jn. 4.3.—*P.*

l Mar. 13. 9. Ga. 3. 4. He. 10. 32. Mat. 13. 21. 1 Ti. 1. 19. 1 Co. 15. 58. Phi. 2. 16. Re. 3. 11. Ps. 19. 11.

8 Or, *gained.* Some copies read, *which ye have gained, but that ye receive,* &c.

m Jn. 15. 6. Is. 8. 20. 1 Pe. 2. 2. Col. 3. 16. 1 Jn. 2. 23, 24.

A.M. cir. 4094. A.D. cir. 90.

9 *Hath not God* for his God: neither for his Father, his Redeemer, nor his Sanctifier.—*C.*

o Ro. 16. 17. Ga. 1. 8, 9. Pr. 4. 14, 15. Tit. 3. 10. ver. 8. 2 Ti. 3. 5, 6; 4. 14. 1 Co. 16. 22.

p 1 Ti. 5. 22. Ep. 5. 11. Pr. 1. 10–19.

q 3 Jn. 13. Ro. 1. 10–12. Jn. 16. 12.

1 The Greek *khartos*, here translated 'paper,' means the Egyptian *papyrus*, which was very generally used for writing at that period. *Paper* was not manufactured for some 900 years after the days of the apostles.—*P.*

2 Gr. *mouth to mouth.*

r Jn. 17. 13. 1 Jn. 1. 4. 2 Ti. 1. 4.

s ver. 1. Ro. 8. 30. 1 Pe. 1. 2. 2 Th. 2. 13. Ep. 1. 4. Ro. 11. 7.

your abundant wealth, but for your experience of, conformity, and regard to those truths,—I, who am an aged ruler of the Christian church, wish to you and yours the most abundant enjoyment of all those new-covenant blessings which proceed from the redeeming mercy and grace of God our Father, through Jesus Christ our dear and now exalted Saviour; and that you all may be thereby animated to walk in truth and in universal love, according to the tenor of that glorious gospel with which he has favoured you. 4. It was with inexpressible pleasure that I found when with you some, though not all, of your children graciously converted to Christ by the power of his gospel truths, and firmly adhering to them, and earnestly practising them, in a course of progressive holiness, thereby manifesting the truth and liveliness of their inward grace, according to the commandment which we have received from God the Father. 5, 6. Let me therefore beseech you, my dear and honoured lady, that according to the law of God, long ago delivered under the Old Testament, and more lately inculcated on us, with additional motives and obligations, by our dear Redeemer in the days of his flesh, you and your children would earnestly persevere in the most affectionate love to, sympathy with, and care for, all that bear his image, and that you would manifest your love to him in a constant, laborious, and progressive study of holiness, in all manner of conversation, according to his commandments, which have been so plainly and faithfully delivered unto you. 7, 8. I the rather beg your earnest attention to these things which you were taught when first you embraced the gospel, as many preachers have now gone abroad into the world, who, pretending a mission from Christ, an uncommon zeal for his truths, and love to the souls of men, do, in direct opposition to his declarations, interests, and honour, maintain that he did not assume, nor obey, nor suffer in a true human nature, but merely in appearance of it: let me therefore beseech you, and other Christian friends to whom this letter may come, to be on your strictest watch, and to guard against the seductions of such, that ye may not fall short of the gracious reward of your acceptance, profession, and practising of the gospel, and your sufferings for it, which you expect; and that we ministers may not lose the comfort which we hoped to have in your distinguished eternal salvation, as the seals of our ministry: 9. For as he who believes with his heart the doctrines of the gospel concerning Christ's person, offices, and work, and steadily adheres to them in his profession and practice, hath a spiritual knowledge of, interest in, and fellowship with Christ and his Father; so he who does not believe, teach, and practise them, but labours to seduce his hearers into the contrary errors, has no saving knowledge of, interest in, or fellowship with either. 10, 11. If therefore any preacher appears among you who does not declare and inculcate these very doctrines concerning Jesus Christ, and the redemption of sinners through his blood, according to the riches of God's grace, which we delivered unto you, see that ye give him not the smallest encouragement, by entertaining him in your houses, or wishing him any success in his ministrations; for whoever wishes him success, or familiarly converses with him, is accounted by God as a criminal encourager and assistant of him in spreading his errors, to the dishonour of Christ and the eternal ruining of men.

Ver. 13. From comparing ver. 4, 13, it will appear highly probable that the apostle had found some of the children of these two pious sisters at a distance from their mothers, for such separations are unavoidable, and that the chief object of his writing was to convey that most delightful of all earthly intelligence—the community of family religion, which promises and secures to the separated on earth the meeting of a family in heaven. *C.*

REFLECTIONS.—It is a great pleasure for ministers and Christians to observe persons of quality and their children heartily embracing the uncorrupted doctrines of the gospel, and walking answerably unto them; and to see the grace of God spreading through a whole family. And exalted blessings from Jesus Christ and his Father are secured to such by their fellow-Christians' prayers. True religion does not abate civil respect, but gives a spiritual turn to the most dutiful and affectionate salutations. True faith in Christ always manifests itself in a cordial love to God and his people, and in a conscientious obedience to his law; and those only have the benefit of a special relation to Christ and his Father who continue steadfast in the faith of the gospel, and persevere in all holy obedience. It is very dreadful, after a long profession of gospel truth, and much apparent experience of God's grace, to be at last disappointed of that ample satisfaction which we expected in that course. But inexpressible is their guilt who attempt to subvert any of the leading truths of the gospel. And highly sinful and dangerous is it to have fellowship with them, or to give them the smallest countenance in their conduct. Let Protestants, let Britons, think and tremble!

THE THIRD EPISTLE OF JOHN.

'Gaius' (in Latin, Caius) is a name occurring on four other occasions, viz. Ac. 19. 29; 20. 4; Ro. 16. 23; 1 Co. 1. 14. Who this Gaius was, or where he resided, is unknown;—but it matters not. His character survives, that, in these latter days, Christians may learn what primitive Christians were. *C.*

1 *He commendeth Gaius for his piety.* 5 *and hospitality* 7 *to true preachers:* 9 *complaining of the unkind dealing of ambitious Diotrephes on the contrary side,* 11 *whose evil example is not to be followed:* 12 *and giveth special testimony to the good report of Demetrius.*

THE elder[a] unto the well-beloved [b]Gaius, whom[c] I love in the truth.[1]

2 Beloved, [d]I wish[2] above all things[3] that thou mayest prosper and be in health, even as [e]thy soul prospereth.

3 For [g]I rejoiced greatly when the brethren came and testified of [h]the truth that is in thee, even as thou walkest in the truth.

A.M. cir. 4094. A.D. cir. 90.

a See 2 Jn. 1.

b Ac. 19. 29; 20. 4. Ro. 16. 23. 1 Co. 1. 14

c See 2 Jn. 1. 1 Jn. 3. 18.

1 Or, *truly.*

d Ro. 13. 10. Ps. 122. 6, 8. Phi. 2. 4.

2 Or, *pray.*

3 *Above all things*

A.M. cir. 4094. A.D. cir. 90.

Rather, 'As to all things (external) I pray that thou mayest prosper, even as thy soul prospereth' (Robinson's *Gr Lex.* σῶμα, d). The apostle having probably heard that Gaius had fallen into ill health.—*C.*

e 2 Co. 1. 5; 2. 14; 4. 16–18; 3. 18. 2 Pe. 1. 3–9; 3. 18.

g 2 Jn. 4. ver. 4. Phi 4. 1. 1 Th. 2. 19, 20.

h 2 Jn. 2. 1 Jn. 2. 14, 24. Jn. 15. 7. Col. 3. 16. Phi. 1. 6. Ps. 119. 11; 51. 6. Jn. 1. 47.

Ver. 1, 2. My dear Gaius, whom God has loved with an everlasting love, and drawn with his lovingkindness, and whom I sincerely and heartily love as a true Christian, who faithfully adheres to the truths of the gospel in his profession and practice—I, who am now a very aged ruler of the Christian church, earnestly wish all manner of temporal prosperity and bodily health, as I have reason to believe that your soul prospers in an increase of spiritual knowledge, familiar

4 I have no greater joy than to hear that [i]my children [j]walk in truth.

5 Beloved, [k]thou doest faithfully whatsoever thou doest to the brethren, and to strangers;

6 Which have borne witness of thy charity before the church: whom if [l]thou bring forward on their journey after a godly sort, thou shalt do well:

7 Because [m]that for his name's sake they went forth, taking nothing of the Gentiles.

8 We[o] therefore ought to receive such, that we might be [p]fellow-helpers to the truth.

9 I wrote unto the church:[4] but Diotrephes,[5] who [q]loveth to have the pre-eminence among them, receiveth us not.[6]

10 Wherefore, if I come, [r]I will remember[7] his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church.

11 Beloved, [s]follow[8] not that which is evil, but that which is good. [t]He that doeth good is of God:[9] but he that doeth evil hath not seen God.

12 Demetrius hath [u]good report of all *men*, and of the truth itself: yea, and we *also* bear record; and ye know that [v]our record is true.

13 I[x] had many things to write, but I will not with ink and pen write unto thee:

14 But I trust I shall shortly see thee, and we shall speak face to face.[1] Peace[y] *be* to thee. *Our* friends salute thee. Greet the friends by name.

A.M. cir. 4094. A.D. cir. 90.

i Phile.10.1 Co.4.15. Ga.4.19. Is.8.18.
j Ep.4.21: 6.15. Pr. 23.22,23. Col.3.16. Jude 3. Mat.28.20.
k Lu.12.42.1 Pe.4.2, 10. He.13.1–3.
l Ac.15.3. Tit.3.13. Col.1.10.
m Ac.8.4. 1 Co.9.12, 15, 18. 2 Co.11.7,9; 12. 13.
o Mat.10.14,40. Lu. 10.7.
p Zec.8.19. Pr.23.23. 2 Th.3.1. Jude 3. 2 Ti.1. 13; 2.15. Tit.1.9. 1 Ti.1. 18,19; 6.20.
4 *I wrote unto the church.* Rather, I have written, to writ, in this letter, which, though addressed individually to Gaius, was intended for all. —*C.*
5 See note * in second column.
q Ro. 12. 10. Mar. 9. 34. Lu. 22.24. Mat. 23.4 –8. *r* Ti.6.3,4.
6 Refuseth to own my authority.
r 2 Co.10.6,9,10. Pr. 10.8,10. Is.66.5. Jn. 16. 2.
7 *I will remember.* Rather, 'I will remind him.'—*C.*

A.M. cir. 4094. A.D. cir. 90.

s Ex.23.3. Nu.16.26. Ps.37.27. Pr.12.11. Is.1. 16,17. Jn.10.27; 12.26. 1 Co.4.10; 11.1. Ep. 5.1. Phi.3.17. 1 Th.1.6; 2.14. 2 Ti.3.5. He.6.12. 1 Pe. 3.11,13.
8 Rather, 'imitate.'
t 1 Jn.2.29; 3.6–9.
9 *Is of God.* Is born of God—a child of God.—*C.*
u Ac.10.22; 22.12. 1 Ti. 3.7. 1 Th.4.12; 2.6–10.
v Jn.19.35; 21.24.
x 2 Jn.12.
1 Gr. *mouth to mouth.*
y Ge. 42. 23. Da.4.1. Ga.5.16. Ep.6.23. 1 Pe. 5.14.

* Who this 'Diotrephes' was, is totally unknown; and conjecture is more than useless—it is a waste of time. His character, however, abides—proud, ambitious, exclusive, calumnious, malicious, inhospitable, a suppresser of generosity in others, and a tyrannical ruler in the church.—*C.*

fellowship with Christ, and delightful conformity to him, in a lively exercise of faith, hope, love, and new obedience. 3, 4. For I was exceedingly filled with joy and comfort when some of those who go about preaching the gospel informed me of your remarkable experience of the power of Christ and his gospel truths, and with what faithfulness and integrity you profess, adhere to, and improve them, in a delightful, edifying, and progressive practice of holiness; for nothing gives me greater pleasure than to hear that those who have been converted to Christ by my ministrations continue steadfast in their holy profession of gospel truth, and more and more adorn it by a lively Christian conversation. 5–8. You act like a true believer, and a faithful follower of Jesus Christ, in your candid and disinterested benevolence to poor saints, particularly to such as are driven from their homes for their adherence to him, or go about preaching his gospel—some of whom, being greatly affected with your distinguished kindness, made mention of it in our public worshipping assemblies.—And you cannot employ your substance better than in further assistance of such in carrying on their work, as an imitation of your kind and merciful God, and a token of your gratitude to him, for calling you, by his grace, to his kingdom and glory.—For to the honour of Christ and his gospel, and to manifest their entire disinterestedness in their labours to win souls, these ministers have freely preached the gospel to the Gentiles, refusing to accept of a necessary subsistence from their new converts: we ought therefore cheerfully to entertain them in our houses, and, according to our ability, supply them with necessaries—that we may thus assist them in the propagation of the glorious gospel, to the honour of Christ and the salvation of multitudes. 9, 10. I indeed wrote to your church to provide for such preachers; but Diotrephes, that proud ambitious man, who attempts to lord it over his hearers and fellow-ministers, refused my letter a public reading, or hindered the people's compliance with its contents; but, if the Lord will, I intend to visit you, expose his wicked conduct, and censure him for it; for he not only throws out a multitude of false and ill-natured reflections on me and other faithful ministers of Christ, and refuses to show any kindness to persecuted and travelling preachers, but does all he can to hinder such as have inclination or ability to supply them; and even pretends to excommunicate from the church, and deliver up to Satan, these afflicted brethren, if not also such as entertain them. 11. Dear friend, never make him nor any other your pattern in anything sinful; but, in imitation of Jesus Christ and his Father, exercise yourself in brotherly kindness, and in every other branch of holy conversation. For it is only those who do so that are the children of God and heirs of his kingdom. But they who indulge themselves in pride, hatred of brethren, or the like, have no spiritual knowledge of nor fellowship with him.—12. Demetrius is a most excellent person, whom I, and all that regard either truth or the gospel, do and must speak well of. Let him, under Christ, be a pattern which you study to imitate.

REFLECTIONS.—Bodily health is an invaluable mercy when it enables us to improve our spiritual gifts and graces for the extensive benefit of mankind. And delightful is it when Christians remarkably increase and flourish in grace and good works, and when their faith and love to Christ, and his ministers and people, are such as cannot be kept secret.—Alas! what a plague to the church are proud, insolent, domineering imposers of their tenets, and malicious revilers of Christ's truths and faithful ministers, who will neither do good themselves nor suffer others that would! Richly they deserve to be detested by every Christian, and exposed and censured by every church.

CONCLUDING REMARKS ON THE FIRST, SECOND, AND THIRD EPISTLES GENERAL OF JOHN.

The FIRST EPISTLE is peculiarly characterized by a pervading strain of love—God's love to sinners; the debt of love due by Christians in return; love to the Father necessarily begetting, in one child, love to all the members of the Father's family;—these are the topics upon which the apostle delights to expatiate, the peculiar prominence of which concurs with the record of the historian, in which it is stated, that, in his extreme old age, when unable to walk, he was accustomed to be carried into the Christian assembly at Ephesus, to look upon the people with the tenderness of a dying father; and that, being unable to read or preach, his custom was to summon up all his energies for one sentence—'Children, love one another!'

The SECOND EPISTLE is remarkable as affording a delightful specimen of primitive domestic Christianity, and as a record of the superabundant reward that pious mothers receive when their prayers and instructions are blessed in the conversion of their families. The sisters appear to have been two widows—but the Lord was more than a husband to each, and more than a father to their fatherless children.

The THIRD EPISTLE is remarkable as portraying some striking varieties in the character of professing Christians. The features depicted are few; but, like the outline pencillings of some master-hand, they fully exhibit the peculiarities of the originals. Truth and hospitality stand personified in Gaius; ecclesiastical ambition and selfishness, in Diotrephes; while Demetrius stands forth one of those rare specimens of excellence in principle and manner that 'win golden opinions from all men,' while they sacrifice their truth and their consistency to none. *C.*

THE GENERAL EPISTLE OF

JUDE.

The author of this epistle was the brother of James, as all copies of the original testify. He is called in the Gospel Judas, with the addition of his surname, Lebbeus, or Thaddeus, to distinguish him from Judas Iscariot. This epistle so nearly coincides with the second of Peter, that it would seem to have been written upon the same occasion, and, either after a conversation with Peter, or after the reading of his epistle, which Jude seems to quote. Within this short epistle there are references to Ge. 4. 5; 5. 18; 19. 24; Nu. 14. 29; 16. 1; 22. 7–21; 26. 64; De. 29. 23; Eze. 14. 7; Da. 10. 13; Zec. 3. 2. 4. 5. *C.*

1 *He exhorteth them to be constant in the profession of the faith.* 4 *False teachers are crept in to seduce them: for whose damnable doctrine and manners horrible punishment is prepared:* 20 *whereas the godly, by the assistance of the Holy Spirit, and prayers to God, may persevere, and grow in grace, and keep themselves, and recover others out of the snares of those deceivers.*

JUDE,[a] the [b]servant of Jesus Christ, and brother of James, to them that [c]are sanctified by God the Father, and [d]preserved[1] in Jesus Christ, *and* [e]called:

2 Mercy[g] unto you, and peace, and love, be multiplied.

3 Beloved, when I gave all diligence to write unto you of the [h]common salvation, it was needful for me to write unto you, and exhort *you* that [i]ye should earnestly contend for the faith which was once delivered unto the saints.[2]

4 For there are certain men [j]crept in unawares, who [k]were before of old ordained to this condemnation; ungodly men, [l]turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

5 I [m]will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.[3]

6 And [o]the angels which kept not their first estate,[4] but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day.

7 Even[p] as Sodom and Gomorrha, and the cities about them, in like manner giving themselves over to fornication, and going after [5]strange flesh, [q]are set forth for an example, suffering the vengeance of eternal fire.

8 Likewise[r] also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities.

A.M. cir. 4070. A.D. cir. 66.

a Lu.6.16. Jn.14.22. Ac.1.13.
b Ro.1.1. Ja.1.1.2 Pe. 1.1.
c Le.22.9. 1 Pe. 1. 2. Ac.20.32.
d Jn. 6.39; 10. 28; 17. 11,12. 1 Pe.1.5.
1 *Preserved* steadfast in the faith of Christ Jesus.—*C.*
e 1 Pe.2.9. He. 3.1. 2 Ti.1.9. Ro.8.30.
g Ro. 1.7. 2 Co. 1. 2; 13.14.
h Ga.3.28. Is. 45. 17, 22. Ac. 13. 26,46,47; 28. 28; 4.12.
i Je.9.3. Ga.2.5. Phi. 1.27. 1 Ti. 1.18; 6. 12. 2 Ti.1.13; 4.7. Tit.1.4. Pr. 23.26. Re.2.10.
j Ga. 2.4. 2 Pe.2.1–3, 18, 19; 3.17. Ep.4.14. 2 Ti.3.6; 2.17,18.
k Ro.9.21,22. 1 Pe.2. 8. 2 Pe.3.3.
l Jn.1.17. Tit.2.11,12. Ac. 20. 32, with Tit. 1. 15,16. He.12.15. 2 Pe.2. 1,18,22.
2 The meaning then of this verse is, that Jude, who was before earnestly desirous to write to the church universal concerning the salvation which is common to us all, found urgent occasion at once to do so, respecting not merely nor directly the common salvation, but one point, viz. the keeping inviolate the faith once for all delivered to God's people' (*Alford*).—*P.*
m Ro. 15.15. Nu. 14. 29,37. 1 Co.10.5–12. He. 3.16–19, with 2 Pe.1.12, 13; 3.1.
3 The careful reader will observe a very marked resemblance between this passage and 2 Pe.ii. The apostle brings forward remarkable examples of divine wrath, recorded either in sacred history, or in accredited Jewish tradition, to show the necessity of obedience to God's law, and the fearful results of disobedience. —*P.*
o 2 Pe. 2. 4. Jn. 8. 44. Mat.25.41; 8.29. Re.20. 10.
4 Or, *principality.*
p Ge.13.13; 18.20; 19. 5,24,26. De.29.5,23. Is. 1.9; 13. 19. Je.20.16; 50. 40. La. 4. 6. Ho. 11. 8. Am. 4. 11. Lu.17.29. 2 Pe.2.6.
5 Gr. *other.* Ge. 19. 5. Ro.1.26,27. 1 Co.6.9.
q 1 Co.10. 6, 11. 2 Pe. 2.6. Mat.11.24.
r 2 Pe.2.10,11. Je.23. 25,28,32. Ex.22.28.

Ver. 1. Judas—not Iscariot, but the brother of James the less, and kinsman of Jesus Christ according to the flesh, sent forth by his immediate commission to preach the gospel to those Jewish Christians who, in the judgment of charity, appear to have been called of God the Father to make known his eternal heart of love, and in consequence thereof preserved in Christ from dying in their sins, and graciously called to partake of all the blessings of the gospel in time and eternity; 2. Wishes the most tender compassion and favour of a gracious God, and peace with him and with one another, and the best prosperity of every kind, and all the excellent fruits and rich manifestations of his special and distinguishing love in their utmost fulness. 3. My dear Christian brethren, when I, with much thought and care, applied myself to write somewhat to you concerning that spiritual and eternal salvation which answers the circumstances of every sinful man, and is offered in the gospel to all that hear it, and which all believers, Jews and Gentiles, share of, directed by the inspiring Spirit of God, I found it peculiarly necessary, with the utmost earnestness, to stir you up to the most fervent zeal, active diligence, and careful concern, to maintain, defend, and practise the pure and uncorrupted doctrines of the gospel, concerning the person, offices, righteousness, grace, and government of the Lord Christ, which have been by him, through his holy apostles, delivered to all his followers who are holy in heart and life, as a trust and treasure to be by them faithfully kept, and fully and purely transmitted to posterity.—4. For according to the ancient purposes and predictions of God, there have clandestinely, by craft and flattery, crept in among you impious and heretical men who, under pretence of embracing the Christian religion, represent the doctrines of God's grace as an encouragement to wanton and lascivious practices; and who, by their doctrine and conduct, plainly undermine the whole authority of God's law, and reject the gospel doctrine concerning the divine person and offices of Christ, as the Prophet, Priest, and King of his church, and his gracious salvation of men from their sins to holiness and happiness. 5–7. To deter you from the smallest regard to or compliance with these seducers, seriously remember how your Hebrew ancestors, after God had miraculously delivered them from their Egyptian bondage, were almost every one of them cut off by terrible judgments in the wilderness for their disobedience and unbelief; and how the highly dignified angels who revolted from God by sin were cast down into hell, and are, by the curse of his law and their own wickedness and misery, reserved, like condemned and chained prisoners, till the last judgment—when their torments shall be completed, and they, with all apostates and impenitent unbelievers, shall depart into the most tremendous everlasting punishment!—And in what a fearful manner God, by fire and brimstone from heaven, destroyed the Sodomites and their neighbours of Gomorrha, Admah, and Zeboiim, for their unnatural lust, men with men; and set them and their country as an emblem of that everlasting destruction which is prepared for wicked angels and men. 8. In like manner, these profligate seducers delude themselves and others with their foolish and impure imaginations, indulge their fleshly lusts, and even pollute their bodies by unchaste dreams and lewd practices; and contemn, revile, and rail against all government and governors in church or state, so far as they tend to restrain their exorbitant vices. 9, 10. Yea, though Michael, that eminent chief of the holy angels, when disputing with the devil about the burial or concealment of the body of Moses from the Israelites, who would have readily worshipped it, did not venture to return the reviling and opprobrious language of that foul spirit, but solemnly left him to the righteous judgment of God, for his attempting to draw his people into the most flagrant sin against his divine majesty, crown, and dignity: these daring pretenders fear not to vilify the most excellent things, civil or sacred, of the proper use, design, and benefit of which they are totally ignorant; and even in such things as by the light of nature they cannot but know to be unlawful, they act as if they had no principle of reason to direct and govern them, and in a perverse, sensual, and brutal manner debase themselves beneath human nature. 11. The most dreadful curses must therefore suddenly overtake them; for, like Cain, they envy, hate, and are disposed to murder such as deserve their highest respect; like Balaam, for the sake of worldly honour or wealth, they are ready to act the most treacherous, hypocritical, malicious, and destructive part against the people of God; or, like Korah and his companions, they set up themselves in the most daring manner against the governors whom God has appointed in church or state, and shall, in a most awful form, be at last swallowed up in everlasting flames. 12. They are a scandal, reproach, and an infectious defilement to your feasts, civil and sacred, while, fearless of guilt or punishment, they labour only to gratify their luxurious appetites; and while they put on false appearances, as if they would be most refreshing, useful, and comforting to mankind, they are quite destitute of any real goodness; unstable as clouds, they are driven about by their own lusts and passions from one error and vice to another, and become more and more dead in sins, and hopeless of recovery. 13. In the most turbulent, pernicious, and noisy manner, they, to their own shame, throw out their furious reproaches and malicious slanders against the doctrines, ministers, and followers of Christ,—and their corrupt principles and vicious inclinations. Under all their pretences to be noted lights for the direction of others, themselves are utterly ignorant of real religion, and wander from the truth and holiness of the gospel, and run about spreading their wicked principles, temper, and courses, till at last they shall be plunged into the eternal horrors of that misery, despair, and damnation which God has prepared for them as their just punishment. 14, 15. It was partly with respect to such persons that the famous Enoch foretold Christ's glorious coming, attended by his saints and angels, to the last judgment—publicly to convince, expose, and condemn to eternal punishment, all ungodly persons, for their premeditated, malicious, and wicked deeds, and for their virulent speeches which they have thrown out against his person, gospel, and cause, and upon his members and faithful servants for his sake: 16. Which conduct exactly tallies with that of the seducers I am now warning you against; for these secretly murmur against God and his providence, against magistrates and ministers, against Christ and his followers and ways, and are continually finding fault and openly quarrelling with all his doctrines and dispensations, being quite dissatisfied with their own state and condition in the world; and with restless minds are pursuing their own vicious inclinations to unlawful pleasures; and, at the same time, talking in lofty and unintelligible strains, and with high pretences to knowledge and religion—speaking the most excessively vain and conceited things of themselves, and extravagantly flattering, caressing, and extolling such as are of their own party, however vile, especially if they be rich, or ready to grant them some worldly advantage, to gratify their covetous or luxurious temper. 17, 18. Now, my dearly beloved brethren in the Lord, beware of being stumbled at the rise of such seducers, or their scornful derisions of everything sacred, or their abandoned practices, since our Saviour and his apostles have given you such plain and express warnings of them. 19. For these are the very persons of whom you have been warned—men that make factions and divisions in the church, alienating themselves from the true apostles, servants, disciples, and doctrines of Christ, and forming separate parties of their own sentiment, as if they were more holy than others; whereas they are entirely governed by their animal appetites, lusts, and passions, and are entirely destitute of the enlightening, purifying, and sanctifying gifts and graces of the Holy Spirit. 20. But guarding against being misled by men of such corrupt principles and practices, persevere with integrity and faithfulness in your holy profession, and, by all proper and appointed means, endeavour to promote your own and your fellow-Christians' spiritual establishment and advances in grace, holiness, and comfort, upon that foundation of faith which is laid in the doctrines of the apostles and prophets, Jesus Christ himself being the chief corner-stone; and upon that principle of faith in you which purifies the heart, works by love, overcomes the world, and derives all grace out of Christ's fulness, to enable you to grow up to all perfection in him, who is the head; and continue habitually instant in prayer, under the direction and influence of the Holy Spirit to help your infirmities. 21. And thus constantly endeavour to approve yourselves to God, as those that sincerely and fervently love him and delight to keep his commandments; and in order hereunto, study to maintain a sweet and experimental sense of his special love to yourselves—looking, hoping, and longing, in a prepared state and frame, for the final manifestations, fruits, and effects of the grace and mercy of our Lord and Saviour Jesus Christ, in that merciful sentence he shall then pass upon you, unto your complete deliverance from all sin and sorrow, and admission to all the blessings of eternal life. 22, 23. And in order to your own and others' edification in faith and holiness, great care and prudence must be used in dealing with such as have been

9 Yet [s]Michael the archangel, when contending with the devil, he disputed about the [t]body of Moses, [u]durst not bring against him a railing accusation, but said, The Lord rebuke thee.

10 But[v] these speak evil of those things which they know not: but what they know naturally, as brute beasts, [z]in those things they corrupt themselves.

11 Woe unto them! for they have gone [y]in the way of Cain, and [z]ran greedily after the error of Balaam for reward, and perished in the[a] gainsaying of Core.

12 These[b] are spots in your feasts of charity, when they feast with you, feeding themselves without fear: [c]clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging[d] waves of the sea, foaming out their own shame; [e]wandering stars, to whom is reserved the blackness of darkness for ever.

14 And [f]Enoch also, the seventh from Adam, prophesied of these, saying, [h]Behold, the Lord cometh with ten thousand of his saints,

15 To[i] execute judgment upon all; and to convince all that are ungodly among them [j]of all their ungodly deeds which they have ungodly committed, and of all their [k]hard *speeches* which ungodly sinners have spoken against him.[6]

A.M. cir. 4070.
A.D. cir. 66.

r Da. 10. 13, 21; 12. 1. Re. 12. 7.

t De. 34. 6. Zec. 3. 1.

u Ex. 22. 28. 2 Pe. 2. 11. Zec. 3. 2.

v 2 Pe. 2. 12. 1 Pe. 3. 16; 2. 12. Re. 13. 6.

x Ro. 1. 21, 22. 1 Co. 1. 21. Ja. 4. 3.

y Ge. 4. 5, 8, 14. 1 Jn. 3. 12.

z 2 Pe. 2. 15, 16. Re. 2. 14. Nu. xxii.–xxiv. De. 23. 4. Mi. 6. 5.

a Nu. xvi. De. 11. 6. Ps. 106. 16, 18. Nu. 26. 10.

b 1 Co. 11. 21. Eze. 34. 8, 13. Phi. 3. 18, 19. 2 Pe. 2. 13. Ja. 5. 5.

c 2 Pe. 2. 17. Pr. 25. 14. 1 Ti. 5. 6. Ho. 10. 1, 2. Jn. 15. 4–6. He. 6. 4–6, 8; 10. 26. Mat. 15. 13. 2 Pe. 2. 18, 22.

d Is. 57. 20. Ep. 4. 14. Phi. 3. 19. 2 Ti. 3. 13; 4. 3, 4.

e Re. 8. 10, 11. 2 Pe. 2. 17. Mat. 8. 12; 22. 13; 24. 51. 2 Th. 1. 9. Re. 14. 10, 11; 20. 10; 21. 8.

g Ge. 5. 18, 22, 24. 1 Ch. 1. 1–3. He. 11. 5.

h Ac. 1. 11. Re. 1. 7; 22. 20. Da. 7. 10. Zec. 14. 5. Mat. 24. 30, 31; 25. 31. 1 Th. 3. 13. 2 Th. 1. 7, 8.

i 2 Co. 5. 10. Ro. 14. 10. Re. 20. 12, 13; 22. 12; 1. 7.

j Ec. 12. 14. Ro. 14. 12. 2 Co. 5. 10. Mat. 12. 36. 1 Co. 4. 5.

k 1 Sa. 2. 3. Ps. 31. 18; 73. 9; 94. 4. Mal. 3. 13. 2 Th. 1. 7. Re. 13. 5, 6.

[6] The apocryphal book of Enoch was known to the earliest of the Christian fathers; but it seems questionable whether that discovered in Abyssinia at the close of last century is the original, or a remodelled edition. It contains the words here cited almost verbatim. Probably the traditional sayings of Enoch had been collected before the Christian era, and were subsequently remodelled by Christian writers.—*P.*

A.M. cir. 4070.
A.D. cir. 66.

l 2 Pe. 2. 14, 18. Tit. 3. 3.

n Ps. 17. 10; 73. 9, 11. 2 Pe. 2. 18. Ps. 12. 3, 4. Job 21. 14, 15.

o Le. 19. 15. 2 Ch. 19. 7. Job 32. 21, 22. Ja. 2. 9. 1 Ti. 6. 5.

p 2 Pe. 2. 2. Jn. 14. 26.

l The mode of expression in this verse would seem to indicate that the author was not an apostle, and consequently, though the testimony is not decisive, it corroborates the view I have stated in my note on ver. 1, that Jude was one of the brothers of our Lord. —*P.*

q Ac. 20. 29. 1 Ti. 4. 1–4. 2 Ti. 3. 1–13; 4. 3, 4. 2 Pe. 2. 1; 3. 3.

r Pr. 18. 1. Eze. 14. 7. Ho. 4. 14; 9. 10. He. 10. 25.

s Ja. 3. 15. 1 Co. 2. 14.

t Col. 1. 23; 2. 7. Tit. 2. 11, 12. 1 Pe. 2. 5. Ep. 2. 20, 22.

u Ep. 6. 18. Ro. 8. 26, 27. Jn. 14. 26. Ps. 119. 2, 5. Is. 26. 9.

v 1 Jn 4. 16. Jn. 15. 4, 9, 10, 14; 14. 21, 23.

x 2 Ti. 4. 8; 1. 18. Tit. 2. 13, 14. He. 9. 28. Mat. 25. 34. Ro. 6. 23.

y Eze. 34. 17. 1 Co. 9 20. Ga. 4. 19.

z 1 Co. 5. 3, 4. Ro. 11. 14. 1 Ti. 1. 20; 4. 16. 1 Co. 3. 15. Am. 4. 11. Zec. 3. 2–5.

[8] *Save with fear*, lest ye should be injured by contact with them.—*C.*

a 1 Co. 5. 9, 11. 2 Ti. 3. 5. 2 Th. 3. 14. Re. 3. 4, 18, with Le. 13. 46; 15. 4, 17. Is. 64. 6.

b Ro. 14. 4; 16. 25–27. 2 Ti. 4. 18. Ep. 1. 4; 3. 20; 5 26, 27. Col. 1. 22; 3. 4. Phi. 3. 20, 21. He. 13. 20, 21

c Ro. 16. 27. 1 Ti. 1. 17; 2. 3. Tit. 1. 3; 3. 4. Re. 4. 8, 11; 5. 9, 11; 7. 10, 12; 15. 3, 4; 19. 1. Ep. 3. 20, 21

16 These[l] are murmurers, complainers, walking after their own lusts; [n]and their mouth speaketh great swelling *words*, [o]having men's persons in admiration because of advantage.

17 But, beloved, [p]remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;[7]

18 How that they told you [q]there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These[r] be they who separate themselves, [s]sensual, having not the Spirit.

20 But ye, beloved, [t]building up yourselves on your most holy faith, [u]praying in the Holy Ghost,

21 Keep[v] yourselves in the love of God, [z]looking for the mercy of our Lord Jesus Christ unto eternal life.

22 And[y] of some have compassion, making a difference:

23 And[z] others save with fear,[8] pulling *them* out of the fire; [a]hating even the garment spotted by the flesh.

24 Now unto him [b]that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy,

25 To[c] the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

seduced into any sin or error. Such as have been shaken or drawn aside through inadvertence, ignorance, and weakness, must be treated with great tenderness, meekness, condescension, endearing kindness, and compassionate concern, to recover and establish them.—Others that have gone farther lengths, and appear obstinate and hardened, must be more sharply dealt with; and their sin and danger must be set before them in the most alarming manner from the Word of God, and needful censures be inflicted upon them—in all which the utmost care must be taken to have no fellowship with them in their polluting courses. 24, 25. Now, to the Lord Jesus Christ, whose character I have represented as peculiarly suited to your encouragement and relief under your present troubles, and who has almighty power originally in himself *as God*, and all official authority and qualifications *as Mediator*, and having graciously undertaken it, is as willing as able to preserve you from apostasy, and from irrecoverably stumbling into error or wickedness, and, after your state of warfare is accomplished, to present you to himself and his Father perfectly holy and unblemished, and completely accepted in his immediate presence, and glorified together with him in joy unspeakable, and amidst the triumphant and ecstatic joys of all the established angels and ransomed saints—even to this God our Saviour, who, together with the Father and Spirit, is infinitely, originally, essentially, and communicatively the only wise God,—be ascribed all the glory of his divine nature and attributes *as God*, and of all his love, grace, designs, undertakings, and performances, and all the grandeur of his heavenly majesty, as *God-man Mediator*, together with universal rule and government, might and authority, over all persons and things in the kingdom of providence and of grace—now, henceforth, and for evermore.

Ver. 1. **Had Jude, the author of this epistle, been the same as Judas Lebbeus, one of the *twelve*,** there is scarcely a doubt that he would have called himself an *apostle*. This would at once have given his epistle the stamp of authority. As he has not done so, it seems in the highest degree probable that he was not an apostle, and that the James mentioned as his brother was the well-known president of the council at Jerusalem, and author of the epistle which bears his name. Jude was thus one of the brethren (or, as I believe, *a brother*) of our Lord. *P.*

Ver. 4. *Ordained to this condemnation.* Literally, 'before written:' that is, had their condemnation prophetically foretold. They were not, and, consistently with the attributes of God, they could not, be ordained to commit sin (see Ja. 1. 13, 14); but on account of that sin which God foresaw, described, and denounced, they were ordained to suffer a righteous judgment.—*Denying*, &c. According to the grammatical canon established by Middleton, &c., the translation of this passage, following the Syriac and Coptic, should be, 'denying our only Lord God Jesus Christ.' *C.*

Ver. 5. *I will*, &c. 'But I wish to remind you, even you who already know this'—stirring up your minds lest you should overlook the lesson through your very familiarity with the history. *C.*

Ver. 6. *Their first estate.* The original condition of their creation; spiritually, a condition of 'truth,' Jn. 8. 44.—*Their own habitation.* 'Their own proper situation, by aspiring to some higher' (*Benson*).—*Note*, While conjecture is scarcely ever to be indulged, yet is it not probable that as the covenant with Adam on earth required abstinence from a particular tree as a restraint on his natural appetite, so the covenant with the angels may have required their abiding in a particular place as a similar restraint on their natural capacities of winged movement? See 2 Sa. 22. 11; Is. 6. 2; Da. 9. 21; Re. 8. 13; 14. 6. *C.*

Ver. 7. *Suffering* (typically, in this world) *the wrath of God* in the world to come. *C.*

Ver. 9. The fact here referred to is not found in any existing Jewish writer. There can be no doubt, however, that it was an authentic tradition, and being so, it is brought forward by Jude as an example and warning to Christians. *P.*

Ver. 12. *Twice dead.* The leaf of profession withered: the root of doctrine plucked up. *C.*

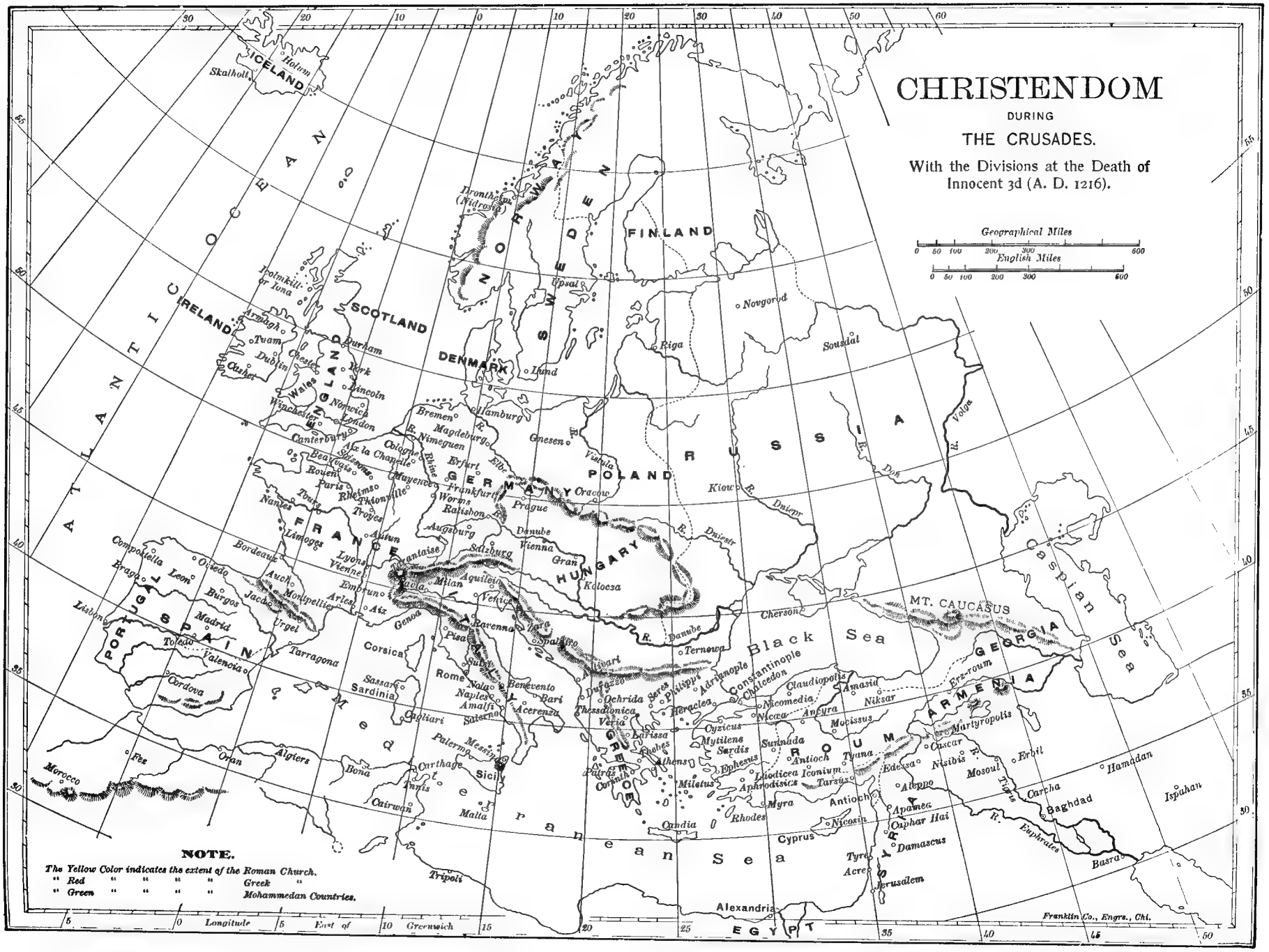
Ver. 22. *Making a difference* between them—as misled through simplicity, and others who seduce through malignity. *C.*

Ver. 23. Some of the best MSS. read ver. 23 as follows: 'But others save, snatching them from the fire: and others, compassionate in fear, hating even the garment defiled by the flesh.' *P.*

REFLECTIONS.—It is an inexpressible honour to be a faithful servant of Christ—to be divinely called, united to, and kept through Christ; and unbounded grace, mercy, and peace await such in time and eternity. With diligent care ought ministers to instruct their hearers concerning the salvation of their souls, universally offered in the gospel, and bestowed on all that believe; and to stir them up to an earnest concern, steadfast adherence, and fervent zeal for the truths of the gospel.—Impostors abound in every age, and dare to plead God's Word and grace in favour of their vilest abominations. Yet, when warned by the fate of ancient Hebrews, fallen angels, filthy Sodomites, murderous Cain, hypocritical Balaam, and presumptuous Korah, what can such apostates expect less than the eternal damnation of hell! But no warnings, no good examples, avail with men hardened in desperate wickedness: they will still rush forward in their impure, lustful, rebellious, insolent, reproachful, brutish, proud, fearless, discontented course—dishonouring God and seeking to please men, while they are plaguing his church. Great need, then, have Christians to regard the inspired warnings given against such, and to endeavour to make daily progress in knowledge, faith, fervent prayer, and holy love to Christ and his people, and in expectation of an eternal gracious reward. And with tender care, and holy but prudent zeal, ought they to reclaim such as have been insnared. Infinite is the mercy that in this insnaring world all the saints are in the hand and under the care of Jesus Christ as their keeper, and that all their preservation and happiness certainly redounds to his glory.

CONCLUDING REMARKS ON THE GENERAL EPISTLE OF JUDE.

There is no doubt that the doctrines of the Gnostics and Nicolaitanes had early been propagated in the church of Christ, even as the tares were sown ere the wheat had budded. There can, therefore, be little doubt, that against their lewd and pernicious errors the terrible denunciations of Jude were directed;—denunciations that prove beyond a question, that while the 'still small voice' of gospel grace is to be whispered into the ear of believers, 'the terrors of the Lord,' and 'the curse of the law,' are to be proclaimed with trumpet tongue against all the workers of iniquity. *C.*


CHRISTENDOM
DURING
THE CRUSADES.
With the Divisions at the Death of Innocent 3d (A. D. 1216).
Geographical Miles
0 50 100 200 300 600
English Miles
0 50 100 200 300 600
ATLANTIC OCEAN
ICELAND
Holum
Skalholt
NORWAY
SWEDEN
FINLAND
Trondhem
Nidrosia
Upsal
Novgorod
Riga
Sousdal
IRELAND
SCOTLAND
Iona
Armagh
Tuam
Dublin
Cashel
Durham
York
Chester
Lincoln
Norwich
London
Winchester
Canterbury
DENMARK
Lund
Hamburg
Bremen
Magdeburg
R. Nimeguen
Cologne
Aix la Chapelle
Rheims
Metz
Verdun
Rouen
Paris
Troyes
Nantes
Limoges
Autun
Bourges
Lyons
Vienne
Embrun
Arles
Aix
Montpellier
Auch
Bordeaux
Toulouse
Compostella
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Aquileia
Venice
Verona
Mantua
Parma
Modena
Bologna
Florence
Lucca
Siena
Rome
Viterbo
Naples
Nola
Benevento
Amalfi
Salerno
Bari
Acerenza
Otranto
Gaeta
Corsica
Sassari
Sardinia
Cagliari
Sicily
Palermo
Messina
Syracuse
Carthage
Tunis
Cairwan
Malta
Tripoli
Bona
Algiers
Oran
Fez
Morocco
Mediterranean Sea
GERMANY
Worms
Frankfurt
Erfurt
Ratisbon
Augsburg
Salzburg
Vienna
Danube
Prague
Elbe
Rhine
Gnesen
Vistula
POLAND
Cracow
Kiow
R. Dnieper
R. Don
R. Volga
RUSSIA
HUNGARY
Gran
Kolocza
Caspian Sea
MT. CAUCASUS
GEORGIA
ARMENIA
Cherson
Black Sea
R. Danube
Ternowa
Constantinople
Adrianople
Philippi
Heraclea
Thessalonica
Ochrida
Veria
Larissa
Thebes
Athens
Patras
Corinth
GREECE
Candia
Rhodes
Cyprus
Chalcedon
Nicomedia
Nicæa
Claudiopolis
Anasia
Amasia
Erz-roum
Niksar
Mopsissus
Anazarbus
Cyzicus
Mytilene
Sardis
Ephesus
Smyrna
Laodicea
Iconium
Aphrodisias
Miletus
Myra
Tarsus
Antioch
Tyana
Edessa
Aleppo
Apamea
Cæsar
Martyropolis
Nisibis
Mosoul
Tigris
Erbil
Carcha
Baghdad
Hamadan
Ispahan
R. Euphrates
Busra
Damascus
Tyre
Acre
Jerusalem
Alexandria
EGYPT
NOTE.
The Yellow Color indicates the extent of the Roman Church.
" Red " " " " Greek "
" Green " " " " Mohammedan Countries.
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THE REVELATION

OF SAINT JOHN THE DIVINE.

This book contains the visions which the apostle John received in the desert isle of Patmos, to which the emperor Domitian had banished him, about A.D. 96. (1) After a preface and introductory vision of Christ, it contains *seven* doctrinal epistles to the *seven* churches of Proconsular Asia, which also contain warnings and directions to the church in every age, ch. i.–iii. (2) After an introductory vision of an enthroned God and Redeemer, it represents the fate of the church, and of the world as connected with it, from the ascension of Christ till the end of time, under the emblems of *seven seals of a book opened*, the seventh of which introduces *seven trumpets*, and the seventh of which trumpets introduces *seven vials* for the destruction of heathenism,—after which the glorious thousand years, the last judgment, and eternal state, take place, ch. iv.–xxii. The series of the predictions is carried on in ch. vi. viii. ix. xi. xx.; and the other chapters are explanatory digressions. The first six seals represent the state of the church and Roman empire, from A.D. 33 to 323. The first six trumpets represent their fate from A.D. 338 to 1866, or 2016. The seventh trumpet extends from thence to the end of the world; in the beginning of which period the *seven vials* will be poured upon those who reject Christ.

[During the first two centuries of the Christian church this book was uniformly ascribed to John the apostle—commonly called THE DIVINE, either on account of the deep things of God with which his writings abound, or because he wrote so much concerning the Divine Person of the Logos, or WORD. The apostle was banished to Patmos, a small island in the Ægean Sea, in the latter end of the reign of Domitian, A.D. 95 or 96; and Justin Martyr, who lived about sixty years later, speaks of him as the unquestioned author of the Apocalypse. Indeed, his authorship, and the apostolical authority of the book, were never questioned till the third century, when certain opinions respecting the millennium having been deduced from it, the opponents of these opinions, as the most effectual mode of refutation, commenced to deny the canonical character of the book itself. This, however, though a ready, was a most illogical way to victory; for there is no book of Scripture that comes recommended to the church with stronger external or internal evidence. The references to the other Scriptures are very numerous, among which may be specially noted, Ge. 2. 9; Ex. 3. 14; Nu. 24. 14; 25. 1; 31. 16; 1 Ki. 16. 31; 21. 25; Is. 1. 18; 2. 19–21; 21. 9; 22. 22; 34. 10; 44. 6; 55. 1, 2; 63. 2; 65. 17; 66. 22; Je. 51. 7, 8; Eze. 1. 5, 26–28; 3. 3; 37. 5, 9, 10, 14; 38. 2, &c.; xl.; 47. 1–12; Da. 7. 2–20; 12. 1–7; Zec. 4. 2, 11–14; 6. 2–8; 13. 1. *C.*]

CHAPTER I.

4 John writeth his revelation to the seven churches of Asia, signified by the seven golden candlesticks. 7 The coming of Christ. 14 His glorious power and majesty.

A.M. cir. 4100. A.D. cir. 96.

THE Revelation of Jesus [1]Christ, [a]which God gave unto him, [b]to show unto his servants things which must [c]shortly come to pass; [d]and he sent and signified *it* by his angel unto his servant John:[2]

2 Who[e] bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 Blessed[g] *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: [h]for the time *is* at hand.

4 JOHN to the [i]seven churches which are in Asia: [j]Grace *be* unto you, and peace, from him [k]which is, and which was, and which is to come; and from [l]the seven Spirits which are before his throne;

5 And from Jesus Christ, *who is* [m]the faithful Witness, *and* the [n]first-begotten of the dead, and [p]the Prince of the kings of the earth. Unto him that [q]loved us, and washed us from our sins in his own blood,

6 And [r]hath made us kings and priests[3] unto God and his Father; [s]to him *be* glory and dominion for ever and ever. Amen.

7 Behold,[t] he cometh with clouds; and every eye shall see him, and [u]they *also* which pierced him: [v]and all kindreds of the earth shall wail because of him. Even so, Amen.

8 I[x] am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, [y]the Almighty.

9 I John, who also am [z]your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I was [a]in the Spirit on [b]the Lord's day, and heard behind me a great voice, as of a trumpet,

A.M. cir. 4100. A.D. cir. 96.

CHAP. I.

1 Christ is here represented as the *Revealer*, and consequently the real author of all that is contained in this book. The *Son*, the second person of the glorious Trinity, is the *Revealer* of all prophetic Scripture, as the Holy Spirit is the *Inspirer*.—*P.*

a Jn.3.32;8.26;12.49.

b ch.22. 6. Am. 3. 7. Ps. 25.14; 119.125. Da. 12.10.

c ver.3;ch.22.10.2 Pe. 3.8.ch.4.1.

d ch. 22. 6,16. Da. 8. 16;9.21–23.Jn.7.17. Ps. 25.14.

2 See note [e] below.

e 1 Co. 1. 6. 1 Jn.1.1–3.Jn.19.35; 21.24. ch.6. 9;12.17;ver.9.

f Pr.8.34. Lu. 11.28. Mat. 7. 24, 25. Ja.1.25. ch.22.7;2.5.25;3. 3,8,19.

h Ro.13.11. Ja. 5.8,9. 1 Pe.4.7. ch.22.7,12,20.

i ver.11;ch.ii.iii.Ac. 16.6;19.10.

j Ro.1.7. 1 Co. 1.2. 2 Co. 1.2. 2 Pe.1.2. Jude 2.2 Co.13.14.

k Ex. 3. 14. Ja. 1.17. Ps.90.2.ch.16.5; 11.7;4. 8. See ver.8.

l Zec.3.9;4.10. ch.3. 1;4.5;5.6. Jn.14.26.1Co. 12.4–13.

m ch.3.14. Jn.8.14;18. 37.1 Ti.6.13. Is.55.4;43. 10. Ps.89.37.

n ch.3.14. 1 Co.15.20, 23. Ac.26.23. Col.1.18.

[3] Here we have still another proof of the fact that the angels are ministering spirits. In many ways they are employed to instruct, comfort, and defend the church.—*P.*

p ch.11.15; 17.14; 19. 16.1 Ti.6.15. Ps.89.27.

q Jn. 13. 1. He.9.12, 14. 1 Jn. 1. 7. 1 Pe.1.18, 19. Ac. 20.28. Ga.2.20. ch.5.9;7.14. Zec.13.7.

r ch.5.10;20.6. Da.7. 27. Ex.19.6. 1 Pe.2.5–9.

[3] 'Kings,' rather 'a kingdom,' which is the description of the church in its collective capacity—'priests,' entitled to intercede direct with God, which is the characteristic of each individual believer.—*P.*

s Ro. 16. 27. 1 Ti. 6. 13–16. 1 Pe. 4. 11; 5. 11. He.13.21. 1 Ti.1.17.

t Ps.50.3; 18.11. Da. 7.13. Ac.1.11. Mat. 24. 30;25.31;26.64.

u Zec. 12. 10. Jn. 19. 37.

v Jude 15. 2 Th.1.7–10. ch. 20. 10,12; 22. 12, 20.

x ch.21.6;22.13; ver. 11,4; ch.4.8; 11.17;16.5. Is. 41.4; 44.6;48.12. Ex. 3.14. He.1.12;13.8.

y Ge.17.1. Is.9.6;63. 1. He.7.25.

z Phi.1.7,14. Ro.8. 17.2Ti.1.8;2.12. He.10. 34. ch. 2 2,9,19; 6.9; 12. 10,11;ver. 2.

a Ac. 10. 10. Eze. 3. 12,14, 24. 2 Co. 12. 1–3. ch.4.2;17.3;21.10.

b Mar.16.9. Jn.20.19, 26. Ac.20.7. 1 Co. 16. 2. Is.30.21.ch.4.1.

CHAPTER I. Ver. 1. Christ, as Mediator, received this revelation from God, and he, by the ministry of angels, made it known to John. 4. *Him who was, and is, and is to come*, denotes the Father in his absolute eternity and unchangeableness. And when Christ is considered as God much the same character is given to him, ver. 8, 11, 17; ch. 22. 13; 21. 6.—The *seven spirits* denote the Holy Ghost in the diversity and perfect variety of his gifts, graces, and operations. 5. Christ, by his personal constitution, conduct, declarations, death, and ordinances, solemnly and infallibly bears *faithful testimony* of his Father's mind and will, and that he himself is the Son of God and promised Messiah. He first rose from the dead to immortal life, and rose by his own power, as the head of his true body, and as the cause, pattern, pledge, and first-fruits of their resurrection; and, as a reward of his atoning death, he is exalted to his Father's right hand, with all fulness of authority and dominion, and to be head of all principalities and powers on earth as well as in heaven, for the preservation, conversion, and government of his people, and for the restraining and subduing all his and their enemies. 6. Saints are *kings* who, under Christ, have power to prevail with God in prayer, are heirs of the kingdom of glory, are enabled to govern their own spirits, and to overcome sin, Satan, and the world; and are *priests* sanctified to God's service, who have near access to him, and offer up themselves and their good works as spiritual sacrifices of gratitude, acceptable to him by Jesus Christ. 9. I am your brother in the faith and in the family of God—a fellow-sufferer for the sake of Christ, his gospel, and cause, and fellow-heir of his kingdom of grace and glory; and, through his gracious assistance, am patiently enduring my sufferings, and quietly waiting for my glorious crown. 10. On the first day of the week, which is divinely appointed to commemorate the resurrection of our Lord Jesus, I was in a spiritual frame, employed in religious meditations and exercises, and the Spirit of prophecy came upon me. 12–16. The *seven golden candlesticks* represent the Christian churches, particularly those of Proconsular Asia, in that light of doctrine, holiness and comfort, which they receive from Christ, and hold forth to others. The *Son of man walking in the midst* of them, is Jesus, the true Messiah, taking pleasure to observe, preserve, govern, and furnish them with everything needful. His *garment down to the foot* represents his mediatorial

11 Saying, [c]I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto [d]the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And [e]I turned to see the voice that spake with me. And being turned, I saw [g]seven golden candlesticks;

13 And [h]in the midst of the seven candlesticks *one* like unto [i]the Son of man, clothed with [j]a garment down to the foot, and [k]girt about the paps with a golden girdle.[4]

14 His[l] head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* [n]as a flame of fire;

15 And [o]his feet like unto fine brass, as if they burned in a furnace; and [p]his voice as the sound of many waters.

16 And[q] he had in his right hand seven stars; and[r] out of his mouth went a sharp two-edged sword: [s]and his countenance *was* as the sun shineth in his strength.

17 And when I saw him, [t]I fell at his feet as dead. And he [u]laid his right hand upon me, saying unto me, Fear not; I am the first and the last:[5]

18 *I*[v] *am* he that liveth, and [z]was dead; and, behold, [y]I am alive for evermore, Amen; [z]and have the keys of hell and of death.

19 Write[a] the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20 The mystery of the seven [b]stars which thou sawest in my right hand, and the [c]seven golden candlesticks. The seven stars are the [d]angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

CHAPTER II.

What is commanded to be written to the angels, that is, the ministers of the churches of 1 *Ephesus*, 8 *Smyrna*, 12 *Pergamos*, 18 *Thyatira: and what is commended, or found wanting in them.*

UNTO the [a]angel[1] of the church of [b]Ephesus write; These things saith [c]he that holdeth the seven stars in his right hand, [d]who walketh in the midst of the seven golden candlesticks;

2 I[e] know[2] thy [g]works, and thy labour, and [h]thy patience, and [i]how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

3 And[j] hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4 Nevertheless I have *somewhat* against thee, because [k]thou hast left[3] thy first love.

5 Remember[l] therefore from whence thou art fallen; and repent, and do the first works; or

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A.M. cir. 4100. A.D. cir. 96.

c See ver. 4, 8, 17, 18.

d ver. 4; ch. ii, iii. Ac. xix. xx.; 16. 1, 4. Col. 2. 1.

e Ex. 3. 3. Ps. 111. 2.

g ver. 20. Zec. 4. 2. Ex. 25. 37. Mat. 5. 14.

h Mat. 18. 20; 28. 20. ch. 2. 1. Zec. 1. 8. Eze. 46. 10. Col. 1. 27.

i Da. 10. 5, 6; 7. 9, 13. Eze. 1. 26–28. ch. 14. 14; 15. 6

j Ex. 28. 4, 40; 39. 1, 27. ch. 19. 8. 2 Co. 5. 21.

k Is. 11. 5. Da. 10. 5. ch. 15. 6.

4 The appearance of royalty is here described. Reference is doubtless made to the noble passage in Da. 7. 13, where the dignity and glory of the Son of Man are fully described.—*P.*

l Da. 7. 9. Mi. 5. 2. Ps. 90. 2. Pr. 8. 23–31. Ca. 5. 11. Is. 9. 6.

n Da. 10. 6. ch. 2. 18, 23; 19. 12. Ca. 5. 12.

o ch. 10. 1. Da. 10. 6. Eze. 1. 7; 40. 3. Ca. 5. 15. ch. 2. 18.

p Eze. 43. 2; 1. 24. ch. 14. 2; 19. 6. Da. 10. 6. He. 12. 26. Jn. 5. 25, 28.

q Hag. 2. 23. ch. 2. 1. Ep. 4. 1. Mat. 5. 14. 2 Co. 8. 23; 5. 20.

r ch. 2. 12, 16; 19. 15, 21. Is. 49. 2. Ep. 6. 17. He. 4. 11. 12. De. 32. 42, 43. 2 Th. 1. 8, 9.

s Ca. 5. 15. ch. 10. 1. Ps. 4. 6. Ac. 26. 13. Ex. 15. 10.

t Da. 8. 17, 18; 10. 10. Eze. 1. 28. Jos. 5. 14 Mat. 17. 6. Ac. 9. 4, 6.

u Ca. 2. 6; 8. 3. Is. 41. 10. See ver. 8, 11. Is. 41. 4; 44. 6; 48. 12.

5 This is equivalent to, in fact another mode of expressing, 'I am Alpha and Omega.' Our Lord here most emphatically affirms his eternity.—*P.*

v Jn. 1. 4; 5. 27, 26. 1 Jn. 5. 20. Job 19. 25. Ro. 6. 9.

x Mat. 20. 28. Ro. 5. 8, 10; 6. 10; 8. 3, 33, 34. 1 Th. 2. 15, 16.

A.M. cir 4100. A.D. cir. 96.

y Ps. 21. 4. Ro. 6. 9. He. 7. 25. Jn. 14. 19. Col. 3. 3, 4, with ch. 4. 9, 10; 5. 14; 10. 6; 15. 7.

z ch. 3. 7. Is. 22. 21, 22. Ps. 68. 18, 20. Mat. 28. 18. Jn. 17. 2. Ro. 14. 9. ch. 20. 1, 2. De. 32. 39.

a Da. 2. 29. Is. 30. 8. Hab. 2. 2. ch. 4. 1. Ac. 26. 16. ver. 12.

b ver. 16; ch. 2. 1. Mal. 2. 7. Mat. 5. 14. 2 Co. 8. 23.

c Zec. 4. 2 Mat. 5. 14–16. Phi. 2. 15, 16. ver. 16, 17, 13.

d ch. 2. 1, 8, 12, 18; 3. 1, 7, 14. 2 Co. 5. 20. Mal. 2. 7.

CHAP. II.

a See ch. 1. 20. Ac. 20. 17, 28.

1 *Angel* is a title derived from the Old Testament, and is applied to a messenger, ambassador, or representative, who bears a deputed office or commission See Mal. 2. 7. 2 Co. 5. 20.—*C.*

b Ac. xix. Ep. 1. 1. 7.

c ch. 1. 16, 20. 2 Co. 3 5. Phi. 4. 13, 19.

d ch. 1. 11, 13, 20. Le. 26. 12. ch. 21. 3. Eze. 46. 10.

e ver. 9, 13, 19; ch. 3. 1, 8, 15; 10. 1, 6; 11. 4. Ps. 1 6. He. 13. 17; 4. 13. 2 Ti. 2. 19. Mat. 7. 23.

2 *I know.* 'Observe, approve.'—*C.*

g 1 Th. 5. 12. 1 Ti. 5 17. 1 Co. 15. 10, 58.

h Ro. 15. 1, 4. He. 6. 10, 12.

i 1 Jn. 4. 1. Ga. 1. 8. 2 Co. 11. 13. Ep. 4. 14. 2 Pe. 2. 1, 2.

j 2 Th. 3. 13. Ga. 6. 9. He. 12. 5. 2 Co. 6. 4–10.

k Ho. 4. 16, with Je. 2. 2. Ga. 1. 7; 3. 3. Phi. 2. 21. 2 Ti. 1. 15; 2. 18.

3 *Thou hast left.* Rather, 'remittest' thy first ardour of gratitude and zeal towards God, and of tenderness and beneficence towards men. —*C.*

l ch. 3. 3, 19. Je. 3. 14, 22; 2. 2, 3. Ho. 14. 1, 8.

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office, and his righteousness as our Surety, which covers him and all his people. His *white hairs* denote his divine majesty and glory, and that he is from everlasting, and perfectly holy. His *eyes like a flame of fire* denote his penetrating wisdom and knowledge, and his influence to discover the secrets of all hearts, and to purify and refine, or to bless, nurture, and finally save them. His *feet like burning brass*, represent the strength, steadiness, purity, and beauty of all his personal conduct or providential dispensations, to the joy of his saints and terror of his enemies. His *voice as the sound of many waters* denotes his word and providence, powerful to convert and comfort his people, but dreadful, astonishing, and destructive to the wicked. The *stars in his right hand* denote gospel ministers, who, by their example and instruction, communicate light to the world, as framed, furnished, supported, directed, and governed by him. The *sharp two-edged sword which goeth out of his mouth*, represents the justice of his government; and his word, law, and gospel rendered efficacious for cutting sinners to the heart, cutting off corruptions from believers, and for cutting down his implacable enemies. His *countenance like the shining sun* denotes the manifestations of his infinitely pure and glorious person, character, fulness, and work, for the enlightening, reviving, comforting, and fructifying of his church in heaven and earth. 18. His *having the keys of death and hell* denote his power to raise the dead, and to render men happy and for ever blessed in the world to come.

Ver. 1. *The revelation.* The apocalypse, or unveiling of his glory, *which God* (the Father) *gave him.*—*Note*, 'The WORD was God,' Jn. 1. 1; but 'the WORD became flesh'—became man; and being thus constituted mediator 'in two distinct natures and one person,' had this 'apocalypse' or manifestation 'given' to him by the Father.—*Things which must shortly come to pass.* Not in absolute completion, but in commencement and progress. *C.*

Ver. 3. *He that readeth.* There can be little doubt that reference is here specially made to the *public* reading of this among the other Scriptures in the church. Observe, it is *one* reader who is mentioned, while the hearers are many. The book therefore was designed for public reading—not to be shut up in the hands of clergy.—*The time is at hand.* Time is spoken of *relatively.* Its being 'at hand, therefore, conveys to us no definite idea of the exact period when the prophecies are to be fulfilled. *P.*

Ver. 4. *Seven churches*, as specimens of all the others—instructive and emblematic lessons to all churches till the end of the world.—*Which is, was, and is to come.* A translation of the name JEHOVAH, which includes in itself all time—past, present, and to come.—*The seven spirits.* The seven divine perfections of the Spirit poured out upon Jesus Christ. See Is. 11. 2. *C.*

Ver. 5. *First-begotten.* Rather, 'first-born,' ruler. *C.*

Ver. 6. *Kings and priests.* Literally, 'a kingdom—sacrificers.' —*Unto God and his Father.* 'To God even his Father;' or, 'his God and Father.' *C.*

Ver. 8. *I am Alpha and Omega. Alpha* is the first, and *Omega* the last letter of the Greek alphabet. The expression is equivalent to, but more emphatic than the word ETERNAL. It describes the self-existent and immutable Creator and Preserver of all things. *P.*——*The Lord.* That the titles 'Lord' and, as the best MSS. add, 'God' might be interpreted of 'The Father,' if, by parallel passages, not applied to 'The Son,' is certain; but from comp. ver. 8 with ver. 11, 17, 18, and with ch. 2. 8; 21. 6; 22. 17, both 'Lord' and 'God' will be found unquestionably descriptive of the divine attributes of Christ. *C.*

Ver. 9. Patmos was a rocky island in the Ægean Sea, about 15 miles in circumference, and was used under the Roman empire as a place of banishment for criminals. On a hill in the southern part of the island is a large convent bearing the name of St. John; and near it, in the hill-side, is a cave where, says tradition, the apostle saw the glorious visions described in this book. *P.*

Ver. 12. *The voice* was a well-known title for a prophet of the Lord (see Is. 40. 3: Mat. 3. 3)—a common figure of speech, in which the effect is put for the cause. *C.*

Ver. 16. It is worthy of remark that in this portrait of our Lord there is not one single feature capable of being painted. Gold, snow, flame, glowing brass, stars, the sun in his strength, are, some of them in a degree, and others altogether, beyond the power of imitation. The portrait is sublime beyond comparison —an idolatrous image impossible. See Eze. 8. 2; Da. 7. 9; 10. 6. *C.*

Ver. 19. 'Write, therefore,' &c., is the true rendering of the original. Why 'therefore' was omitted by the translators does not appear; but, most probably, from an early error of the press. *C.*

Ver. 20. *The seven candlesticks are the seven churches.* By comparing these words with the parallel phrase, 'This is my body,' Mat. 26. 26, the real nature of the Spiritual meaning of the Sacrament will be evident. The seven candlesticks' are but emblems of 'the seven churches.' *C.*

REFLECTIONS.—Whatever revelation Christ makes from his Father is infinitely worthy of our most serious and humble study and religious regard. And however dark some circumstances of it may appear, an humble inquiry into it will profit our souls; and all of it shall be accomplished in due season. Rich are the blessings of grace which proceed from Father, Son, and Holy Ghost, to all the churches and saints; and glorious and honoured are they who, by Jesus' love, are washed from the guilt, dominion, and filth of their sins in his blood, and made kings and priests to him and his Father. But terrible is the condition, and dreadful the sentence and fate, of Jesus' enemies, his people's persecutors, and of all earthly-minded men, when he appears in his majesty and glory to the last judgment! With great terror they shall then behold him, and with anguish bewail their neglect of and rebellion against him. In this world ministers and saints must expect to be fellow-sharers in trouble and persecution for their adherence to Christ; but spiritual fellowship with him, particularly on the Lord's day, can sufficiently sweeten them, however bitter. If he, the living Redeemer, the author and finisher of all the dispensations of providence and grace, manifests himself as an almighty and all-seeing Lord, walking in his churches to take care of the faithful—as enlightening and assisting ministers, and as fighting against his and his people's enemies, as the risen Saviour, and living and exalted Ruler of the unseen world—it may sufficiently encourage and enable us to bear all with calm submission and sweet composure.

CHAPTER II. In these seven epistles observe—(1) Christ always describes himself in the introduction by a character suited to the case of that particular church to which the letter is directed, whether for encouragement or terror. (2) He directs them all to the *Angel* or *Messenger* of the church; that is, the pastors, represented as one, because of the unity and sameness of their office and work; and yet sometimes as more than one, ver. 10, 25; because they are his mouth to their people. (3) The churches of Ephesus, Pergamos, Thyatira, and Sardis, are commended for some things, and reproved for others; the churches of Smyrna and Philadelphia only commended; and the church of Laodicea only reproved. (4) Each of the epistles is concluded with a delightful promise of eternal glory and happiness to victorious believers: a solemn call to every reader or hearer seriously to attend to and apply the epistles to his own conscience. Ver. 2. I am acquainted with and approve your manifold works of righteousness, and the pains you have taken to maintain and propagate my pure gospel and the interests of my kingdom, and with your holy, prudent zeal, that sin and error, and scandalous and erroneous persons, may be kept or put out of your church-fellowship—with the strict trials you have made of the principles and manners of such as pretend an apostolic commission from me: 3. And that you have, with holy forti-



4—33

CHURCH OF ST. JOHN, EPHESUS. [Revelation, ii:1.]—One may wonder while looking at this picture upon what grounds the scene represented is called a church. There are only scattered rocks and ruins, and nothing specially to indicate that a church was ever here. But this is pointed out as the site upon which stood the Church of St. John. Here was one of the seven churches of Asia to which St. John was instructed to write in Revelation. We know very little about the history of St. John. He was the son of Zebedee and Salome, and a brother of James. His father was a fisherman on Lake Galilee. He was one of the apostles, and after the crucifixion of our Lord, he went into Asia, where he exercised pastoral superintendence over the Asiatic churches. Polycarp, the Bishop of Smyrna, was a disciple of St. John.

else I will come unto thee quickly, and [n]will remove thy candlestick out of his place, except thou repent.

6 But this thou hast, that [o]thou hatest the deeds of the Nicolaitanes,[4] which I also hate.

7 He[p] that hath an ear, let him hear what the Spirit saith unto the churches; [q]To him that overcometh will I give to eat of [r]the tree of life, which is in the midst of the paradise of God.

8 And unto the angel of the church in Smyrna write; These things saith [s]the first and the last, which was dead, and is alive;

9 I[t] know thy works, and tribulation, and poverty, (but [u]thou art rich;) and *I know* the blasphemy of them which [v]say they are Jews, and are not, but *are* the synagogue of Satan.

10 Fear[w] none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days:[5] be thou faithful unto death, and I will give thee a crown of life.

11 He[y] that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt [z]of the second death.

12 And to the angel of the church in Pergamos write; These things saith he which hath the[a] sharp sword with two edges;[6]

13 I[b] know thy works, and where thou dwellest, *even* where Satan's seat *is*:[7] and [c]thou holdest fast my name, and hast not denied my faith, [d]even in those days wherein Antipas[8] *was* my faithful martyr, who was slain among you, where [e]Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold [g]the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit [h]fornication.

15 So hast thou also them that hold [i]the doctrine of the Nicolaitanes, which thing I hate.

16 Repent;[j] or else I will come unto thee quickly, and [k]will fight against them with the sword of my mouth.

17 He[l] that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of [m]the hidden manna, and will give him [o]a white stone, and in the stone [p]a new name written, which no man knoweth saving he that receiveth *it*.

18 And[q] unto the angel of the church in Thyatira[9] write; These things saith [r]the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass;

19 I[s] know thy works, and charity, and service, and faith, and thy patience, and thy works; [t]and the last *to be* more than the first.

20 Notwithstanding,[u] I have a few things against thee, because thou sufferest that woman Jezebel,[1] which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space [v]to repent of her fornication; and she repented not.

22 Behold,[x] I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And [y]I will kill her children with death; [z]and all the churches shall know that I am he which searcheth the reins and hearts; [a]and I will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in

A.M. cir. 4100.
A.D. cir. 96.

n Mat. 21. 40, 41, 43. Je. 7. 12. ch. 3. 10. Mat. 8. 12.

o ver. 15. Ro. 12. 9. Ps. 97. 10. Ga. 5. 19–21. Ro. 1. 26–31.

4 *The Nicolaitanes*, a branch of the Gnostics, taught that Christ's divine nature descended upon him at his baptism, and ascended at his crucifixion; held that it was lawful to eat meats offered to idols, inculcated celibacy, but tolerated fornication. –*C.*

p ver. 11, 17, 29. ch. 3. 6, 13, 22; 13. 9. See Mat. 11. 15.

q 2 Ti. 4. 7. 1 Jn. 5. 4. Ro. 8. 37. 2 Co. 10. 3, 4; 6. 4–10. Ep. 6. 10–20. 1 Ti. 6. 11–14, 20. Ga. 6. 9.

r ch. 22. 2, 14. Jn. 15. 1; 14. 6; 11. 25; 1. 4; 5. 26; 6. 32–58. 1 Jn. 5. 11, 12. Ge. 2. 22–9.

s See ch. 1. 8, 11, 17, 18.

t See ver. 2, 13, 19; ch. 3. 1, 8, 15. Is. 54. 11, 12. Ac. 14. 22, 2 Ti. 3. 12. Jn. 16. 33. 1 Co. 4. 10–13. He. 10. 32–34.

u Ja. 2. 5. He. 10. 34. 2 Co. 6. 10. Mat. 19. 21; 6. 20. Lu. 12. 21. 1 Ti. 6. 6, 18. 1 Pe. 1. 4.

v Ro. 2. 17–29; 9. 6, 32; 10. 2, 3. Phi. 3. 3. ch. 3. 9. Ga. 6. 12, 13. Jn. 8. 44

w Is. 41. 10, 14; 43. 1, 2. Mat. 10. 22, 28; 24. 9, 13. 1 Co. 9. 25. 2 Ti. 2. 5; 4. 7, 8. Ja. 1. 2, 12. ch. 3. 12, 11; 22. 5.

8 'Ten days.' This phrase appears to signify a brief period, and to indicate that prosperity would thereafter return to Smyrna.—*P.*

y See ver. 7, 17, 26; ch. 3. 5, 12, 21; 21. 7; 13. 9.

z ch. 20. 6, 14; 21. 8.

a Jos. 5. 13. Nu. 22. 23. ver. 16; ch. 1. 16; 19. 15, 21. De. 32. 42, 43.

6 See note [5] below.

b See ver. 2, 9. He. 4. 13.

7 'Where Satan's *throne* is,' and he reigns as king, by lies, producing murder, Jn. 8. 44.—*C.*

c 2 Ti. 1. 13; 2. 12. He. 3. 14; 4. 14; 10. 23.

d Ge. 6. 9. Lu. 22. 28; 12. 8. 1 Sa. 2 30.

8 *Antipas* No other record remains on earth; but there is a martyrology in heaven, and from that record no name is blotted out.—*C.*

e De. 32. 16, 17. Le. 17. 7. ch. 11. 7, 8; 17. 6; ver. 9.

f Nu. 25. 1, 3; 31. 16. Eze. 44. 7. Ac. 15. 1, 20, 29. 2 Co. viii. x. v. – Pe. 2. 15. Jude 11. Phi. 3. 18, 19.

* Our Lord in this epistle administers a severe rebuke to the church at Pergamos. He, therefore, commences with a description of himself calculated to symbolize the character he is about to assume. 'A sharp sword with two edges,' cuts keen, and pierces deep; so do words of reproof and warning.—*P.*

g 1 Co. 6. 13, 18.

i See ver. 6. Je. 44. 4.

j ver. 5; ch. 3. 2, 3, 19. Je. 13, 14, 22; 31. 18–20.

k ch. 1. 16; 11. 5; 19. 15, 21. Is. 11. 4; 49. 2. Ep. 6. 17. 2 Th. 2. 8. He. 4. 11, 12.

l See ver. 7; ch. 3. 6, 13, 22; 21. 7; 13. 9.

m Ps. 25. 14. Is. 62. 8, 9; 65. 13. Jn. 4. 32; 6. 33, 49, 58.

o Ex. 28. 8. Ep. 1. 6, 7. Is. 1. 1; 43. 25; 44. 22. Ep. 1. 6, 7.

p Is. 56. 4, 5; 65. 15; 62. 2, 4, 12. ch. 3. 12; 19. 12, 13. 1 Jn. 3. 2. 1 Co. 2. 14.

q ch. 1. 11; 2. 1, 8, 12.

9 *Thyatira*, now called Akhisar, about fifty miles south-east of Pergamos, contains about 1000 houses.–*C.*

r See ch. 1. 5, 14, 15.

s See ver. 2, 9, 13. Ro. 13. 10. Ga. 5. 6. Ja. 2. 26. 2 Co. 9. 1, 12.

t Job 17. 9. Pr. 4. 18. Mat. 13. 23. Ps. 92. 13, 14. 2 Pe. 3. 18.

u ver. 4, 14, 15; ch. 17. 1, 2. 1 Ki. 16 31. Ac. 15. 20, 29. 1 Co. v. viii. x. Ex. 34. 15.

1 *Jezebel* cannot, from the nature of the description, signify any individual, but is an emblematic name for those agents of antichrist by whom the primitive church was so early tried (see 1 Jn. 2. 18), and who have perfected their system in Romanism, which assumes to be an infallible instructress, patronizes idolatry, which is spiritual fornication, and, like Jezebel the wife of Ahab, teaches the kings of the earth to trample upon liberty of conscience, and establish despotism over life and property.—*C.*

v Ro. 2. 4, 5. 2 Pe. 3. 9. Am. 4. 6–11. Eze. xvi. xx. xxiii. ch. 9. 20, 21.

x ch. 17. 16; 18. 4. Eze. 16. 35–43; 20. 30–36; 23 10, 29, 32. Lu. 13. 1–9.

y ch. 6. 8. 2 Sa. 12. 14. 2 Ki. 9. 22; 10. 6. Eze. 9. 6.

z Zep. 1. 11. Ps. 7. 9. Je. 11. 20; 17. 10; 20. 12. 1 Sa. 16. 7. 1 Ch. 28. 9; 29 17. 2 Ch. 6. 30. Ac. 1. 24. Ro. 8. 27.

a ch. 13. 10; 20. 12; 22. 12. Ps. 62. 12. Ro. 2. 6; 14. 12. 2 Co. 5. 10. Ga. 6. 5. 2 Th. 1. 6–10.

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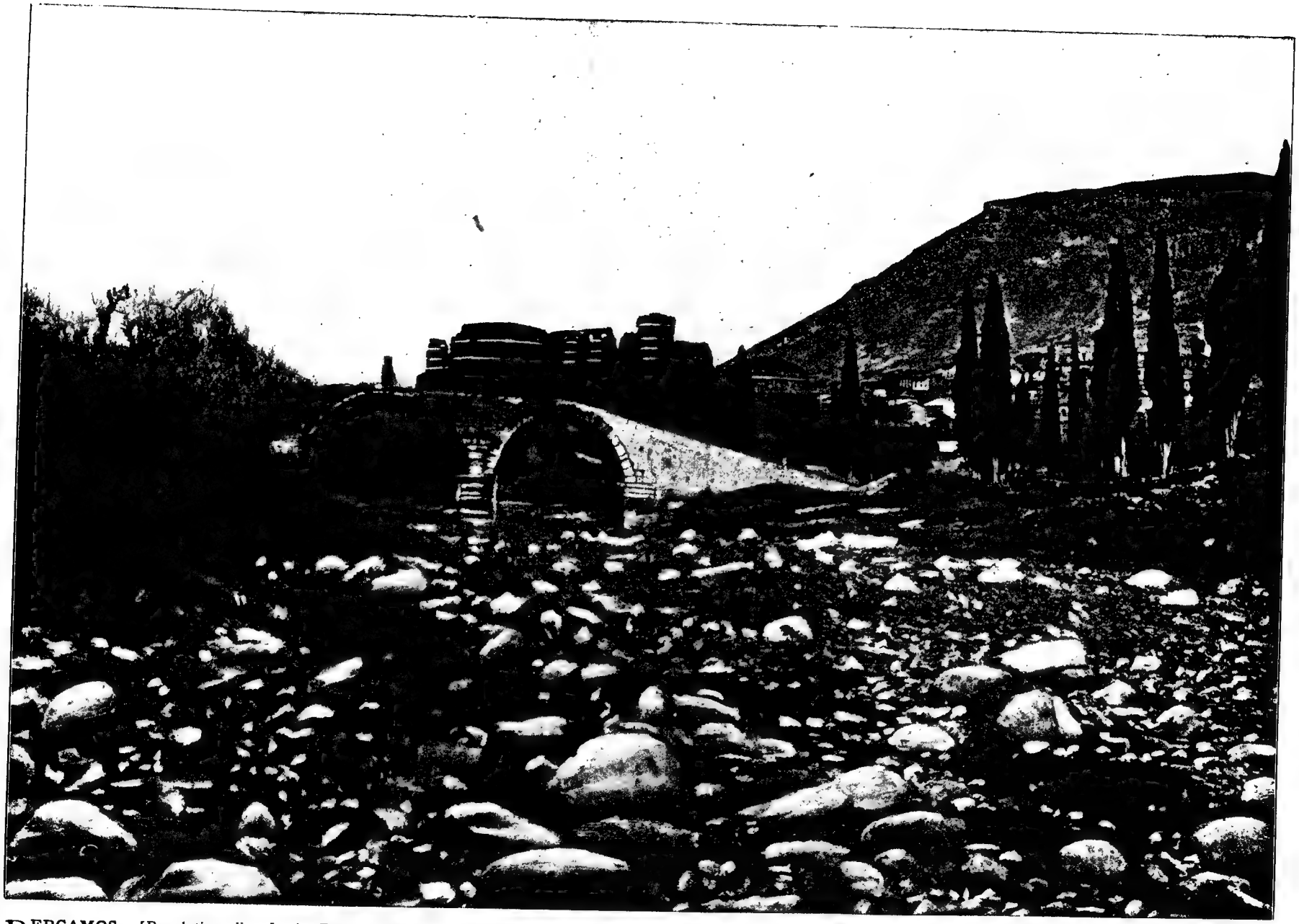
tude, constancy, and patient resignation to the will of God, borne up against all the opposition of false teachers, and under manifold persecutions, for my sake; and, from a principle of love to me and my cause, have, without fainting or discouragement under your trials, persisted in diligently applying yourselves to promote my glory in the world. 4. Nevertheless, I must sharply reprove you, that of late your affection to me, my people and cause, has become less fervent than when you were first converted to the faith. 5. Think therefore, seriously and impartially, on your shameful declensions and revolts from your former love and zeal, and how much of the purity, pleasure, and life of religion you have lost by them; and with grief and hatred of them return to your wonted lively exercise of faith, love, and obedience, otherwise I will quickly take away all your gospel privileges, and dissolve your church, that you shall no longer enjoy or hold forth the light of gospel truth, holiness, and comfort. 6. The Nicolaitanes, under a pretence of Christian freedom, encouraged men to idolatry, uncleanness, or such like wickedness. 7. To every one who, united to my person, and depending on my grace, perseveres in mortifying his own corruptions, and resisting the temptations of Satan and the world, will I freely grant all the benefits of my sacrifice in the sublime, substantial, and never-failing honours and delights of the heavenly state—in which God himself dwells, and is immediately enjoyed in the most glorious manner. 9. They were poor in outward circumstances and in spirit, but rich in faith, and heirs of God's kingdom of grace and glory. 10. *Ten days* of tribulation may either denote ten years or many days, Ge. 31. 7, 41; 1 Sa. xviii.; Job 19. 3; Ec. 7. 19; or a few days, Ge. 24. 55; Le. 26. 26; Am. 5. 3; 6. 9, 11. *The second death* is eternal destruction in hell. 16. Unless you quickly repent of your conduct, I will, by fearful judgments, cut off these bold offenders. 17. I will make those who believe and overcome partakers of all the reviving blessings of spiritual and eternal life, which are safely treasured up in Christ, and unknown to carnal men, and give them the most delightful sense of their full justification and adoption. 22, 23. I will inflict dreadful calamities upon your corrupt seducers and those seduced by them, so as to alarm all the churches around, and to make them know that no pretences to knowledge or piety can hide any wicked principles or evil practices from me. 24, 25. Such of you as have never approved, but faithfully opposed, these diabolical delusions and mysteries of iniquity which these seducers propagate with the deepest intrigue and subtlety, and boast of as the product of profound knowledge and wisdom, I only require to persevere in your opposition, and to hold fast the doctrines and precepts which ye have received in my Word—in the continued exercise of faith, love, and holy obedience. 26–28. Such as stand their ground against temptations, and persevere in faith and holiness to the end, I will make to share in my conquests and glorious dominion over the world, and my victory over mine enemies, and will give them all that light and grace, those comforts, enjoyments, and glories, that are to be found in myself as their everlasting portion.

Ver. 5. *I will remove thy candlestick:* will deprive thee of gospel light; of Bibles which thou hast not read; of Sabbaths thou hast not kept; of ministers thou hast not heard; of communions thou hast not observed; and of liberty thou hast not valued, but abused. This denunciation began to be fulfilled during the persecutions of the Roman emperors Decius, Gallus, and Valerian, and was completed to the letter by the Saracens and Turks. It is now a total ruin, without a solitary inhabitant. *C.*

Ver. 8. *Smyrna* was not, like Ephesus, threatened with destruction; and Smyrna still survives. 'Ten times' destroyed, by enemies or earthquakes, and often swept over by the plague, 'ten times' did the city rise from its ruins with increased splendour. Its population is still above 100,000; of whom 30,000 are Greek and 7000 Armenian Christians, and 10,000 Jews, the remainder Turks. The Christians are described as sunk in ignorance and superstition. Hasten, Lord, their revival, and honour them with the 'crown of life.' *C.*

Ver. 12. *Pergamos*, now Bergamo, the ancient capital of Mysia, and the residence of the Attalian kings, stands about sixty miles north of Smyrna, on the banks of the Caicus. It contains about 15,000 inhabitants, and has two Christian churches. *C.*

Ver. 17. *Hidden manna.* So called because a portion of the wilderness manna was laid up in the tabernacle, to which the high-priest alone was admitted, and was thus a type of that bread that, in the fulness of the time, was sent down from heaven, Jn. 4. 26.—*A white stone* has been explained by a supposed reference to the white and black stones given in Grecian and Roman trials and elections—the one to denote acquittal or approval; the other, condemnation or rejection; also by a like supposed reference to the white stones given as evidences of victory at the Olympic games. But surely nothing is more unlikely than that a prophet of the Lord should borrow his imagery from heathenism? Is it not much more natural to understand it as a reference to the 'bright, shining, light-giving' stones (for so the word λευκὸς signifies, as well as 'white') which, by the command of the Lord, Moses placed upon the shoulders and breast of Aaron, Ex. 28. 10, 11.—*A new name*, has been explained by a supposed reference to the Roman *tesseræ hospitales*, given as tokens of friendship and alliance. But, as in the case of the 'white stone,' it is to be explained, not by a reference to a local heathen custom, but by the engraving of the names of the tribes on the stones



PERGAMOS. [Revelation, ii:12.]—At Pergamos was situated one of the seven churches of Asia. This was an ancient city of Mysia. This is the city that Lysimachus, one of Alexander's generals, selected for the reception of his treasures. These treasures he entrusted to Philaterus, who rebelled against him B. C. 283, and founded a kingdom which lasted one hundred and fifty years, when it was bequeathed by its last sovereign, Attalus, to the Roman people. In the Apocalyptic epistle addressed by St. John to Pergamos, it was called the seat of Satan. There is a population here now of about 10,000 inhabitants. It was to the angel of the church at Pergamos that John was instructed by the spirit to write: "I know thy works and where thou dwellest, even where Satan's seat is."

Thyatira, as many as have not this doctrine, and which have not known [b]the depths of Satan, as they speak; I will put upon you none other burden.

25 But[c] that which ye have *already* hold fast till I come.

26 And[d] he that overcometh, and keepeth my works unto the end,[2] to [e]him will I give power over the nations:

27 And he shall rule them[3] with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

28 And I will give him [g]the morning star.[4]

29 He[h] that hath an ear, let him hear what the Spirit saith unto the churches.

A.M. cir. 4100.
A.D. cir. 96.

[b] 2 Co. 2. 11. ch. 17. 5. 2 Th. 2. 9-12.

[c] Is. 8. 20. 2 Ti. 1. 13. Ac. 15. 19, 20, 28, 29. Phi. 3. 16. ch. 3. 3, 11. 2 Jn. 8.

[d] See ver. 7. 11, 17; ch. 3. 5, 12, 21; 21. 7. Jn. 6. 29. Ja. 2. 20. 1 Jn. 3. 23. Tit. 2. 11-14. Mat. 10. 22; 24. 13. Ga. 6. 9.

[2] *Unto the end* of the period [c]*stated* to the Jewish and Gentile rebellion.—*C.*

[e] Mat. 19. 28. Lu. 22. 28, 29. 1 Co. 6. 3. Ps. 2. 8, 9; 49. 14. Da. 7. 22, 27; 2. 44, 45. Ps. 149. 5-9. ch. 12. 5; 19. 15. Mat. 28. 18. Ps. cx.

[3] *And he shall rule them* by his principles, and in the persons of his spiritual descendants.—*C.*

[g] ch. 22. 16. Nu. 24. 17. Is. 49. 6. 2 Pe. 1. 19. Lu. 1. 78, 79.

[4] *The morning-star* is a title of Christ himself. See Brown's commentary, ch. 22. 16.—*C.*

[h] See ver. 7. Mat. 11. 15; 13. 9, 43. He. 12. 25, 26.

A.M. cir. 4100.
A.D. cir. 96.

CHAP. III.

a ch. 1. 11, 20; 2. 1, 8, 12, 18; ver. 7, 14. Mal. 2. 7. Mat. 24. 31. 2 Co. 5. 20.

b ch. 1. 4; 5. 6. Jn. 1. 14, 16; 3. 34. Is. 11. 2, 3; 61. 1. ch. 4. 5; 5. 16, 20; 21. 1.

1 See note on ch. 1. 4.—*C.*

c ver. 8, 15; ch. 2. 2, 9, 13, 20. He. 4. 13.

d Eze. 33. 31. Mat. 13. 20-22. He. 6. 4, 5. Is. 58. 2. 2 Ti. 3. 5, 7. Ti. 5. 6. Tit. 1. 16. Ep. 2. 1, 5.

e 1 Pe. 5. 8. ch. 16. 15. Mat. 24. 43; 25. 13. Lu. 12. 39, 40; 21. 36.

g ch. 2. 5. He. 12. 12, 13. 2 Pe. 1. 4-10. Ep. 5. 14. Ro. 13. 11-14.

h ver. 1. Da. 5. 27. Ps. 78. 35-37. He. 5. 12. 1 Co 3. 1, 3.

i He. 2. 1. Ro. 6, 17; 16. 17. Phi. 3. 16. 2 Ti. 1. 13. 1 Ti. 6. 20. ch. 2. 5, 16, 25; ver. 11, 19.

j 2 Pe. 3. 10. ch. 16. 15. 1 Th. 5. 2, 6. Mat. 24. 42, 43. Lu. 12. 39, 40. Mar. 13. 35-37.

CHAPTER III.

2 The angel of the church of Sardis is reproved, 3 exhorted to repent, and threatened if he do not repent. 8 The angel of the church of Philadelphia 10 is approved for his diligence and patience. 15 The angel of the church of Laodicea rebuked, for being neither hot nor cold, 19 and admonished to be more zealous. 20 Christ standeth at the door, and knocketh.

AND unto[a] the angel of the church in Sardis write; These things saith he that [b]hath the seven Spirits[1] of God, and the seven stars; [c]I know thy works, that thou hast [d]a name that thou livest, and art dead.

2 Be[e] watchful, and [g]strengthen the things which remain, that are ready to die: for [h]I have not found thy works perfect before God.

3 Remember[i] therefore how thou hast received and heard; and hold fast, and repent. [j]If therefore thou shalt not watch, I will come

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upon the shoulders and breast of the high-priest, Ex. 28. 10, 11.—*No man knoweth saving he that receiveth it*—the nature and value of that 'new name' (child of God) which the Lord bestows upon all who love him. See Ge. 32. 28; 1 Jn. 3. 1. *C.*

REFLECTIONS.—No churches on earth are without their defilements and weaknesses; few without some glaring iniquities, or even without some wicked seducers. And it is a mercy that Jesus Christ, for their benefit, communicates to both pastors and people his reproofs, warnings, directions, and encouragements. His characters, as well as his oracles, exactly answer their case. And he has a critical and divine acquaintance with them and all their concerns. He takes the first and kindest notice of their graces, services, and sufferings for his sake, and how they oppose what is evil and perform what is good. Graciously he dwells among them, supports, furnishes, and directs their ministers; begins and assists all that concerns them in time or eternity; and lives for them as their risen and exalted Redeemer. With tender compassion he reminds them of their declensions and irregularities, and calls them to repentance and reformation. And his promises are very encouraging to his ministers and people who faithfully wrestle against every known sin in themselves or others. Spiritual and heavenly are the delights he now bestows upon them; sure is their security from eternal damnation; and infinite is the glory, acceptance, pleasure, fame, illustrious excellency, and power over every opposer, if they are only faithful to Christ.—But awful are his threatenings, and tremendous his judgments, upon impostors, hypocritical professors, and obstinate sinners! No boast of deep or devilish understanding, no power in deceiving his people or in persecuting his servants, shall be able to screen them from his righteous and destructive judgments. Let, then, every soul hear and fear, and do no more so wickedly.

CHAPTER III. Ver. 1. Though men think and speak of you as true and lively saints, I know that many of you are mere hypocrites, still dead in trespasses and sins; and others of you are grown very dead, dull, and lifeless in the frame of your hearts, and the manner of performing religious duties, especially in secret. 2. Guard against such an insensible temper, and depending on me, who have all the influences of the Holy Ghost to bestow, make use of all means of grace for adding strength and vigour to the small remains of those good things which are among you, and which are on the very point of expiring; for by my perfect knowledge of your hearts and ways, I find your performances cannot be accepted by God. 3. As ever you would make a right judgment of your state, seriously reflect on my doctrines and laws; and whether you at first received them into your heart in faith and love, or only with some flight of affection. And so far as you received them aright, hold them fast, and carefully act up to them; and if you received them only in a notional and hypocritical manner, bewail your ruinous mistake, and never rest satisfied till God rectify it by his almighty influences; for if you continue unconcerned, my destructive judgments shall suddenly and unexpectedly break forth upon you. 4. 5 There are indeed a few eminent Christians among you who have kept themselves clear of errors and immoralities, and have maintained their integrity, sound in the faith, and lively in their practice. They being accepted in my righteousness and sanctified by my Spirit, shall live eternally with me, in the most delightful, holy, and honourable fellowship; and they and all others who overcome sin and Satan, shall, in the most public and honourable manner, be acknowledged by me as my true disciples, before God, angels, and men. 7. Christ is *holy* in his natures, offices, and works, and the author of all the holiness in his people. He is invariably *truth* in himself, he is infallibly *true* in his declarations, threatenings, and promises, and is the *truth* and substance of the ancient types and predictions; and he has the government of the church and world upon his shoulders, and the full and uncontrollable power of life and death, hell and heaven, in his hand. 8. I have given you free access to my gospel, and opened your hearts to receive it; nor can either devils or men defeat my favour. And though not eminent in light, grace, and holiness, ye are truly sincere in them, and have faithfully maintained my doctrines, laws, and institutions. 9. I will make even those Jewish seducers and their followers, who are devoted to the service and worship of Satan, humbly to confess their errors to you, and receive your instructions or censures, and acknowledge my peculiar favours to you. 10. Since in obedience to my commands and after my example you have patiently endured persecution for your adherence to my gospel truths, which, in the exercise of my patience, are continued in the world, particularly to such of them as were peculiarly opposed, I will infallibly preserve you from apostasy in the still more trying days of trouble and affliction which will come for the trial of all professed Christians throughout the whole Roman empire. 11. But as I will come quickly to deliver you and the rest of my people from all their enemies, see that ye, in dependence on my promised grace, hold fast, with the utmost care and constancy, zeal, and holy resolution, the doctrine which ye have received, the work of grace wrought in you or done by you; and your bold profession of my name; that none, through subtlety or violence, may ever pervert you, and rob you of the honours and eternal glories promised to the faithful, or even outshine you in anything truly excellent. 12. Those who by faith overcome temptations and inward corruptions shall be immovably fixed in the state of heavenly glory in the presence of God, and consecrated to his service; and shall be openly acknowledged and manifested as children and heirs of God, rightful citizens of the heavenly state; and as united to, justified in, and adopted by me as their Head and Saviour. 14. Christ is *truth* itself, and infallibly *true* in his testimony concerning persons or things; and as the origin, author, prince, and ruler of all creatures in heaven and earth, he is able to perform whatever he promises or threatens. 15, 16. If, to my great dissatisfaction, you continue thus formally professing my name and truth, and disgracing it by your careless indifference, and want of hearty affection to and zeal for it, I will, with abhorrence, dissolve your church, and destroy you. 17, 18. Because ye vainly imagine and boast that ye are rich in spiritual gifts and graces, and in everything pertaining to life and godliness, and have no proper sense of your destitute, miserable, dangerous, ignorant, unrighteous, and unholy state and condition, I earnestly and compassionately beseech you freely but deliberately to receive me and my fulness of grace and glory as your enriching portion and treasure, my real righteousness and imparted holiness to cover and adorn you, and my Spirit and Word to enlighten and render you wise unto salvation. 19, 20. As, in the most tender affection, I warn, reprove, and correct all my disciples when they do amiss, see that you speedily improve my present rebukes in an earnest and thorough repentance of your conduct and a turning from it.—Behold, in amazing patience, condescension, and kindness, by the declarations and calls of my Word, the strivings of my Spirit, and the engaging or awakening dispensations of my providence, I stand knocking at the door of your hearts: whoever by faith receives me his soul shall be filled with my Spirit and grace, and he shall live, and hereafter enjoy the most delightful fellowship with and communications from me.

Ver. 1. *Sardis* was the capital of Crœsus, the rich king of Lydia. It is now an obscure village called Sart.—*Dead* in part (comp. ver. 2 on the word 'remain'); dead in Christian feeling, activity, and zeal. *C.*

Ver. 2. *Be watchful* in the use of opportunities.—*Strengthen the things that remain*, by tending the plants 'that are ready to perish' for lack of water. *C.*

Ver. 5. *The book of life* is, no doubt, a reference to the Jewish registers of genealogy and heirship in the land of promise—the emblem of enrolment and heirship among the spiritual children of God. *C.*

Ver. 7. *Philadelphia*, so called from its founder, Attalus Philadelphus, still exists under the name of Allah-shehr. It contains about 3000 houses, and has twenty-five Christian churches. It did not fall, like the other cities of Asia, as a feeble and unresisting prey into the hands of the Mahommedan conquerors; but, as the infidel Gibbon expresses it, 'either sustained by prophecy or the valour of its inhabitants, obtained an honourable capitulation from the proudest of the Ottomans;' and in the midst of surrounding desolation 'still remains erect a column in the midst of ruins.' See ver. 10. *C.*

Ver. 12. *He shall go no more out*, seems an incongruous metaphor when applied to a fixed pillar; but its strict propriety will appear when it is recollected that the pillars of the temple at Jerusalem were carried away to Babylon, 2 Ki. 25. 13; Je. 52. 17, and that this promise implies perpetual protection from spiritual captivity.—*New name* can be neither Jesus, nor Christ, nor Lord, nor Son of God, for these were well-known names; but seems to be that name and inscription with which he appears, ch. 19. 16, 'KING OF KINGS, AND LORD OF LORDS,' which, written upon the hearts of believers, indicates his mastership over them and property in them. *C.*

Ver. 14. *Laodicea.* There were four cities called Laodicea—two in Asia Minor, and two in Syria. This one lay nearest to Ephesus, and is now the most ruinous and desolate of all the seven churches. *C.*

Ver. 15. *I would thou wert cold or hot*, seems a wish inconsistent with the character of the speaker. 'Cold,' therefore, Woodhouse interprets 'not of persons devoid of all warm feelings and affections, but who, having their passions absorbed by worldly objects, have hitherto been cold to religious affections, but of whom there is hope that, from experience of the vanity of mere worldly pursuits, they may listen to the suggestions of the Spirit, and turn their affections to God.' And this case Bloomfield supposes to be exemplified in the irreligious publicans who entered the kingdom of heaven before the moral Pharisees. But might not the difficulty be better removed by understanding ὄφελον not as an indeclinable particle signifying 'I would,' 'I wish,' but as the neuter participle of the 2d aor., and translating it by the Latin 'necesse est,' by the English 'ye must,' &c.—'Ye cannot long remain indifferent?' comp. Mat. 6. 24. *C.*

REFLECTIONS.—Very different are the conditions of churches and Christians on earth. But, alas! most of them are generally corrupt. While a few are sincere, faithful, and thriving, many have a form of godliness without the power of it; and many are altogether lukewarm, self-conceited, and insensible of their manifold spiritual maladies. But there is no case on earth to which Christ's character and word are not suitable. He takes notice of the faithfulness, the labours, the little strength of such as are lively and upright. Kindly he affords them opportunities for the spread of the



COLUMNS IN TEMPLE OF CYBELE, SARDIS. [Revelation, iii:1.]—Another one of the churches of Asia Minor was situated at Sardis. See the message of John to the angel of the church at Sardis, in Revelation, iii:1-6. Sardis was a town of Asia Minor, capital of the Kingdom of Lydia, and was situated at the foot of Mount Tmolus, on the banks of the Pactolus. It was destroyed by an earthquake in the reign of Tiberius, who ordered it to be rebuilt. The most noticeable of the remains which come down to us from ancient times are the two Ionic columns which stood in the Temple of Cybele. No one lives here now except a few poor Turkish families, who dwell in summer in tents and in winter in the stone houses. But it was once a very rich city. Crœsus, who enjoyed the distinction of being the richest man who lived in ancient times, lived here.

on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast [k]a few names even in Sardis which have not defiled their garments; and they shall walk with me [l]in white: for they are worthy.

5 He[m] that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the [o]book of life, but [p]I will confess his name before my Father, and before his angels.

6 He[q] that hath an ear, let him hear what the Spirit saith unto the churches.

7 And[r] to the angel of the church in Philadelphia write; These things saith [s]he that is holy, he that is true, he that hath [t]the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8 I[u] know thy works: behold, I have set before thee [v]an open door, and no man can shut it: for thou [z]hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make [y]them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, [z]I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because[a] thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11 Behold,[b] I come quickly: hold that fast which thou hast, that no man take thy crown.

12 Him[c] that overcometh will I make [d]a pillar in the temple of my God; and he shall go no more out: and [e]I will write upon him the name of my God, and the name of the city of my God, *which is* New Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name.

13 He[g] that hath an ear, let him hear what the Spirit saith unto the churches.

14 And[h] unto the angel of the church of the Laodiceans[2] write; These things saith [i]the Amen, the faithful and true Witness, [j]the beginning of the creation of God;[3]

A.M. cir. 4100.
A.D. cir. 90.

[k] Mat.7.13;20.16 Ac. 1. 15. Ge. 6. 5,12. Jude 23.
[l] ch.4.4; 6.11; 7.9,13; 14. 4; 19. 8. Mat. 13.43. Ps.45.13,14. 2 Co. 4 17. Ze. 3 4,7. Ro.8.17. Ec. 9.8. Jude 23.
[m] ch. 2. 7, 11, 17, 26; ver.10,21.
[o] Phi.4 3. Ex. 32. 32. ch.20.12; 13.8; 17.8, 21. 27. Is.4.3. Ps. 87 6, 69. 28. Eze. 13.9.
[p] Mat.10.32. Lu 12. 8.
[q] ch. 2. 7, 11, 17, 29; ver.22 Mat. 11.15. ch. 13.1.
[r] See ver. 1; ch. 2.1; 1.20.
[s] Lu.4.34. He. 7. 26. Ac.3.14. Is. 6.3. Jn. 14. 6. 1 Jn.5.20. ver.14; ch. 1.5.
[t] Is.22.22. ch. 1.5,18; 5. 5; 6. 1–12; 8.1; 22. 16. Lu.1.32. Mat.16.19; 18. 18; 28. 18. Jn.17.2. Job 12.14.
[u] ch.2.2,9,13,19; ver. 1,15.
[v] Ac.14.27. 1 Co. 16. 9. 2 Co.2.12. Col.4.3. 2 Th.3.1. Ep.2.13–22. Is. 56.5,5.11. Jn.10.16,28. 1 Pe.1.5.
[x] Phi.2.13; 4. 13. ch. 2.2,9,13,2 Ti.2.13, with Mar.8.38; 14.71.
[y] ch.2.9. Jn.8.44.
[z] Pr. 16. 7. Is. 49. 23; 60.14.
[a] ver. 8. Ro. 15. 4. 2 Pe.2.9. 1 Co.10.13. ch.2. 10. Ps.xci. cxxi.
[b] ch.22.7,12,20. Zep. 1. 14. Ja.5.8. Phi.4.5. 2 Pe.3.10–14. ch.1.3; 2.5, 16,25; ver.3.4; ch.16 15.
[c] See ch. 2. 7, 11, 20; ver.5,21.
[d] 1 Ki.7.15,21. Ga.2. 9. 1 Co. 3. 16. Jn.10 28, 29. ch.21.4; 22.3–6.
[e] Is.4.3; 62. 12. Ps.87. 6. ch.2.17; 14.1; 21.2,10, 12; 22.4. 2 Ti.2.19. Is.62. 4; 60.19,20, with He.12. 22. Ga.4.26.
[g] See ch.2.7.
[h] See ch.1.11; 2.1.
2 Or, *in Laodicea*.
[i] 2 Co.1.20. ch.1 5; 19. 11; 22.6; 3.7. Is.55.4; 65. 16. Pr.8.6–9. Jn.14.6; 8. 14; 18.37. 1 Jn.5.20.
[j] Col. 1. 15–18. Pr. 8. 22–31. Jn.1.1–3,5,21,25. Je.31.22. ch. 1. 5. 1 Co. 15.20–23,45. Ep.2.10; 3. 9.

[3] The Greek of this passage admits grammatically of two significations:—1. The first created being of creation. 2. The source or origin of creation. The scope of the passage and the whole analogy of Scripture prove that the latter is the true meaning. By comparing the passage with Jn.1.1,2. Col.1.15–17. Ep. 3. 9, it will be seen that the latter is the only possible interpretation.—*P.*

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[*] We are naturally blind. Sin has destroyed our spiritual vision, so that we cannot fully apprehend or rightly appreciate the truth of the gospel. The Holy Spirit is the sole and omnipotent enlightener. He guides us into all truth. He makes plain the sublime doctrines of Scripture. He removes the darkness of prejudice and evil training from the mind.—*P.*

A.M. cir. 4100.
A.D. cir. 96.

[k] ch.2.2,9,13,19; ver 1.
[l] 1 Ki.18.21. 2 Ki.17. 33. Zep.1.5. Ho.7.8.
[m] Lu. 12. 48. 2 Pe. 2. 21,22. Zec 11.8. Le.18. 28. Am. 9. 8. Ps. 81. 12. Eze.20.39. Mat.24.51.

4 They were 'lukewarm,' professing to be church members, attending upon ordinances, speaking favourably of Christian truth, but with hearts and consciences untouched by the divine Spirit, and caring nothing for the extension of vital godliness.—*P.*

[o] Pr.13.7. Je.2.23,25, 31. Ho.12.8. Lu.18.11. 1 Co.4.8.
[p] Ep.2.1–3. Tit. 3.3. Is. 1.3–6; 59.4–15. Ro.3. 9–20.
[q] Mat.13.44,46; 25.9. Is.55.1.
[r] 2 Co.9.15. Jn.3.16. 1 Co.1.30. 1 Pe.1.18,19. Mat.20.28. Pr. 8.11,18, 19, 21. Jn. 1 12. 1 Pe.1. 2–4. Col.2 10.
[s] ver.4,5; ch. 19.8; 7. 13, 14; 16. 15. Is. 61. 10; 45. 24; 46.12,13. Ro.13. 14; 10.4; 5.19. 2 Co 5.21. Col.3.10–12. Ep. 4. 24. Tit.2.11,12.
[t] Pr.2.1–7; 4.5,7; 1.23. Ep. 1. 17, 18; 3. 18, 19. Col. 1.9; 2.2.

5 See note * in first column.

[u] De. 8. 5. Job 5. 17. Pr.3.12. He. 12.5,6. Ja. 1.12. Jn.10.8.
[v] Is.1.18,19; 26 9. Ho. 14.1. Je. 3.13,14,22. ch. 2.5; ver.3.
[x] Ca. 5. 2. Lu.12.36. Ps.24.7,9; 81.10. Pr.23. 26. Ep.5.14.
[y] 1 Lu.12.37. Jn.14.21, 23. Ca.5.1. 1 Jn.1.3. Is. 25.6. Ep.3.19.
[z] ch. 12.11; 21.7; 2.7, 12,17,26; ver.5,12. 1 Jn. 5.4,5. 2 Ti.4.7,8.
[a] Ro.5 21; 6.23. Mat. 19.28. Lu. 22.30. Ro.8 17. 1 Co.6.2,3. 2 Ti.2.12. ch. 2. 26, 27; 1. 6; 5. 10, with Jn. 17. 4, 5. 21,22, 24; 16.33. He.1.3; 8.1.
[b] Mat.11.15; 13 9,43. ch.13.9; 2.7,11,17,29.

CHAP. IV.

[a] ch.i.-iii.
[b] Eze.1.1. Mat.3.16. Ac.7.56; 10.10, with ch. 9.1. Is.65.17; 66.22. Da. 8.10. Lu.10.18. ch.12.7.
[c] ch.1.10,19; 22.6; 11. 12.
[d] ch.1 10; 17.3; 21.10. Eze.3.12–14,22.

1 'I was in the Spirit,' *i.e.* I was so under the influence and power of the Spirit that I was able to see what mere mortal eyes could not see, and to hear and comprehend revelations beyond the ken of the human intellect.—*P.*

[e] Is.6.1. Eze.1.26,28; 10.1. Ex.24.10. Da.7.9, with Je. 17.12. Eze.43. 5,7. He.8.1.
[g] Ex. 15. 11. Job 37. 22. Ps 89.7,8. Is.6.3.
[h] ch.10.1. Eze.1.28. Is. 54.9,10. Ge.9.12,13, 16.
[i] ch.11.16.
[j] Nu 1. 5–16; 34. 17–29. 1 Ch.xxiv. xxv. ch.7. 4–9. Ga.4.5,28,31.
[k] ch.3.21; 1.6; 5.10; 3. 4,5; 6.11; 7.9,14; ver.10. 1 Pe.2.9. Ex.28.40. 2 Ti. 4.8.

15 I[k] know thy works, that [l]thou art neither cold nor hot: I would thou wert cold or hot.

16 So[m] then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.[4]

17 Because thou sayest, [o]I am rich, and increased with goods, and have need of nothing; and knowest not that thou art [p]wretched, and miserable, and poor, and blind, and naked:

18 I counsel thee to [q]buy of me [r]gold tried in the fire, that thou mayest be rich; and [s]white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and [t]anoint thine eyes with eye-salve, that thou mayest see.[5]

19 As[u] many as I love, I rebuke and chasten: [v]be zealous therefore, and repent.

20 Behold,[x] I stand at the door, and knock: [y]if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To[z] him that overcometh [a]will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22 He[b] that hath an ear, let him hear what the Spirit saith unto the churches.

CHAPTER IV.

2 John seeth the throne of God in heaven. 4 The four and twenty elders. 6 The four beasts full of eyes before and behind. 10 The elders lay down their crowns, and worship him that sat on the throne.

AFTER this[a] I looked, and, behold, [b]a door *was* opened in heaven; and the [c]first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter.

2 And immediately [d]I was in the Spirit:[1] and, behold, [e]a throne was set in heaven, and *one* sat on the throne.

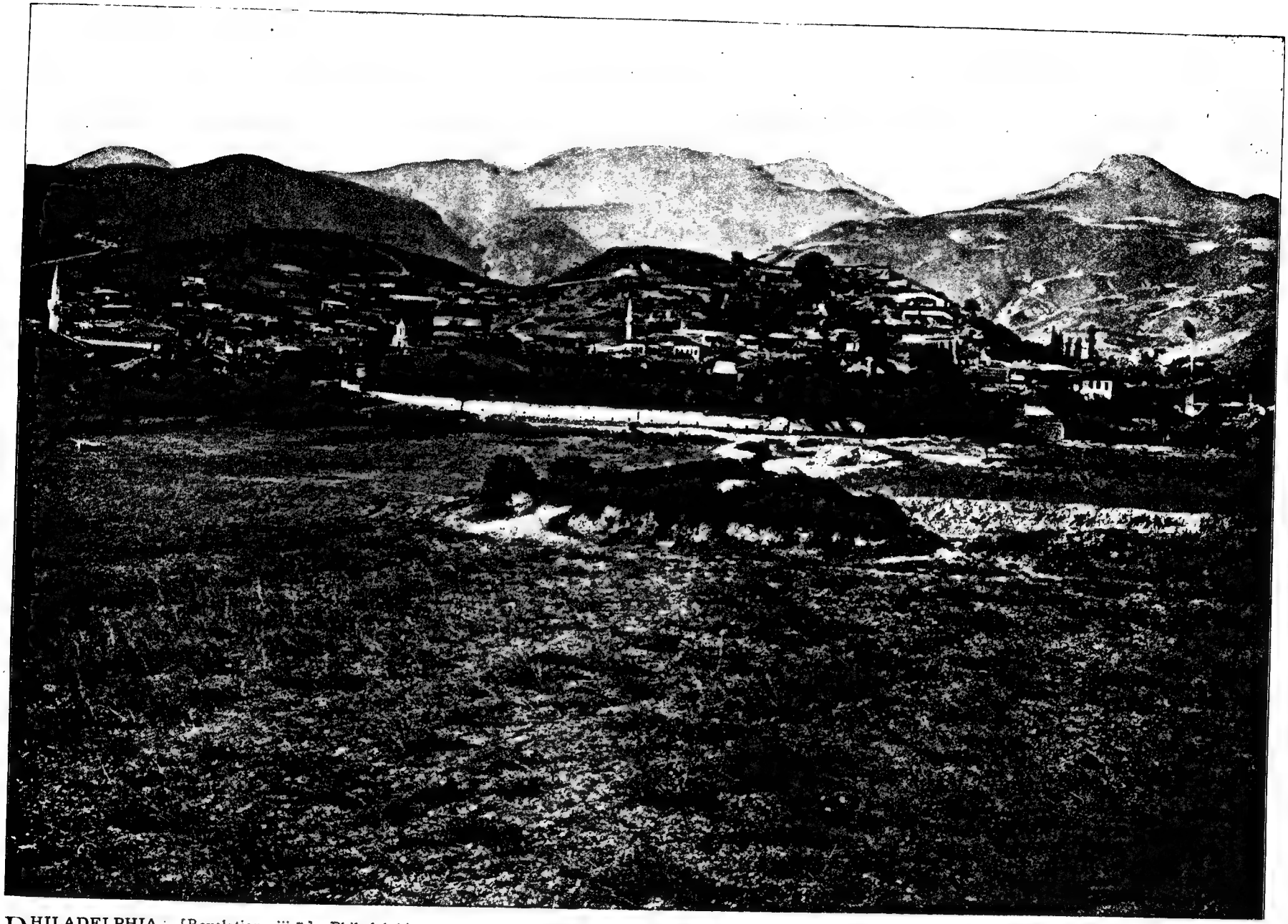
3 And[g] he that sat was to look upon like a jasper and a sardine stone: and *there was* [h]a rainbow round about the throne, in sight like unto an emerald.

4 And[i] round about the throne *were* four and twenty seats: and upon the seats I saw [j]four and twenty elders [k]sitting, clothed in white

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gospel, and of familiar fellowship with himself. Graciously he reduces their enemies to their honour, and preserves them in times of trial. And great are the heavenly glories and priestly honours, and high the seats on his throne, which, at the last judgment, or in the eternal state, he bestows upon them. But detestable to him are hypocritical, lukewarm, and self-conceited professors. Yea, they are in danger of the most indignant rejection, and most sudden and unexpected destruction. How transcendent is his mercy, so kindly, so earnestly, to call such to serious consideration and gospel repentance, and to offer them freely himself, and his righteousness, his Word, his Spirit, and grace, and the most full, familiar, and eternal fellowship with himself and his Father! And wonderful is his forbearance, that he should so long continue knocking at the door of their heart by gospel calls, strivings of his Spirit, and dispensations of his providence.—My soul, while thou hast an ear, hear what the Spirit saith to the churches, and apply all faithfully to thyself.

CHAPTER IV. Ver. 3. God's being like the whitish transparent *jasper* denotes his infinite holiness and glory; the marvellously-mingled display of his perfections in his works of providence and grace; and his gracious regard to his people. His likeness to the bloody-coloured *sardine* denotes his justice and fiery indignation against his enemies. The *greenish rainbow round about the throne* represents the covenant of grace as ever in God's eye, and the perpetual rule of all that he does in the government of the world or the church. 4. The twenty-four *crowned elders*, represent the saints of the Old and New Testaments enjoying fixed and **familiar fellowship** with God by virtue of **their faith in Christ; and they are called twenty-four, in allusion** to the courses of the Hebrew priests; or the twelve patriarchs of the Jewish church, and twelve apostolic founders of the Christian. 5. The *seven lamps* of fire before the throne represent the Holy Ghost in the variety and perfection of his gifts and graces, which he distributes for enlightening, purifying, and warming the souls of his ministers and people. 6. The *clear sea of glass* before the throne is Jesus' blood, in which all the redeemed worshippers must be washed from their iniquities. 6–8. *The four living creatures, full of eyes before, behind,* and *within*, denote gospel ministers, sent to preach the gospel to all the ends of the earth, remarkable for spiritual knowledge, prudence, and exact observation and attention to receive direction and influences from God, and to watch over and feed their people, and to look well into and keep their own hearts. Their having *six wings* each denotes their readiness, alacrity, and diligence in their work. Their being likened to *lions, oxen, men, eagles*, denotes their undaunted boldness and courage; patience and fitness for labour; wisdom, prudence, and compassion; deep penetration into the mysteries of God; sublime sentiments and devotion; together with their eminent zeal, activity, and vigour in the service of God. 10. The elders *falling down and casting their crowns* before the throne, denotes their deep humility, holy reverence,



PHILADELPHIA. [Revelation, iii:7.]—Philadelphia was situated in Lydia, 28 miles southeast from Sardis. It was built by Attalus Philadelphus, king of Pergamos. It is now a considerable town, containing ruins of its ancient wall and of about 24 churches. "And to the angel of the church in Philadelphia write: 'These things saith he that is holy, he that is true, and he that hath the key of David, he that openeth and no man shutteth; and shutteth and no man openeth; I know thy works: behold I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word and hast not denied my name.'" This city contains a population now of about 12,000. They are mostly Mohammedans, but there are a few Jews and Greeks among them.

raiment; and they had on their heads crowns of gold.

5 And [t]out of the throne proceeded lightnings and thunderings and voices: and *there were* [u]seven lamps of fire burning before the throne, which are the seven Spirits of God.

6 And before the throne *there was* [v]a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* [w]four beasts, full of eyes before and behind.

7 And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

8 And the four beasts had each of them [x]six wings about *him;* and *they were* [y]full of eyes within: and they [z]rest not[2] day and night, saying, [a]Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.[3]

9 And [b]when those beasts give glory and honour and thanks to him that sat on the throne, who [c]liveth for ever and ever,

10 The four and twenty elders [d]fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 Thou[e] art worthy, O Lord, to receive glory and honour and power: [f]for thou hast created all things, and for thy pleasure they are and were created.

y ch.5.9,12;15.3,4.Col.1.16.Ps.xxix.xciii.c.cxxxvi.ciii.–cv.cvii.Ne.9.5.
z Ge.i.Ex.20.11.Pr.16.4.Ro.11.36.

A.M. cir. 4100.
A.D. cir. 96.

l Ex.20.18.Ps.68.35. Je.25.30.Joel3.16.Am. 1.2.ch.8.5;10.3;11.19; 14.2;16.18; 19.6. Ex.19. 16.Ps.18.13,14.

m ch. 1. 4; 3. 1; 5. 6. Mat.3.11.Ac...3.1 Co. 12.4,&c.Ge 15.17. Ex. 37.23.Zec.4.2.Jn.6.63.

o Ex.38 8. 1 Ki.7.23. ch.15.2;7.14 He.10.19. 1 Pe 1.19.Zec.13.1.

p Eze. 1. 5–25; 10. 8–28.1 Co.12.28.Ep.4.11. 1 Ti.iii.Tit.1.He.13.17.

q Is.6. 2. Eze. 1. 6. 2 Ti.4.2.

r ver.6.Tit.1.9.1 Ti. 4.16. Mat.13.52. Ep. 3. ...

s Is.62.1,6,7. 2 Ti 4. ... Ac. 20.18,24,31. Ga. 4 19. Mat.23.37.

2 Gr. *they have no rest.*

t Is.6.3.Ex.15.11.ch. 1.4,8;11.17;16.5;19.1–6. De. 32. 3,4.

3 These four '*living creatures,*' or '*living beings,*' represent the four great departments of animated nature. They are full of eyes, because they exhibit or flash forth in every part the divine glory; they cease not to give praise to God, because in instinct, habit, act, or reasoning power—each in its own way—they display the wonders of divine wisdom; they have each six wings, to symbolize their readiness to obey the divine commands. We have thus a magnificent and most instructive vision—the throne of God surrounded by his church and his animated world: the church represented by twenty-four elders, twelve for the old dispensation, and twelve for the new—nature represented by the four *living beings.—P.*

u 1 Ti. 4. 12. 1 Pe. 4. 11;5.3.

v Je.10.10.ch.1.4,18; 5.14;10.6;15.7.

x ch.5.14.Ps.xcv.–c. cxxxv.cxxxvi.ver.9,4.

A.M. cir. 4100.
A.D. cir. 96.

CHAP. V.

a ch.4.3.;21.Ps.110. 1;118. 15, 10. Ac. 4. 28. Is.46.10.

b Eze.2.9,10. ch. 10. 4,8,9. Jn.19.22. Is.8 10; 29. 11. Da.12.4,9; 8. 20. Mat.11.27. De.32.34.

1 Rather, as the scope requires, and as the custom of the age would lead us to expect, '*a roll.*' It was written, not, as is usually the case, on one side merely, but upon both sides. When such a roll is folded up, it can be easily sealed. *The Book* is the book of future history in so far as the church of Christ is concerned. —*P.*

c Is.29. 11; 41. 22, 23, 26. Je.49.19.

2 The seals require to be 'loosed,' because the rolls were bound together with threads—a practice once common in Europe, and still existing in Asia.—*C.*

d Is. 40.13,14; 41. 28. Jn.1.18. Ro.11.34. ver. 13.

3 *No man.* Rather 'no one,' no created being.—*C.*

4 *Under the earth.* Among the dead.–*C.*

e With ch. 4.1.2 Co. 11.28. Je 9. 1.

g ch.4.4.10:ver.14.

h Jn.20.13.Mat.28.5. Is. 52. 1; 60. 1. Phi.4.4. Ps.149.2.

i Ge.49.9,10. Nu.24. 9. He. 7. 14. ch. 22. 16. Ro. 8. 29. Ps. 89.27. Is. 11.1,10. Je.23.5,6. Zec. 3.8.9.Ro.15.12;9.5;1.3.

j He.2.10;7.25. Jn.5. 20;3.32;1.18.ch.1.1;6.1. Lu.24.27,44.

k ch.3.21;7.17;4.6; 1. 20;2.1.Mat.28.20.

l Is.53.7,10. Jn.1.29, 36. Ac. 8. 32. 1 Pe.1.19. He.9.14.ver.9,12;ch.7. 14; 12.11; 13.8. Mat.20. 28. Le.i.–v.xvi. Nu.xv. xxviii.xxix.

m Mat.28.18.Jn.17.2. Phi. 2. 9–11. Da. 7. 14. Ps. 132. 17. He.3. 4,6. 1 Sa.2.10. Lu. t.69.

o Zec.3.9;4.10. ch.4. 5;1.4. Jn. 3.34. Col.2.3, 9.2 Ch.16.9. Ps. 34 15.

p ch. 4.4–11. 14.2;15. 2;8.3,4. Ps.141.2.

CHAPTER V.

1 *The book sealed with seven seals:* 9 *which only the Lamb that was slain is worthy to open.* 12 *Therefore the elders praise him,* 9 *and confess that he redeemed them with his blood.*

AND I saw in the [a]right hand of him that sat on the throne [b]a book[1] written within and on the back side, sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, [c]Who is worthy to open the book, and to loose[2] the seals thereof?

3 And [d]no man[3] in heaven, nor in earth, neither under the earth,[4] was able to open the book, neither to look thereon.

4 And [e]I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5 And[g] one of the elders saith unto me, [h]Weep not: behold, [i]the Lion of the tribe of Juda, the Root of David, [j]hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and, lo, [k]in the midst of the throne and of the four beasts, and in the midst of the elders, stood [l]a Lamb as it had been slain, having [m]seven horns and [o]seven eyes, which are the seven Spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And[p] when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of

and profound adoration; and their professing themselves unworthy of any honour in God's presence, and that all their honour proceeds from him.

Ver. 1. 'From this point begins the Revelation proper, extending to the end of the book. And herein we have a first great portion, embracing ch. iv.–xi., the opening of the seals and the sounding of the trumpets. But preparatory to both these series of revelations, we have described to us, in ch. iv. v., the heavenly scenery which furnishes the local ground for these visions. Of these, ch. iv. is properly the scene itself—ch. v. being a farther unfolding of its details with a view to the vision of the seals which is to follow. So that we have in ch. iv. 1–14 *the vision of God's presence in heaven*' (*Alford*). The apostle is now introduced to the immediate presence of God, that he may there have developed before and to him the future history of the church. *P.*——*After this.* Literally, 'After these things;' that is, after the vision, ch. i 10–20, and the messages, ch. ii. iii.—*And the first voice.* Rather, 'and the voice, the first which I had heard;' to wit, in ch. i. 10. *C.*

Ver. 3. *The jasper* was the symbol of Naphtali (comp. Ex. 28. 20 with Nu. 2. 29); the *sardine* was the emblem of Judah, the first tribe, while Naphtali was the last in the Mosaic camp (comp. Ex. 28. 17 with Nu. 2. 3); the *amethyst* was the emblem of Benjamin (comp. Ex. 28. 19 with Nu. 2. 22); and the *emerald* the emblem of Reuben (comp. Ex. 28. 19 with Nu. 2. 10). Now, the jasper being interpreted by 'Naphtali,' signifies 'the fighting' of the enthroned one against his enemies. The sardine, being interpreted by 'Judah,' signifies 'the praise of the Lord' about to be proclaimed. The amethyst, being interpreted by 'Benjamin,' signifies 'the son of the right hand;' and the emerald, being interpreted by 'Reuben,' signifies 'a vision of the Son.' All which things seem exactly descriptive of the exalted Saviour, who appears crowned with a rainbow diadem, the emblem of the covenant of promise, of the curse reversed, of a world baptized and renovated, and guaranteed by its Creator against any return of destruction.—*Note,* This view, though unsupported by the authority of expositors, is humbly submitted as apparently coincident with the nature of Scripture emblems, and authorized by the interpretation of Scripture names. See, for example, He. 7. 2. *C.*

Ver. 9. He 'that sat on the throne' was the 'Lord God of hosts,' whom Isaiah saw, ch. 6. 1–5, who, as appears from Jn. 12. 41, was Christ manifested in glory. Comp. also ver. 11 with Jn. 1. 2; Col. 1. 16. *C.*

REFLECTIONS.—Great is the mercy that an abundant entrance into heaven is opened by Jesus' blood for every one washed in it. Happy are they who, directed and drawn by the Holy Ghost, now enter by faith as a pledge and earnest of their personal admission hereafter! With what awful majesty and grandeur, new-covenant faithfulness and grace towards his people, and just terribleness to his enemies, nay, with all-adorable perfections, does God manifest himself on his imperial throne! Yea, high are the honours to which his servants and people are exalted in connection with him, and profound their holy reverence and cordial their adoration of him. Faithful ministers ought to be filled with spiritual knowledge; and should be prudent, vigilant, courageous, laborious, compassionate, and active in the discharge of their office, and in the exercise of their gifts and graces, under the direction and assistance of the Holy Ghost. With diligent care should they lead the religion and worship of the churches, and unweariedly ascribe to God alone all the glories of Godhead, and of the works of creation, providence, and redemption.

CHAPTER V. Ver. 5. Sprung from the tribe of Judah, Jesus Christ is like a *lion* for strength, courage, and eminence, to maintain and defend his own property and tear asunder his enemies; and he is the *Root of David,* as in his divine nature, office, and character, he is the foundation and source of all the happiness and glory of his kingdom, typified by that of David. 6. His being represented as a *slain Lamb,* denotes him as an atoning Priest, the sacrifice for the sins of his people, and the food of their souls. His *seven horns* represent his full authority and almighty power, as a King to execute God's will, protecting and supporting his church, and pushing down their enemies. His *seven eyes* denote his infinite wisdom and knowledge, and his unmeasurable fulness of the Holy Ghost in all his gifts and graces, and his disposing of them to men, as the Prophet of his church. 8. Their *harps* denote the melody of their hearts and the charming notes of their praise. Their *golden vials,* cups, or censers, *full of odours,* are their prayers, proceeding from sanctified hearts, and acceptable to God through Christ's merits and intercession.

Ver. 1. *A book written,* &c. 'A book written within,—and, on the backside, sealed with seven seals.' This punctuation is adopted by Grotius, &c., and seems entitled to preference.—*Sealed with seven seals.* This book is to be understood as composed of seven successive sealed rolls, so that the loosing of each seal allowed a separate prophecy to be read. *C.*

Ver. 6. He 'that sat on the throne,' ch. 4. 2, was evidently Christ in glory. See ver. 9, 11. As such he held 'the book' of prophetic revelation in his 'right hand,' ch. 5. 1; but as 'the Lamb slain,' ch. 5. 6, he comes to 'take the book;' that is, the one is the emblem of Christ as Lord and King, the other the emblem of Christ as Priest and Prophet. *C.*

REFLECTIONS.—The events of providence, and the manifestations of God's favour, have and will take place in their orderly course. And it is a privilege and pleasure to have a proper acquaintance with the purposes of God here, to support us under our trials, till our happiness be perfected in eternal salvation. Very incapable are created beings to penetrate into them; and it is highly daring to pretend or attempt it. But comfortable is it to reflect that our promised Messiah has interposed between his Father and his church, and has applied himself to manifest and fulfil them. Transcendently wonderful and glorious is his person and character—at once infinitely majestic, awful, and mighty; and yet endearingly meek, and marked with an atoning death for our sins! Extensive are his power and authority, his wisdom and knowledge; and unbounded his fulness of the Holy Ghost, and his power of sending him to men. And ministers, saints, and even angels, delightfully triumph in and praise him for his work of redemption, equally as his Father. God forbid that my soul should be silent when so many are engaged in his praise.

CHAPTER VI. Ver. 1. These *opened seals* represent the fate of the Roman empire, but chiefly of the Christian church; and as they relate to events rather than periods, we must not imagine that what was signified by one was altogether finished when that which was signified by the next following began. While the *white horse* and his *rider,* ver. 2, may have some respect to the Roman victories gained by Vespasian, about A.D. 70, and Trajan, A.D. 110, under the providential direction of Christ, they chiefly represent Christ, as by the gospel, and the influences of the Holy Ghost attending it, conquering the nations to the obedience of faith, A.D. 33–66 and afterwards.—The *red horse* and his *sword-bearing rider,* ver. 4, represent the persecutions of the Christian church by the emperors Nero, Domitian, Trajan, and Adrian, between A.D. 66 and 138; and the terrible bloodshed in the Roman

them harps, and golden vials[5] full of odours,[6] which are the prayers of saints.

9 And they sung a [q]new song, saying, [r]Thou art worthy to take the book, and to open the seals thereof: for [s]thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation;

10 And[t] hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many[u] angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, [v]Worthy is the Lamb that was slain [s]to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And[y] every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying,[7] Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14 And[z] the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

CHAPTER VI.

1 *The opening of the seals in order, and what followed thereupon, containing a prophecy to the end of the world.*

AND I saw when the Lamb [a]opened one of the seals; and I heard, as it were [b]the noise of thunder, [c]one of the four beasts saying, Come and see.

2 And I saw, and behold [d]a white horse:[1] and[e] he that sat on him had a bow;[2] and a crown was given unto him: and he went forth conquering, and to conquer.[3]

3 And[g] when he had opened the second seal, I heard the [h]second beast say, Come and see.

4 And there went out [i]another horse *that was* red: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when [j]he had opened the third seal, I heard the [k]third beast say, Come and see. And I beheld, and, lo, a [l]black horse; and he that sat on him had a pair[4] of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, A measure[5] of wheat for a penny, and three measures of barley for a penny; and [m]*see* thou hurt not the oil and the wine.

7 And when he had opened the fourth seal, I heard the voice of [o]the fourth beast say, Come and see.

8 And I looked, and behold a pale[6] horse; and his name that sat on him was Death, and Hell[7] followed with him. And power was given unto them[8] over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.[9]

9 And when [p]he had opened the fifth seal, I saw under the [q]altar the souls of them [r]that were slain for the word of God, and for the testimony which they held:

10 And [s]they cried with a loud voice, saying, [t]How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And [u]white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until [v]their fellow-servants also and their brethren, that should be killed as they *were*, should be fulfilled.

12 And I beheld when he had opened the sixth seal, and, lo, [x]there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

13 And the [y]stars of heaven[1] fell unto the earth, even as a fig-tree casteth her untimely figs,[2] when she is shaken of a mighty wind.

A.M. cir. 4100.
A.D. cir. 90.

5 *Vials.* Rather, 'cups,' 'basins,' or 'dishes,' used for holding certain sacrificial offerings.—*C.*

6 Or, *incense.*

q ch.14.3.Ps.96.1;40.3.Is.42.10;44.23.

r ch. 4. 11. He. 2.10. Phi.2.6–11.Ps.110.7.

s Mat. 20. 28; 26. 28. Ro.3.25;5.15–21. 1 Co. 6. 20;7.23. Ep.1.7. Ac. 20. 28. He. 9. 12,14; 10. 10,14.1 Pe.1.18,19.Col. 1.14.ch.14.4,6.1 Jn.1.7; 2.2.ch.7.9,14.

t Ex.19.6. 1 Pe.2.5,9. ch.1.6;20.6;22.5. Ge.32. 28. Ep. 2. 18. 1 Jn. 5. 4. Ro.8.37. Lu.19.17,19.

u Da.7.10. De. 33.2. 2 Ki. 6. 16, 17. Ps. 34 7; 68.17;103.20;148.2. He. 12.22.ch.7.11;4.4,6.

v ver.9.Zec.13 7. Is. 9.6.

x ch.4.11; 7.12; 19. 1. Jn. 17. 2. Mat. 28. 18. 2 Co.8.9. He. 1. 2; 2. 8,9 Phi. 2. 10. Ps. 145. 10. 1 Ti.1.17. Jude 25.

y Ps.96.11,12;xcviii. c. cxvii. cxlv. cxlviii. 1 Ch.29.11.Ro.9.5;11.36; 16.27. Ga.1.5. Ep.3.21. Phi.2.10;4.20. Lu.2.14. 1 Ti.6.16.2 Ti.4.18. He. 13. 21. 1 Pe.4. 11. ch.7. 10,12.2 Pe.3.18.

7 *And every creature,&c.,heard I saying.* That is, by prophetic anticipation—the Spirit calling up events that are yet to come, and exhibiting them as vividly as if they had already occurred.—*C.*

z ch.4.9,10;7. 10, 12; 19.1,4,6,14. He.13.8

CHAP. VI.

a ch.5.5,9;11.1.

b ch.4.5;11.19. 2 Th. 3.1. Mar. 3.17. 2 Co.10. 4. He.4.12. Ac.2.37,41; 4.4;5.14.

c ch.4.6. Ac.4.13. Ep. 6. 19, 20. Ac. 20.24; 21. 13.

d ch.19.11. Zec. 1. 8, 10;6.2,3. Ro.1.16.

1 *The horse* is the p ophetic emblem of war, Pr.21,31. Je.6. 23. —*White*, of divine service (2 Ch. 5.12), of being purified (Is. 1. 18. Da. 12. 10), of joy (Ec. 9. 8), of angelic excellence (Mat. 28. 3), and of heavenly glory, Re.3 5.—*C.*

e Ps.45 3-5; 110. 2, 3. He. 2. 9. Zec.6.11, ch. 14.14. Ro.15.19.2 Co.2. 14; 10.4, 5. Ac.1.–xix. 1 Co.15.25.

2 *A bow* The power of unexpected judgments, Ps.7.12.—*C.*

g ch.5.5,9.

h ch.4.6,7. 2 Co. 6.4, 5. 1 Co.4.9–13.

i Zec.1.8; 6.2. ch.12. 3, 4. Mat. 10. 17, 18, 34, 35;24.9. Jn.16.2,33. 2 Ti. 3.11,12.

3 Literally, 'conquering, and that he should conquer'—a description applicable to Christ alone, comp.ch.19.11–16. See Ps.45.3; consequently this seal does not cease at the opening of the second, but continues till 'all enemies shall be put under his feet,' and 'death shall be swallowed up in victory.'—*C.*

j ch.5.5,9.

k ch. 4. 6,7. Mat. 10. 16,17. Ep.5.15–17. 1 Co. 14.20.

l Zec.6.2,6. Ge.14.1. 2 Lu.4.7,8. Am. 8.;.8. 1 Sa. 3.1. 1 Co. 11. 19. 2 Pe.2.7.

4 Or yoke. Ga. 5. 1. Ac.15.10. Ps.58.2.

5 The *chœnix* contained near a pint and a half English.

n ch.9.4. Mat. 25. 4. Is.5;.1.

o ch.4.6,7;12.14.

6 Or green, Mar. 6. 39, with Zec.0.3.ch.20. 6,14.

7 The Greek word here translated '*hell*' is *Hades.* Its primitive meaning is simply 'the unseen.' Among classic authors it is employed to signify *Pluto*, the mythological deity of the lower world; also *the lower world* itself; also *death* and *the grave.* It is used 65 times in the New Testament. In 31 it is translated 'grave;' in 31 'hell;' and in 3 'pit.' Yet it never signifies either *hell* or the *grave.* It means the state of the dead in general, without any restriction of happiness or misery, or any regard to place. It is the *intermediate state* between death and the resurrection of the body. Hades is here personified; the sense being that immediately after death the soul remains in a state of separation from the body.—*P.*

8 Or, *to him.*

9 All manner of calamities, temporal and spiritual, Je. 15. 2;16.4,16. Eze.5.15–17; 14.21 Le.26.22,26. La. 5.10. Eze.4.16.

p ch.5.5,9.

q He.9.12, 14; 13. 10. ch.8.3,9.13; 14.18, with Le.4.7.

r ch.1.9; 12.11,17;19. 10;20.4. Jn.16.2.

s Ge.4.10. He.12.24.

t Ps.9.12. 2 Pe.2.1,3. ch. 16. 5, 6; 19.2; 11.18. Lu. 18.8, 9. De.32.36–43.ver.12–17. Zec.1.12. Job 24.12.

u See ch.3.5;7.9,14; 14.13. Jude 24. Ep.5.27.

v He.11.40. Mat.10. 17, 18, 34, 35. Jn. 16. 2. Ac.14.22. 2 Ti.3.12.

x Is. 13.9,10,13; 34.4; 29. 6, 7; 24. 23. Je.4.23, 24. Eze.32.7,8. Joel 2.2, 10,30,31;3 15 Hag.2.6, 7,21,23. Mat.24.29. ch. 11.13;16.18. Ac.2.20.

y ch.8.10.

1 *The sun—moon—stars—the heavens*—are the prophetic emblems of the different orders of rulers, whether supreme or subordinate. Is.13.10.—*C.*

2 Or, *green figs.*

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empire in the Jewish, Parthian, and other wars.—The *black horse* and his *rider* with a *pair of balances*, ver. 5, 6, may represent the church as corrupted with manifold errors, through which, and the more apparently legal persecutions of Aurelius about A.D. 160, and Severus about 202, was occasioned no small scarcity of pure gospel ordinances. To punish which, the Lord plagued the Roman empire with terrible famines during the reigns of the two Antonines and Severus, about A.D. 140, 162, 200.—The *pale horse* with *death* and *hell* for his riders, represent the church as awfully corrupted with error and apostasy, and her members dreadfully murdered in the persecutions by Maximin, 235, Valerian, 256, Aurelian, 272, and especially by Decius, 250, and the just punishment thereof on the Roman empire in the terrible tyranny of their emperors between 235 and 284, and their frequent murdering one of another; the desolating ravages of the Allemans, Goths, Quadians, Parthians, and others; and a terrible pestilence, of fifteen years' continuance, which almost half-desolated the whole Roman empire, about 252. And so accustomed were dogs and other ravenous animals to live on the unburied carcasses, that they sometimes fell upon and destroyed the living. The fifth seal, ver. 9–11, represents the souls of such as had been slain for their adherence to Christ's cause in the preceding persecutions, as enjoying rest and happiness through and with him in heaven, and as crying for vengeance on the heathen persecuting empire, but required to wait till their fellow-Christians should be also murdered in the terrible Dioclesian persecution, A.D. 302–312. The sixth seal, ver. 12–17, represents the dreadful consternation, confusion, and fearful ruin of the heathen emperors and their armies, and of the idolatrous priests, with their idolatries and superstitions, when Constantine the Great successfully warred against them, commenced a Christian himself, abolished heathenism, and established the Christian religion in its stead. [See Introduction, ch. iv. sect. xviii. xix.

Ver. 4. *Red*, being the colour of the dragon, ch. 12. 3, is an emblem of satanic disposition and bloodshed. See Jn. 8. 44. As there is no note of time between the going forth of the first rider and of the second, is it not natural to conclude that the visions are not of consecutive, but of contemporaneous events? And is not the second rider the persecuting Roman empire, which became so soon 'red' with the blood of the saints, which, transformed into the Papacy, hounded the crusaders against the unoffending Waldenses, established the unhallowed Inquisition, persecuted to the death so many of the blessed Protestant Reformers, and, though providentially restrained, still continues to cherish the same spirit of relentless intolerance. See Dens' *Theology*, and M'Ghee's *Laws of the Papacy*. *C.*

Ver. 5. *Black* is the prophetic emblem of national calamity (Je. 14. 2), despair (Joel 2. 6), and the final ruin of impenitent sinners, Jude 13. *C.*

Ver. 8. *Pale.* A sickly hue, verging either to green or yellow, the prophetic emblem of fear, Je. 30. 5, 6.—*Death.* The mark of a church 'carnally-minded,' which 'is death,' Ro. 8. 6.—*Beasts.* False teachers, 'grievous wolves,' Ac. 20. 29. *C.*

Ver. 11. Inasmuch as the number of martyrs for Christ's cause has not yet been 'fulfilled,' it follows that the 'rest' conceded cannot have closed with any period already past, but will continue until the final destruction of the antichristian power. *C.*

Ver. 12. An 'earthquake' is the prophetic emblem of an extraordinary and unexpected shaking and overturning of an empire, Is. 13. 13, and which, according to the circumstances, may affect either the ecclesiastical or civil rulers. *C.*

Ver. 14. *Mountains*, when conjoined with the enemies of Christ, are the prophetic emblems of heathen, infidel, and apostatical obstructions to the progress of the gospel, Is. 40. 4; 49. 11.—*Every island* is, most probably, in this prophecy, the emblem of every place of penal banishment employed by despotic and antichristian powers. *C.*

REFLECTIONS.—Orderly arranged are all the events of Providence; and gospel ministers ought carefully to observe them, and call their hearers to do the same. Glorious are the spread and conquests of the gospel when Christ rides forth on it with his gracious influence. Great are the trials of faith and patience, even unto death, which his people are sometimes called to suffer for their faithful attachment to his truths and interests. But it is enough if he support and encourage them under their troubles, and at last, through his righteousness, render them partakers of the purity, peace, and honour of the heavenly state.—While his

14 And [z]the heaven departed as a scroll when it is rolled together; [a]and every mountain and island were moved out of their places.

15 And[b] the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens and in the rocks of the mountains;

16 And[c] said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 For[d] the great day of his wrath is come; and who shall be able to stand?

CHAPTER VII.

3 An angel sealeth the servants of God in their foreheads. 4 The number of them that were sealed: of the tribes of Israel a certain number. 9 Of all other nations an innumerable multitude, which stand before the throne, clad in white robes, and palms in their hands. 14 Their robes were washed in the blood of the Lamb.

AND after [e]these things[1] I saw [b]four angels standing on the four corners of the earth, holding [e]the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another angel[2] ascending from the east, [d]having the seal of the living God: and he cried with a loud voice to the four angels, [e]to whom it was given to hurt the earth and the sea,

3 Saying, [g]Hurt not the earth, neither the sea, nor the trees, till we have [h]sealed the servants of our God in their foreheads.[3]

4 And I heard the number[4] of them which were sealed: [i]*and there were* sealed an hundred *and* forty *and* four thousand of all the tribes of the children of Israel.

5 Of the tribe of Judah *were* sealed twelve thousand.[5] Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand.

6 Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Nephthalim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand.

7 Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand.

8 Of the tribe of Zabulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.

9 After this I beheld, and, lo, [j]a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, [k]clothed with white robes, and palms[6] in their hands;

10 And[l] cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And[m] all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God,[7]

12 Saying, [o]Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

13 And [p]one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they [q]which came out of great tribulation,[8] and [r]have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they [s]before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne[9] shall dwell among them.

A.M. cir. 4100. A.D. cir. 90.

z Ps.102.26.Is.34.4.

a Je.51.25;?.25;4.23. 24.Hab.3.6,10.Is.2.14. 17.ch.10.20 Ho.4 13.

b Ps.76.12;149.8;110. 5,6.Is.2.12,19.

c Is. 30. 31. Ho. 10.8. Je.8.3. Lu.23.30. Job 3. 21.ch.9.6.

d ver.10.Ge.3.15;49. 9,10.De. 32. 39-43.Ps.2. 9;21.8-12; 110.5,6;76.7. Mat.24.44;26.64. Is.13. 9-11. Zep. 1. 14. ch.16 14.

CHAP. VII.

a ch.iv.-vi.

1 *After these things.* That is, after the vision of 'the great earthquake' (ch.6. 12, &c.), not after the events represented. Comp.ch.4.1.—*C.*

b Ps.34.7.He.2.14.

c Ep.4.14. Da.7.2;8. 8. Is. 27. 8. Je.49.36,37; 51.2?4.11,12.

2 Christ, Ac.7.30,32. ch. 1.13; 10.1;8.3. Mal. 4.2. Eze.44.2;46.9,10.

d Jn.6.27;3.34;7.37-39. Ep.1.13;4.30.2 Ti.2. 19. Jn.10.14.

e ver.1,3;ch.8.7-12.

g ch.6.6;9.4. Is.27.8; 65. 8. Ps. 76. 10. Mat. 24.22.

h Eze. 9.4. ch. 14.1-4;22.4. 2 Ti.2.19. Ep.1. 13; 4.30.2 Co.1.22. Ca. 1.11. Ga. 5. 22, 23. Ex. 12.13,23.

3 See note * below.

4 The number is not to be taken literally as if 144,000 and no more were to be thus sealed. But there is cc veyed in it the cheering truth, that the Lord knows, marks, and will finally take to glory his own. Their full number shall be preserved; not one shall be lost. Each section of the church — small or great, shall furnish its own elect band. The greatest and most distinguished on earth shall not be specially favoured; and the most obscure shall not be overlooked.—*P.*

i ch. 14. 1. Ge. 15. 5. Eze. 13.9. Is.4.2,3. Ps. 87; 6. Ac.2.41;4.4;14.1; 6.7. Ro 11.5,7,16. Eze. xlvii.xlviii.Ge.32.28.

5 Dan and Ephraim are not mentioned, because they had been ringleaders in idolatry, Ju.xvii.xviii. 1 Ki.12.28-33.Ho.4.17.

* This sealing on 'the forehead' seems to be an allusion to the inscription, 'HOLINESS TO THE LORD,' which Moses was commanded to engrave, and Aaron always to wear on his forehead, Ex. 39. 36-38. Here the seal bore 'the Father's name.' See ch. 14. 1. See also Jn.6.27.1 Co. 1.22.Ep.1.13;4.30; and from Eze. 9. 4 it will appear that the sealed are those true penitents 'who sigh and cry' for the sins of the nations and the churches.—*C.*

j Ge. 12. 3;22.18;49. 10.Ps.2.8;22.27, 31;xlv. xlvii. lxvi. lxvii. lxxii. lxxxvii.6.;110.2,3.Is.2. 2, 3; 43. 6; 49.12-26; 52. 15; 53. 12; lx. lxii.5,6. Je.3.17. Zec.8.22;2.11. Ro.11.25;15.9-12.ch.5. 9;11.15.

k ch.6.11; 5.10;1.5,6; 3.4,5,18; ver. 14; ch.14. 4;15.2. Le.23.40. Ps.92. 13,14.2 Pe.3.18.

6 *The palm* grows by the water springs, lofty, straight, and fruitful. Among the Jews it was the emblem of joy, Le.23.40. Jn.12.13.—*C.*

l ch. 19. 1. Zec. 4. 7. Ps. 3.8; 115.1. Is.43.11. Je.3.23. Ho. 13. 4,9,11. Ac.4.12. ch.5.9,10. Jn. 1.29,36. Ep.1.3-11.

m ch.5.11,12. Ps. 34. 7;103.20;148.2.

7 *Worshipped God* —even Father, Son, and Holy Spirit. Amen.—*C.*

o ch. 5. 12-14; 19. 1. Jude 25.1 Ch.29.10-13. Mat.6.13.1 Ti.1.17.

p ch 5.5;4.4,10.

q ch. 15. 2; 13.7; 6. 9-11. Jn.16.33. Ac.14.22.

8 *These are they which came out of great tribulation,* &c. They are, therefore, multitudes though they be, not all the redeemed, but the persecuted and the martyred of all ages, thus (see ch. 6. 9-11) now exhibited, not 'under the altar,' as it were, of sacrifice, but 'before the throne,' in the glory of heaven, for the encouragement of God's suffering people of all generations on the earth. See ver.15.—*C.*

r Is.1.18. Zec.3.3-5. 1 Co.6.11. He. 9.14; 10. 10. Ro.5.9. Ep.5.25-27. 1 Jn.1.7.ch.1.5,6.

s Ps.134.1,2.ch.21.3, 4;22.3-5. Is.4.5,6. 2 Co. 6.16.

9 *He that sitteth on the throne* is the Father with the Lamb —both sit, ch. 3. 21. Here 'he that sitteth on the throne' is the Son, 'the Lamb,' of whom it is said 'he shall dwell among them.' See ver.17. Jn. 1.14, and comp.ch.21. 3-7.—*C.*

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church languishes in her spiritual, or even external condition, persecuted, and bereaved of pure gospel ordinances, and of eminent ministers and Christians, by terrible wars, famines, pestilences, and a miserable dissolution of their long-established civil constitutions, he punishes her persecutors. No place, no difference of rank, can screen from his just wrath.—How dreadful, then, must be the last judgment and the damnation of hell!

CHAPTER VII. Ver. 1. The *holding in of the winds* for a time denotes the restraint of the Arian, Macedonian, Pelagian, Eutychian, and other errors which afterwards plagued the church; and the restraint of the fearful judgments that troubled and ruined the Roman empire which took place under the *trumpets;* till many souls were gathered to Jesus, and established in the faith by the Holy Ghost, during the last fifteen years of Constantine's reign, A.D. 323–337. 2, 3. Christ is the *sealing Angel* who seals his people. He has divine power and authority from his Father over angels and every other creature; he has all fulness of the Spirit dwelling in him; he knows who are his, and can distinguish, preserve, and appropriate them to himself as his peculiar people, and enable them boldly to profess his truths. 5–8. These *sealed* ones are represented as Hebrew tribes, because typified by the ancient Israelites, and begotten to God by the doctrine of the twelve apostles. 9–17. These verses represent the joy, purity, safety, and happiness of the souls in the heavenly state—of those that had suffered under the heathen persecutions; while no more than a short calm, succeeded by fearful storms of troubles, should take place on earth; and the joy, purity, safety, and happiness of the successors of such as had been persecuted by heathens and papists during the thousand years' reign of the saints; and, in fine, the complete joy, purity, safety, and happiness of all the redeemed, after the last judgment, through all eternity.—As ch. xx. xxi. xxii. [See Introduction, ch. v.]

Ver. 4. The 'hundred and forty and four thousand' is an arithmetical representation of the literal Israel converted to Christ, because Israel, as descended in the line of promise (Ge. 17. 19; Ga. 3. 16), was a numbered people (see Ex. 12. 37; Nu. 1. 2–4, 46)—numbered for sake of their genealogies, privileges, hopes, and possessions—emblems of the elect of God; and are thus contrasted with the Gentile converts 'whom no man could number.' But 'the Lord knoweth them that are his,' 2 Ti. 2. 19. *C.*

Ver. 9. *After this.* Literally, 'after these things'—the note of a new vision (see ch. 4. 1; 7. 1), that of the Jewish and Gentile martyrs, as the preceding was of the sealed Jewish converts.—*Note,* This sealing seems to open another vision which does not follow the sixth seal in order of time, but returns to represent Christianity at its origin under a new aspect—that of safety in the election of grace and sealing of the Spirit. This conclusion is drawn from the description of the sealed ones (ch. 14. 4) as 'the first-fruits to God and the Lamb.' *C.*

REFLECTIONS.—With tender care Jesus grants his people seasonable respite from trouble, lest they should utterly faint. For their sakes he often averts his judgments from the nations, in which they are permitted to live in peace and safety. And marvellously, even in the worst of times, he converts and preserves multitudes to own, honour, worship, and obey him. The expected glories of heaven ought powerfully to animate the saints to faithfulness in his cause. There all their labours and sufferings shall be abundantly compensated; there shall they be perfectly free from sin and from misery; a fulness of happiness and joy, pure and glorious appearances, and immediate fellowship with Christ and his Father, shall cause them to triumph in his praise.—But not to their care or goodness, but to God alone be the glory! Their whole salvation is owing to Jehovah's grace and to Jesus' merits: even their best works are not acceptable to God but through the blood of his Son.

CHAPTER VIII. Ver. 1. The *half hour's silence* in heaven may either denote the awful expectation of what was to follow, or the short calm during the last fifteen years of Constantine's reign, A.D. 323–337. 2, 6. The *sounding of the trumpets* supposes a church to hear the alarm, and denotes threatening appearances of fearful calamities. 3, 4. Christ's being here represented as *standing at the golden altar,* and offering up the prayers of his saints, imports that it is only through his merits and intercession that the prayers of saints are heard, for their own protection, or the punishment of their implacable enemies. 5. His *casting a censer full of burning coals from off the brazen altar* upon the

16 They[t] shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17 For the Lamb, which is in the midst of the throne, [u]shall feed them, and shall lead them unto living fountains of waters: [v]and God shall wipe away all tears from their eyes.

CHAPTER VIII.

1 *At the opening of the seventh seal.* 2 *seven angels had seven trumpets given them.* 6 *Four of them sound their trumpets, and great plagues follow.* 3 *Another angel putteth incense to the prayers of the saints on the golden altar.*

AND when he had opened the [a]seventh seal, there was [b]silence in heaven about the space of half an hour.

2 And I saw the [c]seven [d]angels which stood before God; and to them were given seven trumpets.[e]

3 And another angel[1] came and [g]stood at the altar, having a golden censer; and there was given unto him [h]much incense, that he should offer *it* with the prayers[2] of all saints upon the golden altar which was before the throne.

4 And[i] the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

5 And the angel took the censer, [j]and filled it with fire of the altar, and cast *it* into[3] the earth: [k]and there were voices, and thunderings, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets prepared themselves to sound.

7 The first angel sounded, and there followed [l]hail[4] and fire mingled with blood, and they were cast upon the earth: [m]and the third part of trees was burnt up, and all green grass was burnt up.[5]

8 And the second angel sounded, [o]and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

A.M. cir. 4100.
A.D. cir. 96.

t Is.49.9,10.Ps.121.6. Mat. 13. 6, 21. Ca 1.6. Is.4.5;32.2;25.4.

u Ps. 23. 1,2,5; 36. 8. Is.25.6,8; 40. 11. Jn.10. 10,11;14.14;7.38.Is.12.3; 49.9,10.

v Is. 25. 8; 30. 19; 35. 10; 51. 11; 60. 20. ch.21. 4.

CHAP. VIII.

a ch.5.1.

b Job 4.16,with ch.7. 10, or Is. 54. 13, 14. Ps. 119.165.

c ch.1.4,11;ii.iii.;5.1; vi.; ver. 1; ch. 15.1,7,8; xvi.

d ch.7.1,2;15.7,8;viii. xi. xvi. Mat.18.10. Lu. 1.19.

e Nu. 10. 9, 10. 2 Ch. 29. 25–28. Je. 6. 1; 4.19. Am.3.6,7.

1 Christ, ch. 7. 2; 10. 1. Ac.7.30,32.

g Ex. 30. 7. 1 Ki.7.50. ch.5.8; 6.9; 9.13; 14. 18. He. 13. 10; 9. 24; 7. 25. Ro.8.34.

h Mat.20.28. Ep.5.2; 1.6,7;5.25–27.

2 Or, *add it to the prayers.*

i Ex.30.1,7. Ps. 141. 2. Lu.1.10. Ac.10.4,31. Is.58.9;65.24.

j Eze. 10. 2. Lu. 12. 49. Mat.10.34. Je.23.29; 51. 11. Is. 66. 6, 14–16. De.32.41–43. Eze.10.6, 7.

3 Or, *upon.*

k ch.4.5;11.19;16.18. Is. 30. 30; xxiv. xxxiv. Ps. 18. 13. Je. 25. 30. 2 Sa.22.7–9.

l Ex. 9. 24,25. Is. 30. 30;28.2;29.6;32.19. Eze. 38. 22,23. ch.16.21. Ps. 11.5,6;18.13.

4 The imagery of 'the hail,' &c., appears to be taken from Ex. 9. 13–18, 22–25, and indicates judgments upon the imperial oppressors who enslaved the church, and refused to Christians the liberty of worshipping God according to his command, and their own consciences. The 'blood' being added to the plague of hail, indicates a judgment by destructive wars. See also Eze. 38. 22. —*C.*

m Is.2.12,13;40.7.ch. 16. 2; ver. 9,10,12, with ch.4.Zec.13.8,9.

5 *Green grass burned up,* represents a prosperous people reduced to servitude and misery. See Is. 40. 6,7. 1 Pe.1.24. Ja.1. 10.—*C.*

o Je. 51. 25. Da. 7. 3. ch.16.3. Am.7.4. Ex.7. 17–21.

* *Star.* An eminent teacher, personifying (see ch. 1. 20) a succession of teachers in the church, such as the *Gnostics, Valentinians, Ebronites, Cerinthians, Arians,* &c.—*C.*

A.M. cir. 4100.
A.D. cir. 96.

p Zec. 13.8. Is. 2. 16. ch.18.19;16.3;ver.7,10, 12.

q Is. 14. 12–25. Jude 13.ch.1.20; 9.1;6.13; 12. 4. Is. 14.12; 19.4,8. Ho. 13.15,16. Ex.7.20,21.

6 See note * in first column.

7 *Heaven* here signifies heaven above (ver.2), to which John was admitted by vision, or transported in spirit; in which he saw in emblem the history of the church of Christ on earth, whose 'conversation is in heaven,' Phi.3.20.—*C.*

8 *Lamp.* A spiritual profession—here without reality, Mat. 25.8.ch.4.5.—*C.*

9 *Rivers and fountains.* Gospel ordinances — educational institutions—the pulpit, the college, and the school.—*C.*

r De.29.18.Am.6.12; 5.7;8.10. He.12.15. Je. 9. 15; 23. 15. Ex.15.23. Ru.1.20.

s Is. 13. 10. Je. 4. 23. Eze. 32. 7,8. Joel 2.10. Am.8.9. Ex. 10. 21, 23. ch.16.8,9, or Mal.4.2.2 Pe. 1.19. ch. 1. 20, with 2Co. 4. 4. 2 Ti.3.1–5. 2 Th.2.9–11.

t Ps.103.20. He.1.14, with ch. 1. 20; 14.6; 19. 17. Am.3.6,7.

u Am.9.1,12; ch.11. 14.

CHAP. IX.

a ch. 8. 2, 7, 8,10,11. Lu.10.18.

b ch. 8.10. Is. 14. 12, with ch.1.20. 1 Ti.4.1–3. 2 Th.2.3,8. 2 Ti.3.1–5.

c ch. 13.2, with 1. 18. Mat.16.19.

d Lu. 8.31. ch. 17. 8; 20.1,10;ver.2,11.

e Ge.19.28.Ex.10.21, 23. ch. 8. 12; 16. 8–10. 2 Th.2.9–11. 1 Ti.4.1–3.2 Ti.4.3,4. Mat.24.24. Is. 14.31. Ps.18.8.

1 *Smoke.* Lies in hypocrisy (1 Ti. 4. 2. Jn. 8. 44), whereby truth is darkened, and men deceived into perdition, 2 Th. 2. 11.—*C.*

g Ex.10.4,15. Joel 1. 4;2.2 11. 2 Ti.4.3; 3. 1–6.

h ver.10,11; ch.13.1, 2,7,12–16;17.2. Da.7.8, 11,20,21;11.36–39.

2 *Scorpions.* The prophetic emblems of a people rebelling against divine government, speaking evil of spiritual dignities (Eze. 2. 6. 2 Pe. 2. 10. Jude 8), and poisoning the victims of their vanity, hypocrisy, and depravity.—*C.*

i ch.7.3;6.6. Mat.24. 24. 1 Pe.3.13. Ps.72.16; 110.3. Is.3.10. Eze.9.4. Ex.12.23.

9 And [r]the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10 And the third angel sounded, and there [q]fell a great star[6] from heaven,[7] burning as it were a lamp,[8] and it fell upon the third part of the rivers, and upon the fountains[9] of waters:

11 And the name of the star is called [r]Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, [s]and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard [t]an angel flying through the midst of heaven, saying with a loud voice, [u]Woe, woe, woe to the inhabiters of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound!

CHAPTER IX.

1 *At the sounding of the fifth angel, a star falleth from heaven, to whom is given the key of the bottomless pit.* 2 *He openeth the pit, and there come forth locusts like scorpions.* 12 *The first woe past.* 13 *The sixth trumpet soundeth.* 13 *Four angels are let loose, that were bound.*

AND the[a] fifth angel sounded, and I saw [b]a star fall from heaven unto the earth: and [c]to him was given the key of the [d]bottomless pit.

2 And he opened the bottomless pit; and [e]there arose a smoke[1] out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3 And there came out of the smoke [g]locusts upon the earth: [h]and unto them was given power, as the scorpions[2] of the earth have power.

4 And it was commanded them that they [i]should not hurt the grass of the earth, neither

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earth, denotes his furious infliction of fearful but just judgments on the Roman empire, which had so corrupted the Christian faith, worship, and manners; and the terrible tempest which followed, denotes the fearful and alarming calamities which his wrath produced. 7–12. The *hail and fire mingled with blood* cast upon the earth under the *first trumpet*, may denote the schism of the Donatists, and especially the prevalence of the Arian heresy, with the dreadful contentions, bloody persecutions, and destruction of souls thereby produced in the church; the bloody wars between Constantine's sons and the different usurpers; and the barbarous ravages of the Goths and others in the empire, A.D. 338–379. The *burning mountain* cast into the sea, under the second trumpet, may denote the terrible contentions about precedency in the church, and the bloody persecutions raised by bishops against one another, which banished lively religion from among all ranks in the church; and the terrible ravages of the empire in France and Spain by the Goths and Vandals; the repeated ravages of Italy by the Goths under Rhadagaisus and Alaric, and the burning of Rome by the latter, A.D. 308–412. The *flaming star* called *wormwood falling* on and *poisoning* the *rivers* and *fountains*, may denote the Nestorian and Eutychian errors, but especially the Pelagian heresy, corrupting the doctrines of Christ to the spiritual and eternal ruin of multitudes in the church; the ravages of the Huns under Attila, and the ravages of Italy by the Vandals under Genseric in 455, and of the Goths, Heruli, and others under Odoacer, who, about 476, twice took and plundered Rome, deposed Augustulus the last emperor, and established a kingdom of his own, A.D. 413–492. The *darkening of the sun, moon, and stars*, under the fourth *trumpet*, denotes the introduction of superstition, along with Pelagian and Semipelagian errors, till the Scripture was quite obscured, and ordinances and ministers quite corrupted, in the church; and the terrible wars between Justinian the Greek emperor and the Goths, and the fearful pestilences and famines that attended them, which issued in depriving Rome of all its remains of ancient power and authority, and rendering it subject to the exarchate of Ravenna, A.D. 493–568.

Ver. 3. The imagery of the angel with the 'golden censer,' 'incense,' and 'fire off the altar,' seems to be taken from the high-priest on the day of expiation, Le. 16. 12, 29–34; and the angel who presents 'the prayers of the saints' can be no other than 'the angel of the covenant,' 'the angel of the Lord,' our great 'High-priest' in heaven, who 'ever liveth to make intercession' for his church, and is now 'waiting till his enemies be made his footstool.' *C.*

Ver. 5. The fire being cast 'into the earth'—the Jewish state and Roman empire—intimates a prophetic transition from ecclesiastical to civil affairs. See ver. 7. *C.*

Ver. 8. The only mountain mentioned in Scripture as 'burning with fire' is Sinai, Ex. 19. 18; 24. 17; De. 4. 11; 5. 23–26; and consequently seems to be the prophetic emblem of the divine word falling as a judgment upon the mingled nations of the Roman empire, because of their hatred of truth and love of idolatry. Like Pharaoh's, their hearts were hardened by the gospel message, and like Pharaoh they were punished by war, pestilence, and the destruction of their commerce. See Mat.10. 34–36; Da. 2. 34,35. *C.*

REFLECTIONS.—The peaceful periods of the church on earth are ordinarily but very short. But infinite is the mercy that Jesus perpetually stands before his Father's throne making intercession for his people, and offering up their prayers with acceptance, on the ground of his own finished and meritorious righteousness; and that though the most fearful judgments be inflicted on nations and churches for the contempt of him, they are all regulated according to his and his people's requests. He loudly warns men before he severely strikes them. But if once his wrath begin to burn, dreadful are his judgments on both churches and states. And terrible, but still limited, storms and floods of his just vengeance come one after another. Never dare my soul to contemn or refuse him; never dare to live carnally and earthly; never dare to provoke him to jealousy. Am I stronger than he?

CHAPTER IX. Ver. 1. As to whether the falling star to whom was given the key of the bottomless pit refers to Mahomet, as some writers have supposed, or to some one of the wicked Roman emperors, it is difficult to determine. The Arabian prophet, as is well known, in the seventh century, pretended that he made a journey to heaven and from thence brought his revelations, which were only delusions, which have been used to afflict mankind and to keep millions of the human race under the dominion of a fanatical religion. 2. The *dark-*

any green thing, neither any tree;[3] but [j]only those men which have not the seal of God in their foreheads.

5 And[k] to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man.

6 And[l] in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And[m] the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their [o]faces *were* as the faces of men.

8 And they had [p]hair as the hair of women, and their [q]teeth were as *the teeth* of lions.

9 And[r] they had breastplates, as it were breastplates of iron; and the [s]sound of their wings *was* as the sound of chariots of many horses running to battle.

10 And they had [t]tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months.

11 And they had [u]a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon,[4] but in the Greek tongue hath *his* name Apollyon.[4]

12 One[v] woe is past; *and,* behold, there come two woes more hereafter.

13 And[x] the sixth angel sounded, and I heard a [y]voice from the four horns of the golden altar which is before God,

14 Saying to the sixth angel which had the trumpet, Loose [z]the four angels[5] which are bound in the great river Euphrates.[6]

15 And[a] the four angels were loosed, which were prepared for[7] an hour,[8] and a day, and a month, and a year, for to slay the third part[9] of men.[1]

16 And the [b]number of the army of the horsemen *were* [c]two hundred thousand thousand: and [d]I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and [e]the heads of the horses *were* as the heads of lions: and out of their mouths issued fire and smoke and brimstone.

A.M. cir. 4100.
A.D. cir. 96.

[3] Believers, humble as the 'grass'—living as the 'green' herb—rooted in faith as the lofty 'tree.'—*C.*

j Ex. 12.23,29. Job 2. 6. Eze. 9.4,6, with ch. 7. 3.4;14.1. Ep. 4.30.

k Da. 11. 40, or ver. 7, 8,20,21; 11.36. 2 Ti. 3.1-5. ch. 13.2,7,16,17; xvii.

l Is. 2. 19. ch. 6. 16. Job 3. 21; 7. 15. Je. 8 3. Ho. 10. 8. Lu. 23. 30.

m Joel 2.4; 1. 4,6. Je. 5.8. Na. 3.17.

o Ep. 4. 14. 1 Sa. 4. 9. Da. 7.4,8.

p Is. 3.24.

q Ps. 57.4. Joel 1.6; 2. 5,6. Mi. 3.5.

r ch. 17.13; 13.2.

s Na. 2.4. Joel 2.5. ch. 13.5. Da. 8.7,8,11.

t Is. 9. 5. Ep. 4.14. 2 Th. 2.9-11. ver. 5.

u Ep. 2.2. Da. 11.36-39; 7.8,11,20,21,24,25. 2 Th. 2. 3, 4, 8. ch. xiii. xvii. 11. 7.

[4] That is, *destruction*, and a *destroyer* of both Jews and Gentiles.

v ch. 8. 13; 11. 14.

x ch. 8.2,7-9,12; ver. 1.

y ch. 8.3,5; 14. 14,18. Mat. 28. 18. Ep. 1. 20,22. Pr. 8. 15,16. Ex. 30. 1,6.

z Ge. 2. 14. Je. 51. 63. Da. 11. 40-43, with ch. 16. 12.

[5] *Four angels.* The spirits of the four empires—the Assyrian, Medo-Persian, Grecian, and Roman—all spirits of idolatry in worship, and of aggression and cruelty against the church of God.—*C.*

[6] *Euphrates.* Not Euphrates literal and geographical, but Euphrates emblematical; to wit, the confluent people that were to the Roman Babylon (Re. 17. 15) what the confluent waters that constituted the literal Euphrates were to the literal Babylon.—*C.*

a Da. 11. 40-43. ch. 16. 12. 1 Sa. 23. 26.

[7] Or, *at.*

[8] *An hour,* the twelfth part of a day (Jn. 11. 9), prophetically equal to a month, the twelfth part of a year, Nu. 14. 34.—*A day,* a natural year.—*A month,* thirty natural years.—*A year,* 360 years. These represent, most probably, the relative periods during which the four empires were to persecute and lead captive the church of the living God.—*C.*

[9] *Third part.* See Eze. 5. 2, 3, 12.—*C.*

[1] ch. 8. 7-9, 11, 12. These things represent the prodigious and terrible armies of the Turks, and perhaps also of the Saracens.

b Eze. 38.4. Da. 11.40.

c Ps. 68.17.

d ch. 7.4.

e 2 Ch. 12. 8. Is. 5.28, 29.

[*] The reason of this, and the similar prohibition to Daniel (ch. 8.26; 12.4,9), seems to intimate that prophecy was not intended to develop the whole procedure of divine government, but merely what specially related to the church of Christ—enough for the instruction, admonition, the faith and the hope of his disciples.—*C.*

A.M. cir. 4100.
A.D. cir. 96.

g ver. 15.

[2] *Their power is in their mouth,* as teachers of false doctrines.—*And in their tails.* The secular governments that enforced the decrees of the destroyers.—*Note,* This part of the vision will equally apply to the heathen and Mohammedan oppressors.—*C.*

h ver. 10. Is. 9. 15. Ep. 4. 14. Mat. 24. 24.

i ch. 2. 11; 6. 6; 7. 2.

[3] *The rest of the men.* The other two-thirds who had not the seal of God in their foreheads were not yet destroyed, but reserved unto future judgments.—*C.*

j Je. 5. 3; 8. 6. Is. 1. 5, 6. De. 31. 29. 2 Ch. 28. 22. Ho. 4. 17.

k Le. 17. 7. De. 31. 17; 32. 17, 21. 2 Ki. 22. 17. Ps. 106. 37. Je. 25. 6, 7; 10. 5, 14. Ps. 115. 4, 8; 135. 15-18. Is. 40. 19, 20. Da. 5. 23; 11. 36-39. ch. 13. 4, 8, 15; 14. 9; 17. 2, 5; 18. 2. 1 Co. 10. 20.

l Da. 7. 21, 25. ch. 13. 7, 13-17; 17. 2, 5; 18. 3; 22. 15.

CHAP. X.

1 Christ, ch. i.; 8, 39. 13. Da. 10. 5, 6; 12. 7.

a ch. 1. 7; 4. 3, 5; 11. 15, 16; 14. 14. Ge. 9. 6, 13, 17. Eze. 1. 28. Ps. 104. 3, 26-28. Da. 10. 5, 6. Ps. 97. 2. Mat. 17. 2.

b ch. 5. 1, 5; vi.; 8. 1, or Ro. 1. 16; 10. 27. Col. 1. 26, 27. 2 Co. 4. 3, 4, 6.

c Mat. 28. 18. Pr. 8. 15, 16. Ep. 1. 20-22. Ps. 97. 1. Is. 59. 19. ch. 13. 1, 11. Ps 2. 8.

d Joel 3. 16. Am. 3. 8. Is. 31. 4; 5. 30.

e ch. 8. 5; 14. 2; 15. 1, 7; xvi.

g ch. 1. 4, 11; ii. iii. Da. 8. 26; 12. 4, 9. De. 29. 29.

h He. 13. 8. Mat. 28. 18, ver. 2.

[2] See note * in first column.

i Da. 12. 7. Ge. 14. 22.

j De. 32. 40. Je. 10. 10. ch. 1. 18; 4. 9, 10; xiv. 15 7. Ne. 9. 6. He. 6. 13.

[3] That is, 'he sware' by himself, because he could not swear by a greater. See He. 6. 13; comp. Jn. 1. 3. Col. 1. 16. Re. 3. 21; 4. 3, 9, 11; also with Re. 1. 18.—*C.*

k ch. 4. 11. Ac. 4. 24. Ge. i. ii. Ex. 20. 11. Je. 32. 17, 27. ch. 14. 7.

l Eze. 7. 2-12; 12. 28. Is. 13. 22. Da. 12. 7. ch. 16. 17.

[4] That is, that 'the time, times and half a time' were now come to an end, and that the long-suffering of God, and the delay of judgment should wait 'no longer.'—*C.*

n ch. 11. 15-18. Da. 12. 7; 7. 14, 27, with Is. xix. lx. lxii. lxv. lxvi. Je. xxxi. xxxiii. Eze. xxxiv.-xlviii. Ho. ii. iii. Zec. xiv. &c. ch. xiv.-xxii. Ro. 11. 25. Ep. 3. 5-9.

[5] *The mystery,* &c. Rather, 'and the mystery of God has been (or, according to Middleton, "shall be") finished.'—*C.*

[6] *The mystery of God,* in his attributes, which will be reconciled; in his government, which will then be vindicated; and his redemption, which will then be completed.—*C.*

o ver. 4. Is. 30. 21, not ch. 4. 1; 1. 10-13.

18 By these three was the third [g]part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth,[2] and in their [h]tails: for their tails *were* like unto serpents, and had heads, and with them they [i]do hurt.

20 And the rest of the men,[3] which were not killed by these plagues, [j]yet repented not of [k]the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk.

21 Neither repented they of [l]their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

CHAPTER X.

1 *A mighty strong angel appeareth with a book open in his hand.* 6 *He sweareth by him that liveth for ever, that there shall be no more time.* 9 *John is commanded to take and eat the book.*

AND I saw another mighty angel[1] come down from heaven, [a]clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire:

2 And he had in his hand [b]a little book open: and he [c]set his right foot upon the sea, and *his* left *foot* on the earth,

3 And [d]cried with a loud voice, as *when* a lion roareth: and when he had cried, [e]seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I [g]was about to write: and I heard a voice from heaven saying unto me, [h]Seal up those things which the seven thunders uttered, and write them not.[2]

5 And the angel which I saw [i]stand upon the sea and upon the earth [j]lifted up his hand to heaven,

6 And sware[3] by him that [j]liveth for ever and ever, who [k]created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that [l]there should be [4]time no longer:

7 But in [n]the days of the voice of the seventh angel, when he shall begin to sound, [5]the mystery of God[6] should be finished, as he hath declared to his servants the prophets.

8 And [o]the voice which I heard from heaven

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ening smoke rising from hell imports the terrible ignorance, superstition, error and wickedness which then reigned among Christians, and made them an easy prey to the Popish and Mahometan delusions which more and more darkened men's understandings, hid the light of God's truth from them, and destroyed everything dear and valuable. 3-11. The locusts may denote designing and wicked persons, who, led by the power of evil, gave themselves up, tormenting men by the introduction of error, idolatry, superstition, and horrid profaneness; and, by their tyrannical oppressions of men's consciences, exaction of their wealth, excommunications, interdicts, persecutions, massacres, fearfully enslaving magistrates, murdering men's souls and bodies, and making even natural life a burden to them, during the time fixed by God, perhaps five-twelfths of the New Testament period; and denote the Saracen armies, who, chiefly mounted on horses, and commanded by murderous generals, did, with great pride and fury, for about 150 years, and chiefly during the five summer months, spread ravage, desolation, and bloodshed through much of Asia, the north of Africa, and south of Europe—there establishing their delusion and empire. [See Introduction, ch. iv. sect. 16.] 13-19. The four angels bound by the Euphrates denote, not the Saracens, in whose history, after their former period of 150 years, reaching to A.D. 760, nothing answers to this vision, but the Turks, who, after pouring themselves into Persia and places about the Euphrates for 300 years, did, A. D. 1040-80, form themselves into the four kingdoms of Bagdad, Damascus, Aleppo, and Iconium, all adjacent to that river. By their own mutual contentions, and by the war which the Christians carried on with them for the recovery of Canaan, and by the invasion of the Jenghizan Tartars, they were indeed about 200 years divinely restrained from ravaging the countries of the devout Christians; but these restraints being removed, the Ottoman Turks, about A. D. 1281 or 1302, began their ravages and conquests on the Christians, and carried them on till A. D. 1672 or 1698, and with great fury and bloodshed established an extensive empire in Asia, Africa, and Europe, and their Mahometan delusion along with it. [See Introduction, ch. iv. sect. 17.] 20, 21. But the professed Christians, whether Latins, Greeks, or others, who survived these fearful ravages and murders of the Otto-

spake unto me again, and said, Go *and* [p]take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, [q]Take *it*, and eat it up;[7] and [r]it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And[s] I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.[8]

11 And he said unto me, Thou must [t]prophesy again before many peoples, and nations, and tongues, and kings.

CHAPTER XI.

3 *The two witnesses prophesy.* 6 *They have power to shut heaven, that it rain not.* 7 *The beast shall fight against them, and kill them.* 8 *They lie unburied,* 11 *and after three days and a half rise again.* 14 *The second woe is past.* 15 *The seventh trumpet soundeth.*

AND there was given me a [a]reed like unto a rod: and the [b]angel stood, saying, Rise, and measure[c] the temple of God, and the altar, and them that worship therein.

2 But [d]the court which is without the temple leave out,[1] and measure it not, for it is given unto the Gentiles: and the holy city shall they tread under foot [e]forty *and* two months.

3 And [2]I will give *power* unto my [g]two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.

4 These are the [h]two olive-trees, and the [i]two candlesticks [j]standing before the God of the earth.

5 And[k] if any man will hurt them, fire[3] proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 These[l] have power to shut heaven, that it rain not in the days of their prophecy: and [m]have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they shall have [o]finished[4] their testimony, [p]the beast that ascendeth out of the bottomless pit[5] shall make war against them, and shall overcome them, and kill them.

8 And their [q]dead bodies *shall lie* in the street of [r]the great city, which spiritually is called [s]Sodom and Egypt, where also [t]our Lord was crucified.

9 And[u] they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and [v]shall not suffer their dead bodies to be put in graves.

10 And[x] they that dwell upon the earth shall [y]rejoice over them, and make merry, and shall send gifts one to another; because [z]these two prophets tormented them that dwelt on the earth.

11 And[a] after three days and an half [b]the Spirit of life from God entered into them, and they stood upon their feet; and [c]great fear fell upon them which saw them.

12 And they heard a great voice from heaven saying unto them, [d]Come up hither. And they ascended up to heaven[6] in a cloud; and their enemies [e]beheld them.

13 And the same hour was there a [g]great earthquake, and the tenth part of the city[7] fell, and in the earthquake were slain of men[8] seven

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A.M. cir. 4100. A.D. cir. 96.

p Eze. 3. 17. Mat. 17. 5. ch. 1. 1.

q Eze. 2. 8; 3. 1–3, 14. Je. 15. 16. Col. 3. 16. 1 Ti. 4. 13, 15.

[7] *Eat it up.* Receive it in humble faith, digest it in attentive study, and live upon it in patient hope.—*C.*

r Hab. 3. 1, 6. Ps. 119. 103; 19. 10. Je. 15. 16. Job 23. 12.

s Ps. 119. 59, 60. Ga. 2. 20. Ex. 23. 21. Ezc. 3. 3; 2. 10.

[8] To receive any divine message is 'sweet;' to meditate on man's rebellion is 'bitter.'—*C.*

t 1 Ch. 25. 2. 1 Co. 14. 4. ch. 14. 6, with 11. 9; 13. 7.

CHAP. XI.

a Eze. 40. 3; 42. 16. Zec. 2. 1, 2. ch. 21. 15, 16. Is. 8. 20; 34. 16. Ac. 17. 11. Jn. 5. 39. Ps. 110. 9; 45. 6. Ga. 6. 16.

b ch. 10. 1, 5. Mat. 17. 5.

c Eze. xl.–xliii. xlvii xlviii. ch. 21. 15–17. 1 Co. 3. 16, 17. 2 Co. 6. 16. Ep. 2. 21, 22. 1 Pe. 2. 5, 9.

d Eze. 40. 17–20; 42. 20. 2 Ti. 3. 5. Phi. 3. 18, 19. Da. 7. 8, 11, 20, 24, 25; 11. 36–39. 1 Ti. 4. 1–3. 2 Ti. 3. 1–6; 4. 3, 4. 2 Th. 2. 3–12. ch. xiii.–xviii.

1 Gr. *cast out.*

e 1260 *years*, ch. 13. 5; 12. 6; ver. 3, 14; ch. 10. 6. Da. 7. 25; 12. 7, 11, 12. Nu. 14. 34. Eze. 4. 5. Ja. 5. 17, with Lu. 21. 24.

2 Or, *I will give unto my two witnesses that they may prophesy*, 1 Co. 12. 28. Ep. 4. 11.

g De. 17. 6; 19. 15. Mat. 18. 16. ch. 20. 4. Lu. 24. 28. Ac. 1. 8. 2 Co. 13. 1. Is. 22. 12.

h Zec. 4. 2, 3, 6, 11, 14. Je. 11. 16. Ps. 52. 8; 92. 14. Ro. 11. 17.

i Mat. 5. 14. Lu. 11. 33. ch. 1. 20. Ep. 3. 8, 9. Mar. 16. 15.

j 1 Ki. 17. 1. Ps. 134. 1. 1 Co. 15. 58. 2 Ti. 4. 2.

k Ps. 18. 8. Is. 11. 4. Je. 5. 12, 14; 23. 29. Ho. 6. 5. Zec. 1. 6. 2 Ki. 1. 10, 12. Je. 1. 10. Is. 44. 26. ch. 13. 10. 2 Ki. 1. 10, 12. Nu. 16. 29–35.

3 *Fire*, &c. Prophetic denunciations against persecutors, and the highest evidence of the prevalence of prayer. Je. 5. 14. 1 Ki. 17. 1. Ex. 4. 9; 7. 17, 20.—*C.*

A.M. cir. 4100. A.D. cir. 96.

l 1 Ki. 17. 1. Ja. 5. 17. Mat. 10. 19, 20. Jn. 20. 23.

m Ex. vii.–xii. xiv. Je. 1. 10. Is. 45. 11.

o ver 7. Lu. 24. 48; 13. 32. 2 Ti. 4. 7. Ac. 20. 21, 24.

4 The original intimates a war throughout the whole period of their testimony, and death at the close.—*C.*

p ch. 13. 1, 2, 7, 11; 17. 8, 14; 18. 24; 16. 6. Da. 7. 21. Zec. 14. 2. 2 Th. 2. 9.

5 Not 'the bottomless pit' of ch. 9. 1, 2, but 'the sea' of ch. 13. 1; 17. 8. *Note*, The Greek of ch. 9. 1, 2 is essentially different from the other.—*C.*

q Eze. 37. 11. Ac. 26. 11. Jn. 10. 2.

r ch. 14. 8, 17, 25, 18; 18. 2, 10; ver. 13.

s Ge. 13. 13; 18. 20; 19. 5. Is. 1. 10. Eze. 16. 50. Ex. 1. 13, 14; 12. 12; 20. 2. Je. 12. 13. ch. 16. 19; 18. 18, 21.

t Ac. 9. 4. Lu. 13. 33, 34. ch. 16. 6; 18. 24. He. 6. 6; 10. 29; 13. 12.

u ch. 5. 9. Ob. 12, 13.

v Ps. 79. 3. Ec. 6. 3. Je. 7. 23. ch. 19. 17.

x ver. 6. Ps. 17. 14. Phi. 3. 19. ver. 7; ch. 12. 12; 13. 8.

y Ju. 16. 25. Es. 9. 22.

z 1 Ki. 18. 17; 21. 20. Ac. 7. 54–57; 17. 6.

a ver. 9. Ho. 6. 2. Ge. 22. 14.

b Ge. 2. 7. Eze. 37. 5–14.

c Ac. 5. 5, 12. Ps. 64. 9. Lu. 9. 7. Jos. 2. 9.

d Ca. 2. 10, 11. Ps. 24. 3; 15. 1; 65. 4; 37. 6. Is. 40. 31; 60. 8. ch. 12. 5. 1 Th. 4. 17.

6 *Ascended up to heaven.* Obtained that heavenly kingdom both of holiness and power foretold by Daniel (ch. 7. 27), which is to succeed and supersede the iron dominion of Rome.—*C.*

e ch. 19. 2. Mal. 3. 18. Ps. 112. 10. 2 Ki. 2. 1, 5, 9–11.

g ch. 6. 12; 16. 18, 19.

7 This 'city' is 'the great city' (ver. 8), the church sunk in superstition and apostasy and persecuting the witnesses. See ver. 8. —*The tenth part* always represents the tenfold division of property; and its fall in the earthquake foretells the destruction of the lands and revenues dedicated to superstition.—*C.*

8 Gr. *names of men*, Ge. 6 4. ch. 3. 4.

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man Turks, were not in the least reformed by these calamities from their idolatries, murders, frauds, and dreadful apostasy or uncleanness. [Introduction, ch. iv. sect. 19.]

Ver. 5. *Five months* are said to be the period during which the locust perpetrates its annual depredations. They have also been supposed by some expositors to describe the predatory irruptions of the Saracens into the eastern Roman empire, which usually lasted five months in each year. Others view them as prophetic months, or 150 years, descriptive of the time between the fall of the western Roman empire and the rise of Mahommedanism. But as the first of these interpretations is unsupported by scriptural analogy, and the second inconsistent with historical fact, it becomes necessary to seek the meaning in the earlier prophetic Scriptures. Accordingly, from Je. 1. 3; 52. 12; Eze. 20. 1; Zec. 7. 3, 5, it appears that 'the fifth month' marked an annual fast in commemoration of the destruction of the temple and city, and carrying away of the people, by Nebuchadnezzar. Do not these 'five months' of torment therefore intimate the torment of the Jews by their own satanic factions (see Josephus, *Bel. Jud.* iv. 9, 10), by which they were not destroyed, but prepared for the ruin of their temple, their city, and their nation, by the Romans; who, while they thus executed the prophetic judgments of God upon that rebellious generation, were not permitted by Providence at that time to injure the infant Christian church, but merely 'the men who had not the seal of God in their foreheads?' *C.*

REFLECTIONS.—If the solemn warnings of Jesus and his faithful ministers be contemned, tremendous executions of his wrath may be expected. There sometimes come the most numerous and well-furnished armies of devils and of men, crafty and furious, to deform his church, or desolate her countries of hypocritical professors. And it is only through the love and infinite kindness of God, as these are shown in Christ, that Christians are protected. How active, sagacious, and insinuating are the instruments of his wrath! and yet how furious and destructive! But it is the comfort of the saints that Jesus can and will preserve them as his sealed ones in the worst of times, as far as is for his glory and their real benefit. And, alas! how stupid and hardened their hearts who, under the most terrible judgments of God, refuse to repent and reform, but grow worse and worse, till they be utterly destroyed by the vials of his wrath.

CHAPTER X. Ver. 1. Christ's being *clothed with a cloud* may denote his hidden glory, awful majesty, and the darkness of his providential dispensations. The *rainbow on his head* denotes his being ever mindful of his covenant of grace, and prizing it as his glorious crown. 2. The *little book open* signifies the revealed purposes of God concerning what was still to take place, especially under the seventh trumpet. His *right foot on the sea*, and *left foot on the earth*, represents Christ as sovereign Lord of the whole world, and that he would extend his kingdom of grace to Asia, Africa, Europe, and America, and the isles of the sea far and near. 3. His *terrible voice* denotes the majestic, awful, and silencing nature of his Word and providence. The *voice of the seven thunders* that followed seem to have uttered somewhat concerning the seven vials of his wrath upon the antichristians, which John was required to keep in his own mind, but not to write, as he was afterwards to have that matter more clearly represented to him. 9, 10. John's *eating* this opened book denotes his considering, understanding, and being suitably affected with its contents. It was *sweet* in his mouth, but *bitter* in his belly; *i.e.* he took pleasure in discerning the mind of God, his tender care of his church, and the final issue of her troubles; but it pained him to think what fearful distress and persecution she had to suffer in this world before her remarkable or final deliverance.

Ver. 2. By this 'little book' some understand the Scriptures—at first open to the search of all, for a time closed by the Papacy, and reopened by the Reformation. Others understand by it a part of the Apocalypse, from ch. x. to xiv. inclusive, &c. But it seems more natural to understand by it the book that the Lamb found sealed, ch. v., and which, having opened, he now proceeds to expound. *C.*

REFLECTIONS.—It is the comfort of believers that however dark and terrible the dispensations of Providence may be, Jesus is the great manager of them, and hath therein a constant and exact regard to his disciples. He hath all power in heaven and on earth, and will, in his own time, render all the nations of the world his spiritual kingdom. When he appears in glorious majesty, it is for the relief of his people and destruction of their enemies; and the mysteries of providence and predictions of Scripture shall soon be fulfilled to his glory and their joy and triumph; yea, his kingdom on earth and in heaven shall be quickly established on the ruin of all opposition—God's people must be content with what he pleases to reveal to them, and must affectionately meditate on it, and publish it as regularly called. Nevertheless, it cannot but be distressful to faithful ministers or Christians to think of terrible persecutions coming on the church, or ruinous destruction upon nations.

CHAPTER XI. Ver. 1. The *measuring* of the temple, altar, and worshippers, with a *reed*, denotes that everything in the gospel church ought to be precisely conformed to God's Word, without any mixture of human inventions; and that preservation and reformation from Popery must be by a careful search, experience, and observance of God's Word. 2. The *giving of the outer court to the Gentiles* denotes that formal professors would be left to fall under the power of the idolatrous and wicked Papists. The *forty-two*

thousand: and the remnant [h]were affrighted, and gave glory to the God of heaven.

14 The [i]second woe is past; *and,* behold, the[j] third woe cometh quickly.

15 And the [k]seventh angel sounded; and there were [l]great voices in heaven, saying, [m]The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

16 And[o] the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, [p]We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because [q]thou hast taken to thee thy great power, and hast reigned.

18 And[r] the nations were **angry**, and thy wrath is come, and the time of the dead,[9] that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy[1] the earth.

19 And[s] the temple of God was opened in heaven, and there was [t]seen in his temple the ark of his testament: and [u]there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

A.M. cir. 4100.
A.D. cir. 96.

h ch. 14.7; 16. 9. Ps. 64.9 Jos.2.9. Lu.5.25; 7.16. Is.26.15,16.
i ch.8.13; 9.12.
j ch 15.1; xvi.; 14.8.
k ch.8.2,6-12; 9.1,13; 10.7.
l Is.27.13; 44. 23. ch. 18. 20; 10. 17; 19.2,6; 12. 10. Ep. 3.21. Lu.15.5,6, 9,10,23.24,32.
m Da. 7. 14,18,22,27; 2.44. Ps.72.8. ch.7.9,10. 10.7; 12.10; 15.4; 19.6. Is. xlix.lv.lx.lxii.,&c.; 60. 8. Ro. 11. 12,15, 25. ch. 20.4. 1s.9.7; 24.23.
o ch. 4. 4, 10; 5. 8, 14; 19.4.
p ch.1.4,6; 4. 8-11; 7 10,12; 5.9,12,13; 14.3; 12. 10; 15. 3,4; 16. 5; 19. 1-7.
q Is. 52.10. Ps.98.1-3; 110.2; 59.25,27; 72.8,16-19. Is.63.1-6.
r ver.9; ch.16.2; 20.4, 12; 6. 10,11. De. 32. 36-43. Ps. 99. 1. Da.7.26. 2 Th.2.8. He.9.27. ch.20. 12; 19.5; xvi. xviii. Eze xxxviii. xxxix.
9 *The dead.* Not the time of the final judgment of all the dead, but the time of the slain 'witnesses' that they should be vindicated, and their prophecies fulfilled in the sight of the unbelieving nations.—*C.*
1 Or, *corrupt.*
s ch. 15. 5,8; ver. 15. ch.20.4. Ro. 11. 12, 15, 25. Eze.xl.-xlviii. Zec. xiv Is.lx.
t Nu. 4. 5. He. 9.4. 1 Co.2.2. Phi.3.8. 2 Co.3. 14. Ep.3.8,9. Col.1.27. Zec.12.10.2 Th.2.8.
u ch.4.5;8.5;10.3;16. 18,21; xvi. xviii.xix.

* The *woman* has been supposed by some eminent expositors to represent the Jewish nation or church, which were identical: but this does not accord with her clothing; for the unbelieving Jewish church had cast off 'the righteousness of God.—*C.*

A.M. cir. 4100.
A.D. cir. 96.

CHAP. XII.
a Ge 22.14. Lu.21.25.
1 Or, *sign.*
b Is.54.6. Ga.4.26,27. 2 Co.11.2. Ep.5.25. Ca. i.-viii.
2 See note * in first column.
c Ro.13.14. Is.60.19. Ps.84.11. Mal.4.2. Mat. 5.16; 22.11.
d Ge.37.9,10; 5.1 4, or Ca.7.1. Tit. 2.11, 12.
3 *The moon under her feet* is equivalent to the inscription 'faithful witness.' See Ps.89.37. Re.3.14. Comp. also ch. 12. 11. —*Note*, This vision, commencing ch.11.19, does not begin after the seventh trumpet, ch. 11. 15, but returns to the prophetic period previous to the birth of Christ, and proceeds to give a brief outline and exposure of Satan's invisible enmity, machinations, and warfare against the church (see Ep. 6. 11-13, 16), until his final overthrow throughout the 'days of the seventh trumpet.'—*C.*
e ch.1.20; 21.14. Ep. 2.20. Pr.4.4-9.
g Ga 4.19. 1 Co 4.15. Mat. 28. 19. Is.54.1; 60. 22; 66.8. Ac. ii.-xx. ch. 6.2.
4 Or, *sign.*
h ver.9. ch.13.12; 20. 2; 17. 3, 9, 10, 12; 6.4, 10, 11; 16. 5, 6; 18.24. Da.2. 40; 7.7, 19; 11.30-35.
i ch. 9. 10. Is. 9. 15. Da.8.10. with ch.2.20. 1 Jn.2.19. ch.17.18.
j 1 Pe. 5. 8. Jn. 8. 44. Ex.1.16.
k Is. 7.14. Mat. 2. 1. Ac.2.41,47; 4.4; 5.14; 6. 7; ii.-xix. 1 Co. 12. 22. Ps.2.9. ch. 2. 26,27; 19. 15. Is.9.6,7.
l Mar.16.19. Ps.91.1; cxlix. Da.7.22,27.
m ch. 11. 2, 3. Jn. 16 33. ver. 14. 2 Ti. 3. 12, with Ps.87.5,6. Mat.16. 18. Je.3.15

CHAPTER XII.

1 *A woman clothed with the sun travaileth.* 4 *The great red dragon standeth before her, ready to devour her child:* 6 *when she was delivered, she fleeth into the wilderness.* 7 *Michael and his angels fight with the dragon, and prevail.* 13 *The dragon being cast down unto the earth, persecuteth the woman.*

This chapter should open at ch. 11. 19, which presents a new vision synchronizing with the ascension of our Lord, at which time the heavens were truly opened, He. 4. 14; 9. 11, 12, 24; 10. 19, 20.—*The ark* was one of those things that were wanting in the second temple, and its appearance now intimates that all the types are fulfilled in Christ risen and entered into the heavens.—*Lightnings.* Sudden and unexpected manifestations of Christ and his divine power, Mat. 24. 27; Ex. 19. 16.—*Voices.* Testimonies to Christ, as that of John, Mat. 3. 3. Lamentations, as those of Rama at the martyrdom of the infants, Mat. 2. 18. Of prayer and instruction, as of Paul and Barnabas, Ac. 16. 25, 31, 32.

AND there appeared a great [a]wonder[1] in heaven; [b]a [2]woman [c]clothed with the sun, and [d]the moon under her feet,[3] and upon her head [e]a crown of twelve stars:

2 And[g] she being with child cried, travailing in birth, and pained to be delivered.

3 And there appeared another wonder[4] in heaven; and behold [h]a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4 And his [i]tail drew the third part of the stars of heaven, and did cast them to the earth: [j]and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And [k]she brought forth a man-child, who was to rule all nations with a rod of iron: and [l]her child was caught up unto God, and *to* his throne.

6 And [m]the woman fled into the wilderness,

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months, or *one thousand two hundred and sixty days, time, times*, and *half a time*, ver. 3; ch. 12. 6–14; 13. 5, denote the 1260 years' continuance of the antichristian power; *i.e.* from A.D. 606, when the Pope of Rome was by Phocas the emperor constituted the *universal bishop* of the Christian church, to A.D. 1866; or, from 756, when the Pope became a temporal prince, to 2016. 3. Christ's *two witnesses* denote the small but sufficient succession of faithful ministers who, from age to age, amidst grief and persecution, bear witness against the abominations of Popery. 4. They, like *olive-trees before God*, are remarkably furnished with gifts and graces; and being protected and delighted in by him, do minister as in his presence, and depending on his grace. 5, 6. God shall fearfully resent the injuries done them, fulfil the threatenings they denounce in his name, and grant their requests. 7–10. Whatever murder of Christ's witnesses may have been effected during the whole reign of Antichrist, or whatever particular persecutions of about three years and a half continuance have taken place, I suppose the general slaughter here intended is yet future—in which I fear the Papists, who are like Sodomites in uncleanness, and Egyptians in cruel oppression of God's people, will, partly by drawing men off from the doctrines of the gospel, and partly by murderous wars and persecutions, leave scarcely any shadow of proper opposition to their abominations in Europe, or the countries thereto belonging. 11–13. But scarcely shall the antichristians, to their great joy, have apparently effected the ruin of Christ's witnesses, when God, by his Word and Spirit, shall strangely revive, animate, and encourage them, and, under his special protection, exalt them to eminent dignity, power, and prosperity; while, about the very time of the sounding of the seventh trumpet, the Popish state shall be thrown into terrible convulsions and ruin; many Papists miserably destroyed, and others alarmed; and by the gospel converted to Christ, more marvellously than at the Reformation. 15–19. All the nations of the world shall be generally converted to the Christian faith, and made members of the gospel church; and great shall be her light, glory, and liberty, and abundant the access into her; but fearful and destructive the judgments which shall overtake her enemies.

Ver. 3. *Two witnesses.* The following is an abstract of interpretation:—(1) The Scriptures and assemblies of believers. (2) Unpolluted priests and faithful magistrates. (3) The Waldenses and Albigenses. (4) The Old and the New Testament. (5) The Protestant and Greek churches. (6) The Word and Spirit of God. (7) A sufficiency of witnesses—in allusion to the Mosaic requirement of 'two or three witnesses.' (8) A succession of faithful ministers of the Word, inasmuch as they prophesy 1260 years. (9) An allusion to the general fact of two cognate witnesses being usually commissioned by the Spirit—as, Moses and Aaron, Elijah and Elisha, Zerubbabel and Joshua, Ezra and Nehemiah, the seventy disciples sent two by two, Paul and Barnabas, Paul and Timothy, Luther and Calvin, Knox and Melville, Latimer and Ridley, &c. But inasmuch as the 'two witnesses' are identified with 'two candlesticks,' and as a 'candlestick' is the apocalyptic emblem of a church, Re. 1. 20, may not the 'two witnesses' represent believers and reformers in the Jewish and Christian churches who are from time to time raised up in uninterrupted succession as witnesses for God, in opposition to heathenism, Romanism, and infidelity?—*Clothed in sackcloth* —the dress of mourners, 2 Sa. 3. 31; 1 Ki. 20. 31; 21. 27; Job 16. 15; Ps. 30. 11. *C.*

Ver. 11. These 'three days and a half' are most probably an allusion to the three years and a half during which Antiochus Epiphanes held possession of Jerusalem, profaned the temple, and abolished religious services. Here they foretell three years and a half during which so many of the faithful witnesses of the gospel will be so persecuted and slain, and the preaching of the gospel so effectually suppressed, that the powers of superstition, idolatry, and infidelity, who had united in the war, shall now combine in a short-lived triumph over the victims of their persecution.—*Note*, A partial exemplification of this imaginary triumph is recorded in the *Te Deum* being sung at Rome on occasion of the most horrible event in modern history—the murdering of the Huguenots! and a similar exemplification of its duration in the three years and a half during which Christianity was suppressed throughout France subsequent to the revolution of 1793. And such partial fulfilments seem agreeable to the genius of prophecy, as calling the attention of believers to the more awful completion. *C.*

REFLECTIONS.—In the very worst of times God will preserve for himself a church answerable to the promises and in some measure conformed to the rules of his Word. And in separating the precious from the vile, he makes no account of mere nominal and carnal professors, but leaves them to the power of antichristian or other deceivers. In evil times Christ's faithful ministers are often extremely few, but still sufficient to bear witness to his truths; and however afflicted and mournful their outward condition may be, and however grieved their hearts, God will honour them to be instrumental in conveying his light and influence to his church, and will resent the injuries done them, and conform his providence in a great measure to their warnings and prayers. Pretended Christians, oppressive idolaters, unclean monsters, and unreasonable and malicious murderers, tormented by their holy doctrines, exemplary lives, and faithful admonitions, may long oppress, and at last silence and slay them; but their extremity of trouble shall usher in their glorious deliverance. The triumphing of their wicked enemies shall be short, and divine vengeance, redoubled, shall overtake them in an hour that they think not. For let enemies rage as they will, Jesus will at last vindicate his righteous cause and his suffering servants, and will bountifully reward them with the smiles of his providence and grace, reign before them gloriously, and cause them for ever to triumph in his praise. But by what fearful shakings of nations he ushers in the noted reformations of his church! Happy are they who, when his judgments are abroad in the earth, share his converting spirit, submit to his salvation and government, learn righteousness, and glorify his name!

CHAPTER XII. Ver. 1. The gospel church has Christ and his righteousness for her robe; and is irradiated with the light of truth, comfort, and holiness. She is elevated above the obscure light of Mosaic rites and ceremonies, and treads with holy indifference upon the enjoyments of this world; and all her light of knowledge and grace is communicated by means of, and according to, the doctrine of the twelve apostles. 2. Her *travailing in birth* denotes her strong groanings, eager desires, wrestling prayers, and indefatigable labours, under sharp persecutions, to bring forth converts in whom Christ, in his doctrine and image, may be formed. 3, 4. The *red dragon* is the devil, acting in and by the power of the persecuting heathen empire of Rome, which, after seven forms of government, was split into ten kingdoms; or by the Popish power as extended over these ten kingdoms—by which multitudes of ministers were either murdered or seduced from the faith. 5. Her *man-child* may have some respect to Constantine, whom Providence marvellously advanced to the imperial throne, A.D. 312, and directed to abolish heathenism; but chiefly denotes a succession of faithful believers who, notwithstanding all the malicious designs and attempts of the devil and his instruments, are brought forth and wonderfully protected and honoured by God. 6, 14. The *wilderness* into which the church fled is that corrupt or concealed state in which true and practical religion, and truly faithful professors, continued all along from Constantine's time to the *Reformation;* or from the rise of Antichrist, about A.D. 606. 7, 8. The *defeat* and *ejection* of the dragon and his angels may denote the abolition of heathen idolatry, and ruin of the heathens' persecuting power by Constantine; if not also the abolition of Popery by

where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.

7 And[o] there was war in heaven: [p]Michael and his angels fought against the dragon; and the dragon fought and his angels,

8 And [q]prevailed not; neither was their place found any more in heaven.

9 And [r]the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: [s]he was cast out into the earth,[5] and his angels were cast out with him.

10 And I heard [t]a loud voice[6] saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for [u]the accuser of our brethren is cast down, which accused them before our God day and night.

11 And [v]they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12 Therefore [w]rejoice, *ye* heavens, and ye that dwell in them. [x]Woe to the inhabiters of the earth[7] and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but [y]a short time.[8]

13 And when the dragon saw that he was cast unto the earth, [a]he persecuted the woman which brought forth the man-*child*.

14 And[b] to the woman were given two [9]wings of a great eagle, that she might fly[1] into the wilderness, into her place, where she is nourished for a time,[2] and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth [c]water as a flood[3] after the woman, that he might cause her to be carried away of the flood.

16 And [d]the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the [e]dragon was wroth with the woman, and went to [9]make war with the remnant of her seed, [h]which keep the commandments of God, and [i]have the testimony of Jesus Christ.

CHAPTER XIII.

1 *A beast riseth out of the sea with seven heads and ten horns, to whom the dragon giveth his power.* 11 *Another beast cometh up out of the earth:* 14 *causeth an image to be made of the former beast,* 15 *and that men should worship it,* 16 *and receive his mark.*

AND I stood upon the sand of the sea, and saw a [a]beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name[1] of blasphemy.

2 And the beast which I saw [b]was like unto

A.M. cir. 4100.
A.D. cir. 96.

o Mat. 16. 24. Ep. 6. 12.

p Da. 10. 13, 21; 12. 1. Jude 9. Is. 55. 4. He. 2. 10. ver. 3, 9; ch. 1. 20. Mat. 16. 24; 10. 17, 18. Jn. 16. 2, 3.

q ver. 11; ch. 6. 10–17. Ps. 37. 10; 110. 2–6. Da. 11. 35. Lu. 10. 18.

r ver. 3; ch. 20. 2, 3. Ge. 3. 1, 4. 2 Co. 11. 3. Job 1. 6; 2. 1. 1 Pe. 5. 8. Jn. 8. 44. Zec. 3. 1.

s Lu. 10. 18. Jn. 12. 31. ch. 6. 10–17. Ps. 110. 5. 6.

5 See note * below.

t ch. 11. 15; 14. 1–4; 16. 20, 24; 19. 1–7. Ob. 21. Ps. lxxii. xcvi. c. cx. cxlix. lii. liv. lx.–lxiii.

6 Does not this 'loud voice' synchronize with the 'great voice' (ch. 11. 15), the proclamation being similar, if not perfectly identical?—*C.*

u Job 1. 9, 12. 5. Zec. 3. 1. Mat. 10. 18. Jn. 16. 2.

v 2 Co. 10. 3–5. Ro. 8. 33, 34, 36, 37. Ep. 6. 16. Lu. 14. 26. Ac. 20. 24. He. 11. 35–38.

w Ps. 96. 11. Is. 49. 13. ch. 18. 20; 14. 1–4; 15. 2–4.

x ch. 8. 13; 11. 10; 10. 6. 1 Pe. 5. 8. Mat. 12. 43.

7 *The earth.* Canaan—the Jews.—*The sea.* The Gentiles of the Babylonian empire, to which, under its heathen form, the prophecy mainly refers. Is. 21. 1–9. Je. 51. 36–58.—*C.*

y 2 Pe. 3. 8. He. 10. 37. Lu. 18. 8. ch. 22. 12, 20.

8 *A short time*—according to the divine computation of the future (Ps. 17. 39; 90. 4. 2 Pe. 3. 8), and even in man's computation of the past, Job 10. 20; 14. 1. Ps. 39. 5.—*C.*

* This event was effected either during the miraculous powers put forth by our Lord, and bestowed upon his disciples (Lu. 10. 18), or upon occasion of our Lord's death, when he destroyed the works, and consequently the power of the devil. Jn. 12. 31.—*C.*

A.M. cir. 4100.
A.D. cir. 90.

a Jn. 16. 33. 2 Ti. 3. 12. Ge. 3. 15. Ps. 37. 14. ver. 4, 5.

b Ex. 19. 4. De. 32. 11, 12. Is. 40. 31; 63. 9; 60. 8. ver. 6. Ps. 91. 1–16.

9 An allusion to De. 32. 10, 11.—*C.*

1 This is not a second flight of the woman (see ver. 6), but a more particular account of the cause of the flight formerly recorded.—*C.*

2 Da. 7. 25; 12. 7, 11. ch. 11. 2, 3; ver. 6: ch. 13. 5. *i.e.* 1260 years.

c Ps. 42. 7; 124. 4, 5; 18. 4. Ep. 4. 14. 2 Th. 2. 10, 11. Is. 8. 7; 28. 2; 59. 19.

3 *Water as a flood*—persecuting nations. See ch. 17. 15. Je. 46. 7.—*C.*

d ver. 9, 12; ch. 12. 7. Ps. 17. 14, with Ge. 4. 11. Nu. 16. 30.

e Ge. 3. 15. 1 Pe. 5. 8. Jn. 8. 44. 1 Sa. 18. 8.

f ch. 13. 2, 5–7, 16, 17; 16. 6; 17. 6; 18. 20; 19. 2, 19. 5–17; 11. 7. Da. 7. 21, 24, 25; 11. 30–36.

g De. 12. 32. Mat. 28. 20. 1 Jn. 5. 21. ch. 14. 12.

h ch. 6. 9; 19. 10. 1 Co. 2. 1, 2. 1 Jn. 5. 10. Is. 8. 16, 20.

CHAP. XIII.

a Da. 7. 1–3, 7, 8, 20, 23, 24. ch. 12. 3; 17. 3, 7–12; 11. 7. 2 Th. 2. 3–12. 1 Ti. 4. 1–3. 2 Ti. 3. 1–6; 4. 3, 4.

1 Or, *names*, ch. 17. 5; ver. 5, 6. Is. 65. 7. Eze. 20. 27, 28.

b Da. 7. 4–7, 21, 24, 25. ch. 17. 6; ver. 7; ch. 18. 24; 16. 6; 12 17.

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by the power of the Holy Spirit. 12, 13, 15. The dragon's rage at and persecution of the woman, and *casting a flood* out of his mouth to destroy her, may denote the devil's exerting himself to the utmost to destroy the church by the Arian, Pelagian, and other heresies, the Donatist schism, and the persecutions which attended them; by the Julian persecution and the ravages of the Goths, Vandals, and others, in the Christian countries; or also, by the decrees, persecutions, wars, massacres, and missionaries of the heathen, the establishment of Christian religion in the world. 16. Great ecclesiastics, in their councils and otherwise, defended the truths of the gospel against the Arian, Pelagian, Eutychian, and other heresies; the Goths, Vandals, and other ravaging tribes, diverted the Arian persecutors, and at last became professed Christians themselves and at a later time many secular princes and others who had no real religion, took part with the Christians, and protected them from the pagan fury.

Ver. 3. *A great red dragon.* Satan, as the spirit of persecution and murder (see Jn. 8. 44; 1 Jn. 3. 12), entering and possessing the body of the Roman empire. *C.*

Ver. 4. *The third part.* The Jewish teachers who 'sat in Moses' seat,' but were drawn of Satan to purchase and shed, as Judas was to sell, the blood of our Lord.—*Note*, The world, as touching religion ('heaven') was then divided into three parts—Jews, Christians, and heathens. The heathens Satan had not then to draw; they were the political beast already fully possessed. *C.*

Ver. 14. *Wilderness.* A district unfrequented, and comparatively uncultivated and unknown.—*Note*, Specimens of the church thus protected from the face of the serpent, his wiles, his persecutions, and his agents, the beast and false prophet, may be found in the primitive British and Irish churches that were preserved free from the shackles of evil for upwards of 1000 years, when they were nationally, though never individually, deceived or subdued; in the Christians of St. Thomas in the East Indies; the Nestorian Christians (most probably Jews) in the countries bordering the Caspian sea; and in the churches of the Waldenses and Albigenses among the fastnesses of the Alps, Apennines, and Pyrenees, who all retain till this day, in a greater or less degree of perfection, the primitive faith and liberty. *C.*

REFLECTIONS.—Glorious is the gospel church when she appears lifted above worldly principles and customs, when she shines in Jesus' imputed righteousness and implanted grace, and is adorned with the pure doctrines of the gospel. By earnest desires, prayers, and labours, she then brings forth children to God through Christ. With great craft, fury, and diligence, Satan and his instruments exert themselves to corrupt or destroy the church, and hinder the conversion of sinners, or to persecute and murder them whenever they appear serious. And if their plots be defeated, they become the more furious and active. But let them plot, fight, and rage as they will, Christ will restrain, and at last conquer them; and, notwithstanding the most fearful and lasting afflictions, will protect and preserve his faithful servants and people, and by faith render them victorious and triumphant. By faith in his atoning blood as the only ground of their justification, and by faithfully contending, even unto death, for his injured truths, they shall overcome at last.

CHAPTER XIII. Ver. 1. This beast *rising out of the sea* denotes its origin to be from hell, and, from the tumultuous state of the nations, once subject to the heathen power. Its having *seven heads* and *ten crowned horns* denotes its possessing the power of the pagan state, and ruling over the ten kingdoms formed out of that ruined empire. 2. Its likeness to a *leopard*, *bear*, and *lion*, imports that all the cruelty, activity, subtlety, and furious power of the Greek, Persian, and Chaldean empire would meet in the heathen jurisdiction. Its receiving the *power*, *seat*, and *authority* of the dragon, signifies that, being seated at Rome, the power of heathen emperors and of the devil would be devolved on the heathen and his assistants. 3. The *healing of the wounded head* may denote the pagan's restoring jurisdiction to Rome by his becoming a civil prince; the erection of the German empire instead of the Roman; or the apostasy of the Protestants to evil. 4. In their obedience to the arbitrary, idolatrous, and other wicked decrees of evil and its councils, men practically worship the devil and the old heathen idols. 5, 6. Its *speaking great things and blasphemies* includes all the pagan boasts of power, holiness, and merits; all their usurpation of power over magistrates, angels, and saints departed; over the laws and ordinances of God; and over the person and offices of Christ. 7, 8. While Satan stirred up the heathen and their agents to persecute, rob, and murder the followers of Christ, almost all the inhabitants of Europe submitted to their authority; 10. But after they have persecuted and murdered the saints for many ages, till their faith is fully tried and almost worn out, the judgments of God, answerable to their crimes, shall overtake them. 11. The *earth*, out of which this beast arose, denotes a carnal and worldly temper, or the bottomless pit. Its *likeness to a lamb*, but *speaking as a dragon*, imports that, notwithstanding the pagans and their high pretences to the likeness of Christ in holiness and meekness, their injunctions and curses are cruel, bloody, and ruinous. 12. By excommunications and persecutions, and through the assistance of secular powers, the heathen thoroughly make their subjects do what they please. 13, 14. By pretended and devilish miracles they terrify men into an implicit obedience to the evil, and a ready compliance with their errors, idolatries, and superstitions. 15–17. They denied not only their pardons and indulgences, but even the natural or civil rights of lodging, dwelling, or trade, to all that did not, in practice or profession, plainly manifest themselves devoted to their power and delusions. 18. The number of the beast being 666, may hint that the pagan doctrines, laws, and offices have apparently a marvellous connection, but are no way founded on the doctrine of the twelve apostles. It is found in the Greek LATEINOS, and the Hebrew ROMIITH, and points to the Christian church, and the place of its peculiar residence. About A. D. 666, it is said that Vitalian marked his subjects with the use of the *Latin or Roman* tongue. From the time when John had his vision of a civil as well as an eclesiastical head, A.D. 756, or some years after, when he began to exercise his temporal jurisdiction, might be precisely 666 years.

Ver. 1. *Sand of the sea.* Innumerable multitudes of people; comp. Ge. 22. 17; Re. 17. 15.—*Note*, This vision is the counterpart of the former, ch. 11. 19; 12. 1–17, and describes the earthly and visible agents of Satan in the persecution of 'the woman,' the true church, and 'the remnant of her seed.'—*Ten horns . . . ten crowns.* The dragon (ch. 12. 3) had 'seven heads' crowned, and 'ten horns,' but without crowns. The beast here described has 'ten horns,' with 'ten crowns.' The first therefore represents the pagan Roman empire possessed by the dragon and employed as his persecuting agents, consisting of the geographical elements of ten kingdoms, not yet separated into regal dynasties and governments; the second represents the empire when divided into distinct kingdoms, but all agreeing in the same work of persecuting the 'seed of the woman.'—*Name of blasphemy.* Most probably the title of 'holy Roman empire,' assumed by most unholy men. *C.*

Ver. 2. Daniel saw these three beasts (Da. 7. 4–6), and a fourth (Da. 7. 7) whose species was not described. It is here described by John as a compound of the other three, and possessed, moreover, by the more destructive spirit of the dragon. *C.*

Ver. 3. *One of his heads . . . wounded to death.* This wounded head represents the imperial power in the western Roman empire overrun and destroyed by the northern nations, when the very name of emperor had ceased to exist, and Rome was ranked but as a petty dukedom. The eastern empire, centring in Constantinople, still remained in comparative vigour as the other head.—*World.* Rather, 'earth'—the Roman empire. *C.*

Ver. 11. *Two horns.* The two emblematic swords of the pope—the secular and the spiritual.—*Like a lamb.* Professing

a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the [c]dragon gave him his power, and his seat,[2] and great authority.

3 And I saw [d]one of his heads, as it were wounded[3] to death; and his deadly wound was healed: and [e]all the world wondered after the beast.

4 And they [g]worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him?

5 And[h] there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to [4]continue [i]forty *and* two months.

6 And [j]he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle,[k] and them that dwell in heaven.

7 And[l] it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And[n] all that dwell upon the earth shall worship him, whose names are not written in the[o] book of life of the [p]Lamb slain [q]from the foundation of the world.

9 If[r] any man have an ear, let him hear.

10 He[s] that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword.[5] Here[t] is the patience and the faith of the saints.

11 And [u]I beheld another beast coming up out of the earth; and he had [v]two horns like a lamb, and he [z]spake as a dragon.[6]

12 And he exerciseth all the power of the first beast before him, [v]and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13 And[z] he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

14 And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to [a]them that dwell on the earth, [b]that they should make an image to the beast, which had the wound by a sword, and did live.

15 And[c] he had power to give life[7] unto the image of the beast, that the image of the beast should both speak, and [d]cause that as many as would not worship the image of the beast should be killed.

16 And he causeth all, both small and great, rich and poor, free and bond, to [8]receive [e]a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the [9]beast, or the number of his name.[1]

18 Here[g] is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* six hundred threescore *and* six.

CHAPTER XIV.

1 *The Lamb standing on Mount Sion with his company.* 6 *An angel preacheth the gospel.* 8 *The fall of Babylon.* 15 *The harvest of the world, and putting in of the sickle.* 20 *The vintage and winepress of the wrath of God.*

AND I looked, and, lo, [a]a Lamb stood on the mount Sion, and [b]with him an hundred forty *and* four thousand, having his Father's name written in their foreheads.[1]

2 And [c]I heard a voice from heaven, as the voice of many waters, and as [d]the voice of a great thunder: and I heard [e]the voice of harpers harping with their harps:

3 And [g]they sung as it were a new song before the throne, and before the four beasts, and the elders: and [h]no man could learn that song but the hundred *and* forty *and* four thousand, which were [i]redeemed from the earth.

A.M. cir. 4100. A.D. cir. 96.

c ch.12.9,3.2 Th.2.7, 4.ch.16.10;7 18.

[2] *Seat.* Literally, 'throne.'—*C.*

d ch.12 3; ver. 1; ch. 17.7,10,11.

[3] Gr. *slain.*

e ver.8; ch.17.2,8,13, 17.2 Th.2.3-12.2 Ti.3.1 -6;4.3,4. Lu.2.1.

g ch.9.20;18.18; ver. 15.1 Co.10.20.2 Th.2.4. Da. 11.36-39. ch.18.18; 11.21;.14.Ps.89.8.

h Da. 7. 8, 11, 20,25; 11.36-39.

[4] Or, *to make war.*

i Da.7.25;12.7.ch.11. 2,3;12.6,14.

j Da.7. 25; 11. 36-39. 2 Th. 2. 4. 1 Ti.4.1-3. 2 Ti.4.1-6;4.3,4.

k Col. 2. 9. Jn. 1. 14. He.8.2; 9.11,24; 12. 22, 23.ch.21.3. Mat.16.18.

l Da. 7.21,25. ch. 11. 7; 12. 17; 17. 6; 18.24. 2 Th.2.10,3. Lu.4.6.

n ver.3.

o ch.3.5;17.8. Phi. 4. 3. ch.20.12; 21.27. Is.4. 3. Da.12.1.

p Jn. 1.29,36. ch.5.6-13;7.17.

q Ep. 1.4, or 1 Pe. 1. 19,20.

r See ch. 2. 7, 11,24, &c.

s Is. 33. 1. Mat. 7. 2. Ex.21.23-25. Ge.9.5,6. Eze.39.10. Mat. 26.52. ch.11.13;14.7-20; xvi.-xix. 2 Th. 2.8. 2 Ti.3.8, 9. Da.7.11,22,26;11.45.

[5] Some of the best MSS. have this clause as follows:—'He that is for captivity goeth into captivity: he that is to be slain with the sword, with the sword must he be slain.' This is a prophetic declaration which seems to accord better than the reading of the *textus receptus* with the last clause of the verse.—*C.*

t ch.14.12. He.10.36, 37;6. 12. Hab. 2.3. Ps. 27.13.

u ch.11.7;17.8.2 Th. 2.3-9.ch.xv.v.;ver.2.

v Mat.28.18. Jn.1.29, 36.

x ch.2.3,4;ver.2; ch. 11.7;17.6.

y ver. 3,14-17. 2 Th. 2.4.

z ch. 12. 9; 16.14; 19. 20. Mat.24.24.2 Th.2.9, 10. De.13.2. 1 Ki.18.38. 2 Ki.1.10,12.

[6] Alford's note on the symbolic visions is clear and important. It is in substance as follows:—'(1) These two beasts are identical as to their genus; they are both ravaging powers, hostile to God's flock. (2) They are diverse in origin. The former came up out of the sea, *i.e.* out of confusion to order; the latter comes out of the earth, *i.e.* out of human society. (3) The second beast is subsidiary to the first. It wields its authority, works miracles in its support, causes men to worship its image. (4) An important distinction exists between the two, in that the second has horns like a lamb. It puts on a mild appearance. But it speaks as a dragon—its words are fierce and unrelenting. And now I may appeal to the reader whether all these requisites do not meet in that great wasting power which rose out of men's daily life and habits, out of and in the presence of the last form of the secular power, which was the empire of pagan Rome: I mean the *sacerdotal persecuting power*, which, gentle in its aspect and professions, was yet cruel in its actions?'—*P.*

A.M. cir. 4100. A.D. cir. 96.

a ver. 3,8,12; ch. 17. 15.

b Da. 7. 25. 2 Th. 2. 4, 11, 12. Da. 11. 36–39. ver.3,4.

c Da.7.25;11.36–39.2 Th.2.4.ch.17.2–5.

[7] Gr. *breath.*

d Da.7.21,22. ch. 11. 2,7;17.6;16.2,5,6; 18.20, 24.2 Th.2.4.

[8] Gr. *give them.*

e ch.14.9,11;19.20;20. 4; 15. 2, with ver. 3; 14.1. Ex.13.3,9,16. Pr.6.21.

[9] *The name of the beast.* The usurped and unscriptural, but imposing name of 'Catholic.'—*C.*

[1] *He that had the number of his name.* That acknowledged the apostolic origin of the papal church founded on the traditional genealogy of the popes through the primitive centuries of the church.—*C.*

g ch.15.2; 17.9, with ch. 2. 17. Ho. 14. 9. Ps. 107.43.

CHAP. XIV.

a Jn.1.29,36. ch.5.6-13;7.9,10,14,17. Ps.2.6. He.12.22,24.

b ch.7.4-8; 17. 14; 19. 14;3.12. Lu.12.8. He.4. 14;10.23;12.23,24.

[1] Their relation as children of God was manifest, as it were, by a spiritual physiognomy, and thus 'written in their foreheads.'—*C.*

c ch.1. 15; 19.1-7; 11. 15; 12.10, with Mat. 7. 28. Mar.1.22. Jn.7.46.

d Ac.2.37;24.25.

e ch. 5.8,9;15.2. 1 Ch. 25.1-7. Ps.68.25.

g ch. 5. 9;7. 10, 12; 15. 3, 4; 19.1-7; 4.4-10. Ps. xcvi.-c.

h ver. 1. Ju.12.6.1 Co. 2.14. Mat.11.25;13.11.

i ch. 5. 9. 1 Pe. 1. 18, 19. Is. 35.10;51.11;44.23.

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in the use of the horns, all meekness, gentleness, and mercy.—*Spake as a dragon.* That is, falsely, Jn. 8. 44; styling himself 'the servant of the servants of God,' meaning 'master of kings and emperors.' *C.*

Ver. 14. *That they should make an image to the beast.* By setting up an ecclesiastical monarchy corresponding in extent and details to the secular monarchy. *C.*

Ver. 16. *A mark.* Submission to the rites and ceremonies of the papal communion.—*In their right hand.* By active obedience to the papal power.—*Or in their foreheads.* By outward profession of its doctrines and infallible authority. *C.*

REFLECTIONS.—Satan and his instruments will turn themselves into very different forms, that their abominable projects may the more easily succeed. The meekness of the lamb and fury of a leopard, lion, bear, and dragon are united to pervert and ruin the church. By the most horrid blasphemies, pretended or magical wonders, uncontrolled authority, and dreadful severity, they promote their unrighteous cause. And marvellous is their success and extensive their power. By allurements or terrors multitudes are deluded into the grossest absurdities and most damnable doctrines and practices. None but those who trust God revealed through Christ are secured from it. These, indeed, are often distressed by wars, persecutions, and martyrdom, but cannot be fully perverted or finally ruined. And it is the great support of their faith and patience that God has fixed a time for their deliverance and the downfall of their enemies, in which every injury done them shall be fully repaid.—Though I cannot fix the times, which the Father has put in his own power, let my faith and patience have their perfect work! Patient waiting and earnest watching are far better than presumptuous curiosity.

CHAPTER XIV. Ver. 1. Zion may either denote heaven or the true church on earth. The saints *being marked with God's name in their foreheads* imports their being sealed and set apart as his property and for his service, and their making an open and honourable profession of him and his gospel, attended with an answerable holiness of life. 4, 5. They were *virgins; i.e.* they had not defiled themselves with the whorish idolatries and other abominations of the tempting antichristians; but, as wholly redeemed from sins and errors, sanctified by and consecrated to God, and as a pledge of far greater multitudes afterward, had faithfully and uprightly followed and adhered to Jesus Christ and his cause. 6–13. The witnesses of Christ, especially at the Reformation, plainly and powerfully preached the gospel, and warned men of the approaching ruin of the Papacy, and of the damnable nature of cleaving to it in opposition to the light of the gospel, which then shone forth; and taught that union to Christ by faith, and fellowship with him, only and effectually secured a happiness, an immediate happiness, after death; and that believers' good works did not merit heaven, but in it received a gracious reward. 14–20. These verses relate to future events, and import, that whenever the antichristians shall have filled up the measure of their iniquities, Christ and his instruments shall, in answer to the prayers of his ministers and people, cut them off in the most terrible manner, perhaps deluging the papal territories in Italy, of 200 miles length, with torrents of their blood.

Ver. 3. *No man could learn that song.* That is, so as to sing it; for singing depends not so much upon voice as upon expression; and expression depends upon feeling; and the feeling of filial love cannot be learned by any rote of words; therefore, as none but children can feel the sentiment, none but children can learn the song. *C.*

Ver. 6. Of this emblematic angel, the Reformation, the Bible, and Protestant missionary societies are, no doubt, shadows and precursors, but cannot be the end of the vision; for this angel introduces the judgment, ver. 7, not the day of the final judgment of quick and dead, but, as appears from ver. 8, 9, the judgment of Babylon and the beast. *C.*

Ver. 12. This notice is parallel to that of ch. 13. 10, from which comparison it is obvious that, in the former case, the 'patience of the saints' was tried while witnessing the prosperity, enduring the persecution, and waiting for the downfall of Rome imperial, ch. 13. 1–8; so here their 'patience and faith' 'faithfulness unto death) are tested in the labour of propagating 'the everlasting gospel,' ver. 6, resisting the allurements and terrors, and waiting for the fall of Rome papal, ver. 8–11. *C.*

Ver. 13. *Blessed . . . from henceforth.* Rather, 'Blessed even now' (even before the glory of 'the new heavens') 'are the dead who die in the Lord.' *Robinson.*

Ver. 14. *A golden crown*—as evidence that he is about to assert his kingly power and authority over the nations by which it has hitherto been, at least, practically denied. *C.*

Ver. 16. Though there is no mention of judgment by Christ as an harvestman, yet, as both harvest and vintage are prophetical emblems of judgment, Joel 3. 13, the reaping cannot be otherwise interpreted here.—*Note,* Does not this silence intimate that this first judgment, most probably, by mere prophetic announcement,

4 These[j] are they which were not defiled with women; for they are virgins.[2] These are they which [k]follow the Lamb whithersoever he goeth. These were redeemed[3] from among men, *being* the [l]first-fruits[4] unto God and to the Lamb.

5 And [m]in their mouth was found no guile: for they are [n]without fault[5] before the throne of God.

6 And I saw [p]another angel fly in the midst of heaven, having [q]the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with [r]a loud voice, [s]Fear God, and give glory to him; for the hour of his judgment is come: [t]and worship him that made heaven, and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, Babylon[u] is fallen,[6] is fallen, that great city, because [v]she made all nations drink of the wine of the wrath of her fornication.

9 And[s] the third angel followed them, saying with a loud voice, [y]If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10 The[z] same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And[a] the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here[b] is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven, saying unto me, Write, [c]Blessed *are* the dead which die in the Lord from henceforth: [d]Yea, saith the Spirit,[7] that they may rest from their labours; and [e]their works do follow them.[8]

14 And I looked, and behold [g]a white cloud, and upon the cloud *one* sat [h]like unto the Son of man, having on his head [i]a golden crown, and in his hand a [j]sharp sickle.

15 And [k]another angel came out of the temple, [l]crying with a loud voice to him that sat on the cloud, [m]Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.[9]

16 And[c] he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And [p]another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And[q] another angel came out from the altar, which had power over fire; and [r]cried with a loud cry to him that had the sharp sickle, saying, [s]Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and [t]gathered the vine of the earth, and cast *it* into the great wine-press of the wrath of God.

20 And[u] the wine-press was trodden [v]without the city, and blood came out of the wine-press, even unto the horse-bridles,[1] by the space of a thousand *and* six hundred furlongs.[2]

CHAPTER XV.

1 *The seven angels with the seven last plagues.* 3 *The song of them that overcome the beast.* 7 *The seven vials full of the wrath of God.*

AND I saw [a]another sign in heaven, great and marvellous, [b]seven [c]angels having the seven [d]last plagues; for in them is filled up the wrath of God.

2 And I saw as it were [e]a sea of glass mingled with fire: and [g]them that had gotten the victory over the beast, and over his image,

A.M. cir. 4100. A.D. cir. 96.

j Ro. 12.2. Ca.1.3;6. 8.2 Co.11.2. Mat.25.1. ch.17.15,14.

2 *Virgins.* Pure worshippers of God, in opposition to idolaters, spiritual fornicators and adulterers. See ver.8; ch. 18. 3.—*C.*

k Mat.16.24.ch.7.17; 17.14;3.4. Jn.10.4,5,27. Eze.1.12;46.10.

3 Gr. *were bought,* 1 Co.6.20.

l Ja.1.18. 1 Co.16.15. Ro.16.5;8.23.

4 *First-fruits.* The 144,000 who were sealed, ch. 7. 3-8, and are now produced as the immediate companions of Christ for the confirmation of the patience and hope of the church.—*C.*

m Ps.32.2. Zep.3.13.

n Ep.5.27. Je. 50. 20. Ca.4.7. 1 Jn.3.9. Lu.1. 6. Tit. 2.14. Col. 1. 22. Jude 24. Eze. 1.4,14.

5 *Without fault* —because God their Saviour had kept them from falling, as the blood of the Lamb had cleansed them from all sin, 1 Jn. 1. 7. Jude 24,25.—*C.*

p ch. 8. 13. 2 Ti. 4.2. Is.62.1,6,7.

q 2 Sa. 23.5. Is.40.8. Ep.3.9. Mat.10.27; 28. 19. Mar. 16. 15. Lu.21. 33. 1 Pe.1.25. ch.10.11; 13.7,8.

r Mat.10.27. Is.58.1. Ho. 8.1. Ac. 20. 21, 24, 27.

s Pr.1.7. Ps.89.7; 96. 7. ch. 15. 3,4; 11.15-18; 19.2;xvi.xviii.

t Ps. 146.5,6. Ac. 14. 15. Ex.20.11.

u Is. 21. 9. Je.51.7,8. ch.8. 2; 11. 8; 16.19; 17. 18;18.2,3,10,21.2 Th.2. 8.

6 *Babylon is fallen* —fallen, but not yet destroyed. But the decree is gone forth —the process is begun—and none can stay it.—*C.*

v ch. 13. 7, 8, 14-17; 17.2,13,15. Je.3.6. Eze. 16.34;xxiii.

x 2 Pe.3.9. Je.44.4.

y ch.13.4,8,12.14-16.

z Job 21.20. Ps.75.8. Is. 51. 17. Je.25.15. ch. 16.19;18.6; 19.20;20.10. Ps.11.6.2 Th.1.9. Mat. 25. 41; 13. 49, 50, with Ge.19.24. Jude 7.

a ch.19.3;18.8,10,18. Is. 34. 10; 33. 14; 57.20, 21. Mat.25.41,46. 2 Th. 1.9. Mar.9.43,44.

b ch.1.9. Hab.2.10. 2 Th.1.6,7,ch.12.17. He. 6.12;10.32-36.

c ch.19.9. 1 Co.15.18, 58. Phi. 3.9. 1 Th.4.14, 16. He.11.13, with 2 Pe. 1.11.

* *The horses* are those of the armies in heaven that follow the Lamb (ch. 19. 14), the emblems of the swiftness and power of the gospel testimony, and of the judgments on the despisers who now 'wonder and perish.' —*C.*

A.M. cir. 4100. A.D. cir. 96.

d Lu.16.25. Is. 57. 1, 2. 2 Th. 1. 6, 7. He.4.9. ch.6.10,11. 1 Th.4.17.

7 Or, *from henceforth saith the Spirit, Yea.*

e Ps. 19. 11. 1 Co. 15. 58. 2 Ti.4.7,8.

8 The blessedness proclaimed here is prospective. The time when it will be realized is at or near the coming of Christ. The statement 'from henceforth' does not mean from the time when John was ordered to write, but from the time to which the blessedness refers. The idea of a special blessing is conveyed, and the speciality consists in the fact that the period of the consummation of all blessings to the redeemed church would then be at hand.—*P.*

g Is.19.1. Ps.97.2.ch. 1. 7; 10.1; 20.11. Ex.24. 10.

h ch.1.13. Ps. 80. 17. Zec.13.7. Jn.1.14. Eze. 1.26. Da.7.13. Mat. 16. 13.

i Ps.21.3. He.2.9.ch. 19.12;11.17;6.2.

j ver. 15-17. Joel 3. 13. Je.51.33.

k ch.1.20;16.17,2 Co. 5.20, or Ps.103. 20. He. 1.14.

l Is. 62. 1,6,7; 45. 11. ch.6.10.

m Joel 3.13. Mat.13. 39. Je.51.33. Is.63.4; 34. 8. ch. 15. 1, 2. Da.7.22, 26,27.

9 Or, *dried.*

o 2 Sa.22.7. Ne.9.27. ver.19; ch.xvi. 2 Th. 2. 8.

p ch.15.1,7;xvi.xviii.

q ver.15; ch. 6. 9, 10; 11.5;16.18.

r See ver.15. Ps.132. 8;122.6-9. Is.62.1,6,7.

s See ver. 15, 19. Is. 45.11.

t De. 32.32,33. Is.63. 1-4. ch.16.16; 19. 15-21; 11.13, with 6.12-17.

u La. 1. 15. Is. 63.3. ch.11.13,18.

v ch. 11.8; 21, 27; 22. 15; 20. 9; 19.14. He. 13. 11,12. Is.34.7;66.24.

1 See note * in first column.

2 *A thousand six hundred furlongs*— equal to 200 Italian miles—the exact extent of that portion of the pagan territories called. (*Jos. Mede.*)—*C.*

CHAP. XV.

a With ch. 12. 1; 11. 14-18.2 Th.2.8.

b ch.1.20; 5. 6; 8. 2,6; 10.3;xvi.

c ch. 8. 2, 6; 16.1-17; 21.9;ver.6.

d ch.11.14; 16.17; 14. 10;xvi.

e ch.4.5,6;7.14. Mat. 3.11. Is.4.4.5.

g ch. 13. 15-17; 7. 4-10; 14 1-5; 11. 11, 12. Eze.37.10.

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as by 'the sword of his mouth,' will pass with little observation, like his tears shed over Jerusalem, and be treated with neglect and contempt till physical judgments succeed? The allusion of this emblem seems to be to the messenger of the Sanhedrim coming out of the temple to proclaim the cutting down of the 'first-fruits' of the harvest—before which proclamation it was unlawful for any one to begin reaping. *C.*

REFLECTIONS.—The cause of Jesus Christ and his faithful followers will triumph at last. And glorious is the appearance of his saints when they answer their character in qualities and works, and have Christ among them owning and honouring them. Happy they when marked with the Father's Spirit and image—purified from idolatry and superstition, weaned from the world, and made sincere and upright in their profession of the pure doctrines of the gospel, and steady in their imitation of and obedience to Christ. Their consciences are now freed from guilt and condemnation, through faith in his righteousness; and when patience hath had her perfect work, and their prescribed course of holiness is finished, death shall only usher them into the heavenly mansions, to receive their everlasting but gracious rewards. What an inestimable mercy was the pure preaching of the gospel at the beginning, after so long and heavy a night of pagan darkness! and what a humbling stroke to the wicked interest, and sure prelude of its downfall! For certain, dreadful, but righteous and gradual, punishment shall overtake the obstinate abettors of it in this world, much more in hell.

CHAPTER XV. Ver. 1, 2. The *sea of glass mingled with fire* is the infinitely pure and efficacious righteousness of Christ, by which he appeased the fiery resentments of divine justice, and through which the influences of the Holy Ghost are conveyed, and the perfections and favours of God marvellously discovered; and on which, as their foundation, the saints in heaven and earth stand with complete acceptance, confidence, and triumph before God. 6. These messengers of God's vengeance appear arrayed as high-priests, to denote the sanctity of their character and their awful ministrations, in answer from God to the prayers of his people. 7. The *receiving their vials filled from the first*, or lion-like *living creature*, imports that love to the gospel influences them, and that their work fulfils the threatenings of God's Word declared by ministers. 8. The *smoke filling the temple* may denote the awful and confounding judgments of God obstructing all prayers for the wicked, and excluding them from all merciful entrance into his church.

Ver. 2. This *sea of glass*—rather, *crystalline*—was not a geographical sea, but a large vessel in the temple called a sea (1 Ki. 7. 23–39) used by the priests for washing, 2 Ch. 4. 6. This sea in the temple was of brass, emblematic of strength—the prophetic sea of crystal, emblematic of purity.—*Mingled with fire*, as an emblem of purifying judgments.—*Note*, Under the providence of a wise and merciful God, the hour that has most troubled has always most purified his church. Persecution cleanseth the church of hypocrites and lukewarm professors, excites the spirit of prayer, exercises patience, separates from the world, and produces an earnest longing to depart and be with Christ, Phi. 1. 23. —*Gotten the victory*, &c. Rather, 'who had conquered;' or literally, 'who were conquering (by escaping from) the beast'—so *ek tou theiou* requires.—*On the sea.* Rather, 'by the sea' (*Scholefield.*). *C.*

Ver. 8. *No man was able to enter into the temple*, so as to penetrate the mystery, till the signs of the times and the acts of Providence opened it (comp. ch. 16. 17 with 17. 1, &c.), or to give God thanks for the judgment, till the judgment was completed. Comp. Ps. 100. 4 with ch. 19. 1–6. *C.*

REFLECTIONS.—Glorious is their triumph who stand in the immediate and ever-gracious presence of God, accepted in Jesus' gracious sacrifice, and through faith victorious over all their spiritual enemies. Sweetly and solemnly they sing of mercy and judgment, and of the wonderful events of providence and grace, to the honour of Jehovah and his Son.—What adorable perfections delightfully shine forth in his nature and conduct! Happy will be that period when all nations shall be converted to and worship him, and when his judgments shall be fully manifested in the complete abolition of pagan and Mahometan delusions! Fixed

and over his mark, *and* over the number of his name, [h]stand on the sea of glass, having [i]the harps of God.

3 And[j] they sing [k]the song of Moses the servant of God, and the song of the Lamb,[1] saying, [l]Great and marvellous *are* thy works, Lord God Almighty; [m]just and true *are* thy ways, thou [n]King of saints.

4 Who[p] shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all[q] nations shall come and worship before thee; for thy judgments are made manifest.

5 And after that I looked, and, behold, [r]the temple of the tabernacle of the testimony in heaven was opened:

6 And [s]the seven angels came out of the temple, having the seven plagues, [t]clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And [u]one of the four beasts gave unto the seven angels seven golden [v]vials,[2] full of the [w]wrath of God, who [x]liveth for ever and ever

8 And the temple [y]was filled with smoke from the glory of God, and from his power; and [z]no man was able to enter into the temple till[3] the seven plagues of the seven angels were fulfilled.

CHAPTER XVI.

2 The angels pour out their vials full of wrath. 6 The plagues that follow thereupon. 15 Christ cometh as a thief. Blessed are they that watch.

AND I heard [a]a great voice out of the temple saying to the [b]seven angels, [c]Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial [d]upon the earth; [e]and there fell a noisome and grievous sore upon the men [f]which had the mark of the beast, and *upon* them which worshipped his image.

A.M. cir. 4100.
A.D. cir. 96.

h Ro.5.1–5; 8.1,33. 2 Co.5.21. Phil.3.9.
i ch.5.8;14.2.
j ch.5.9,10;7. 10, 12; 14.3;19.1-7.
k Ex.15.1–19. De.32. 1 43.ch.5.9–12;14.3.

1 Both songs of triumph over, by escape from, enslaving and cruel enemies. Comp. ver. 3, 4 with Ex. 15. 1–21. *C.* —— Moses' song of triumph, sung on the occasion of the escape of the Israelites through the Red Sea, was typical, and therefore prophetical. It was typical of our Lord's triumph over the enemies of his church, and on account of the complete and final salvation of his people from all opposed to them—from death, and sin, and hell.—*P.*

l Ps.111.2; 139.14;86. 8.
m Ps.145.17. De. 32. 4. Ps.111.3–9. Mi.7.20. ch.16.5–7. Ho.14.9.
n Je. 10. 7, 10. ch.17. 14;19.16.
p Je.10.7. Ex.15.2,7, 11,15,16. Ho.3.5. Is 60. 5. Ps.86.8–10.1 Sa.2.2.
q Is.45.23; 66.23. Ps. 72.8. Zec.2.11;14.9–21.
r ch.11.19. Nu.1.50. 2 Ch.29.3. Ex.25.21.
s ver.1,7; ch.xvi.;21. 9.
t ch.1.13. Is.13.3. Ep. 6.14. Lu.12.35,36. 1 Pe. 1. 13. Ex. 28.6,8. Eze. 44.17,18.
u ch.4.6–9; 5. 6.8,10; 6.1,2,5,7; 18.4-7; 11.5.
v ver. 1; ch. xvi. Ps. 75. 8. 1 Sa. 15. 3. Je.25. 15;48.10.

2 *Vials.* Rather, 'bowls or basins.'—*C.*

w ch.1.18;4.9,10;5.14; 10.6.2 Th.1.9.
x Is. 6.4. Ps.29.9; 18. 8, 14, with 1 Ki. 8. 10. Ex.40.34,35.
y Je.7.27;11.1. La.3. 44. Ro.11.33. Ps.36.6.

3 *i.e.* not at all, Ge. 8.7. Ps.112.8; 110.1. Ac. 3.21.

CHAP. XVI.

a ch. 8.5,13; 15. 1; 1. 10;9.13;11.12;13.3,4.
b ch.15.1,6,7;21.9.
c 1 Sa.15.3. Je.48.10. Eze.9.5,6.ch 14.9–11.
d ch.8.7. Ps.17.14.
e Ex.9.8–11. Is.1.5,6.
f ch.13. 15–17; 14.9–11.

* *From the mouth of the dragon*—lies (Jn. 8. 44). — *Of the beast*—decrees of persecution. — *Of the false prophet*—vain indulgences, assuming authority over the life to come.—*C.*

A.M. cir 4100.
A.D. cir. 96.

h ch.8.8,9. Ex.7.17–20. Eze.16.38.

1 *The sea.* Not maritime powers, as some interpret, but popular calamities, according to the prophetic exposition of the emblem, ch. 17.1–15.—*C.*

i ch.8.10,11. Ex.7.17, 19,20. ver.6.
j ver.4.

2 *Angel of the waters.* The third angel (ver. 4) commissioned to change the waters to blood—a vial and sign against slavery and upon slave-holding nations, whether the slavery be spiritual or temporal. See Ex. 6. 16–21.—*C.*

k ver.7; ch.11.17,18; 15.3;19.2. Ps.97.2,8; 58. 10,11.2 Th.1.5–9.
l ch.1.4,8;4.8;11.17.
m ch. 13. 7, 15; 11. 7; 18.20,24; 17.6. Mat. 23. 34;7.2. Je.51.35. De.32. 42,43. Is. 49. 26; 51. 22, 23.
o ch.6.9; 14. 10; 19.1, 2;15.3;13.10.
p ch.8.12; 17.16. Le. 26. 16. Is. 5.30; 34.8–10; 66.15. ch.9.17,18.

3 *The sun.* The powers of human governments (Is. 13. 10-19) stimulated to severity by popular tumults, seditions, and rebellions.—*C.*

4 'Unto it,' that is, the sun, which is made the symbolic agent in the execution of this awful curse and plague.—*P.*

5 Or, *burned.*

q ver.11,21. 2 Ch.28. 22. Je.5.3.2 Ki.6.33. Is. 8.21;1.5.
r ver.11; ch.9.20,21; 11. 13. Jos.7.19. Je. 13. 16. Am. 4. 6–12. Da. 5. 22,23.
s ch.13.2–4; 11. 8; 17. 18;18.19.
t Ex.10.21–23. ch. 9. 2; 11.10; 18.11–19. Is.8. 21, 22. Mat.8.12; 13.42; 22.13.
u ver. 2,9,21; ch.9.20, 21.2 Ti.3.13. 2 Ki.6.33. Da.5.22,23.
v Is.8.7; ch.9.14.
x Je.50.38; 51.36. ch. 17. 15. Is. 44. 27; 42. 15; 11.15; 41.2,25.
y 1 Jn.4.1, 2. ver. 14, with Ex.8.2–6.

6 *Spirits like frogs.* Amphibious animals (Ex.8.4), the emblems of hypocrites conforming themselves to every state of society.—*C.*

z ch. 12.3, 9; 13. 1, 2, 11,12;19.20;20.10.

7 See note * in first column.

a 1 Ti. 4. 1. Jn. 8.44. ch.2.10;13.13,14; 19.20. Ja. 3. 15, 2 Th.2.9. Lu. 12.39. Mat.24.24. 2 Pe. 2.1. 1 Jn.5.19.

3 And[h] the second angel poured out his vial upon the sea;[1] and it became as the blood of a dead *man:* and every living soul died in the sea.

4 And[i] the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5 And I heard the [j]angel of the waters[2] say, [k]Thou art righteous, O Lord, [l]which art, and wast, and shalt be, because thou hast judged thus.

6 For[m] they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7 And I heard [o]another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments.

8 And[p] the fourth angel poured out his vial upon the sun;[3] and power was given unto [4]him to scorch men with fire.

9 And men were scorched[5] with great heat, [q]and blasphemed the name of God, which hath power over these plagues: and [r]they repented not to give him glory.

10 And the fifth angel poured out his vial upon [s]the seat of the beast; and his kingdom was [t]full of darkness; and they gnawed their tongues for pain,

11 And[u] blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

12 And the sixth angel poured out his vial upon the [v]great river Euphrates; [z]and the water thereof was dried up, that the way of the kings of the east might be prepared.

13 And I saw three [y]unclean spirits like frogs[6] *come* out of the [z]mouth of the [7]dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For[a] they are the spirits of devils, work-

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is God's decree of their ruin, and fearful but infallible the execution. Yea, all the proper instruments shall stand ready to accomplish it in his time.

CHAPTER XVI. **Ver. 1. Already the wicked** have had fearful earnests of these vials of divine wrath poured out upon them. From A.D. 713 to 734 the Mahometan Saracens poured themselves into Spain and the south of France, rendering much of those countries a comparative desert. From A.D. 830 to 980 the contentions among the descendants of Charles the Great, emperor of Germany and king of France, and the ravages of the Hungarians in Italy and Sicily, deluged those countries with human blood. From A.D. 1090 to 1290 not a few millions were cut off, and most of Europe reduced to the brink of ruin by the *sacred*, or rather *vain*, war for the recovery of Canaan from the Mahometan Seljukian Turks and Saracens. From 1200 to 1370 the contentions of the Guelfs and Gibellines, or Church and emperor's parties, rendered Italy and Germany a scene of human carnage and blood. From 1370 to 1447 the repeated schisms of the Church and the oppression of the Bohemians occasioned terrible wars in Spain, France, Germany, and Italy. Between 1486 and 1534 a sweating sickness and other pestilential disorders carried off prodigious multitudes in England, Germany, and France. From about 1370 to 1698 the Ottoman Turks proved a terrible scourge to the Saints in Hungary, Poland, Italy, Germany, Mediterranean isles, &c. We live in an age when the request for a philosophy of history may be made with good hope of success. The great achievement of the modern mind has been almost entirely to reconstruct historical science. With very few exceptions, the historians of the three centuries immediately preceding the French Revolution were little more than analysts. That any moral significance underlay the tale of sound and fury which they related, that the spiritual and intellectual movements running through the ages are the most important elements in the career of humanity, that the phenomena of history are not isolated and fortuitous, but are connected, are co-ordinate, and are the expression of laws, they never so much as dreamed. But now history is no longer considered a mere hanging together in a continuous narrative of so many disconnected events. The springs of political action must be apprehended, the real causes of great revolutions must be traced, and along with the record of events must be seen what powers beneath the surface are at work to make the events possible. So if we are to understand the forces with which early Christianity had to contend, we must see in heathenism, above all things, religion. The pagans were as much given up to religion as were the Christians, the difference was that one was true and the other false. When St. Paul came to Athens he found the inhabitants too religious. Altars stood beside the streets. The contest between Christianity and paganism then was a war between one religion and another. It was a conflict between the true and the false, between a religion allied with all the passions and wrong tendencies of the lower nature, and a religion allied with what is spiritual and ethical and universal in man. The conflict between the two religions was the most deadly and awful struggle in the history of man on earth. The author of Revelation was a witness to the malignity and hate of heathenism. He saw it in all its revolting meanness and corruption. And doubtless many of the bold and wonderful figures he uses in this book were intended to portray some of forms of heathen religion. It is difficult exactly to determine what in some of the expressions he uses he had in mind But the Bible is a growing book, and what we do not understand now we will come to a knowledge of as history advances. Revelation is not a narrative, it is a book of forelookings. The writer is a seer. He is looking to the coming ages and the coming triumphs of truth as it is in Jesus Christ, and to the coming downfall of organized evil in all forms. Genesis opens the movement of God in history and Revelation closes it. Hence all of Revelation will not be understood till God through Christ completes His eternal purpose.

Ver. 12. *Euphrates.* For the meaning of 'Euphrates,' see note on ch. 9. 14.—*Kings of the east.* A title perhaps emblematic

ing miracles, *which* go forth unto the kings of the earth and of the whole world, [b]to gather them to the battle of that great day of God Almighty.

15 Behold,[c] I come as a thief.[8] Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he[9] gathered them together into a place called in the Hebrew tongue Armageddon.[1]

17 And the seventh angel poured out his vial [d]into the air;[2] and [e]there came a great voice out of the temple of heaven, from the throne, saying, [g]It is done.[3]

18 And[h] there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great.

19 And [i]the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, [j]to give unto her the cup of the wine of the fierceness of his wrath.

20 And[k] every island fled away, and the mountains were not found.

f Ps.75.8.ch.14.8–11,19,20; xviii.; 19.17,21. 2Th.2.8 2 Ti.3.9. Je.25.15,16. Is.51.17,23; 49.26.
k ch.6.14; 11.13. Is.2.14–17.

A.M. cir. 4162.
A.D. cir. 96.

b ch.17.14; 19.19; 20.8, 9; 14. 16, 19,20. 1 Ki. 22.22.
c Mat.24.43. ch. 3.3. 4.18.2 Pe.3.10. 1 Th. 5.2,3. Lu.12.39. Mat. 22. 12.13.2 Co.5.3.
8 The symbolical events mentioned in verses 13 and 14 were precursors of the Lord's coming. Upon their appearing, his advent in glory might be expected immediately. Hence the solemn warning to be prepared. He shall come 'as a thief'—when least expected—when the world is slumbering and unprepared. We are warned to keep on our garments of righteousness, so that our sins may be completely covered at his coming.—*P.*
9 God, Joel 3. 2, 11–14. ch.11.13; 17.14; 19.17–21. Is.37.36. Ps.110.5,6.
1 *Armageddon*—'mountain of destruction;' most probably an allusion to Megiddo, where Sisera was overthrown, Ju. 5.19.—*C.*
d Ep.2.2.
2 *The air.* The seat of Satan's empire, Ep.2.2.—*C.*
e ver.1; ch. 11.19; 14. 17; 15.5; 21.22.
g Jn.19.30.ch.10.6,7; 21.6.
3 These words were uttered probably in allusion to the fact that this was the last of the seven last plagues. The vials of wrath were now exhausted.—*P.*
h ch.4.5; 8. 5; 11. 19, 13. Da.12.1.
i ch.11.8,13; 14.8; 17. 18; 18.2.

A.M. cir 4100.
A.D. cir. 96.

l Ex.9.23–26. Jos.10. 11. Is.30.26–30. Eze.38. 22.ch.8.7; 11.19.
m ver. 9, 11. Is. 8. 21. ch.11.18. 2 Ki.6.33. Je. 5.3. Is.1.5. Mat.3.12.

CHAP. XVII

a ch.15.1,6,7; 16.2–4. 8,10,12,17; 21.9.
b ch.4.1; 21.9,10; ver. 3; ch.6.1,2,5,7.
c ch. 11. 13; 14. 8–11, 14–20; xvi. xviii. xix.
d Eze. xxiii. Na. 3.4. ch.19.2; 11.8; xiii.2 Th. 2.3–12.2 Ti.3.1–6. 1 Ti. 4.1–3. ver.3–6,15. Je.51. 13. ver.15.
e ver.13,17; ch. 18.3, 9; 13.3,4,8,12; 14.8; 11.2. Je.51.7.2 Ti.3.1–6; 4.3, 4. 1 Ti.4.1–3. Da.11.36–39.
g ch.1.10; 21. 10; 4.2. Eze.3.12,14. Ac.8.39.
h ch. 18.2. Is. 13. 21; 34.14. with Is. 5. 1. Ca. 4.12; 5.1; 6.2.
i ch.13.1,5,7; ver. 6-18.
1 'By the woman sitting on the wild beast is signified that superintending and guiding power which the rider possesses over his beast, than which nothing can be chosen more apt to represent the superiority claimed and exercised by the see of Rome over the secular kingdoms of Christendom' (*Alford*). For centuries Rome ruled supreme in Europe. The various monarchs carried out the plans of the pope; they were used as instruments to oppose and persecute all who ventured to question his authority, or who dared to exercise free thought on matters of faith.—*P.*

21 And[l] there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: [m]and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

CHAPTER XVII.

3, 4 A woman arrayed in purple and scarlet, with a golden cup in her hand, sitteth upon the beast, 5 *which is great Babylon, the mother of all abominations.* 9 *The interpretation of the seven heads,* 12 *and the ten horns.* 8 *The punishment of the whore.* 14 *The victory of the Lamb.*

AND there came [a]one of the seven angels which had the seven vials, and [b]talked with me, saying unto me, Come hither; I will show unto thee [c]the judgment of the [d]great whore that sitteth upon many waters:

2 With[e] whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So[g] he carried me away in the spirit into [h]the wilderness: and I saw [i]a woman sit upon a scarlet-coloured beast,[1] full of names of blasphemy, having seven heads and ten horns.

4 And[j] the woman was arrayed in purple and scarlet colour, and decked[2] with gold and precious stones and pearls, [k]having a golden

f ver.18; ch.18.3,7,12,16. Da.11.38; 7.8,24. 2 Gr. *gilded.*
k Je.51.7. Mat.23.25. 2 Th.2.3,4,9. 2 Ti.3.2–5. ch.11.8; 13 5,6,12; 14.8; 18.6. Da.7.25; 11.36–39.

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of sincere inquirers after Christ, in allusion to the magi, Mat. 1. 1, 2, whom ecclesiastical tradition represents as kings. This interpretation is favoured by the fact that wherever Popery has power, whether popular or legal, free inquiry after Christ in the Scripture is authoritatively suppressed. *C.*

Ver. 19. *The great city* (mystical Babylon) *was divided into three parts,* instead of ten as formerly—either three great monarchies or three great parties; and if the latter, these parties most probably will be, Papal, political Protestant, and infidel.—*Note,* All spiritual Protestantism will have utterly separated from aiding and abetting the Babylonian powers, Re. 18. 4.—*The cities of the nations*—the ten kingdoms—*fell*—were revolutionized and swallowed up in the three. *C.*

REFLECTIONS.—Gradual, but terrible and righteous, are the judgments of God which shall in due time be executed upon Popish idolaters and persecutors, and their ungodly companions in wickedness. Actuated by unclean diabolical spirits, and instigated by false teachers, they may for a little time gather themselves to contend with the almighty Redeemer, obstinately persist in their abominable courses, and blaspheme God, as if he injured them. But quickly the vials of his wrath shall be poured out upon them, answerable to their guilt, till they be utterly and irrecoverably ruined. And unexpected, fearful, extensive, sudden, and destructive shall be their punishment. Happy are they who shall be found faithful to Christ and righteousness, adorned with his grace, and watchfully preparing to meet him! While others howl and blaspheme for vexation of spirit, these shall rejoice in the Lord, and applaud the truly righteous and faithful realization of his purpose.

CHAPTER XVII. Ver. 1. I will give you an account of her sins, and of God's righteous procedure in condemning and punishing her. The Papal state at Rome is called a *Whore,* because of their treacherous apostasy from Christ and his Father to idolatry and every other wickedness, while they pretend to be the spouse or church of Christ. Her *sitting on many waters* denotes her ruling over many nations with magnificent pomp, power, luxury, and other allurements. 2. The *wine of her fornication* includes all the Popish arts and allurements, honours, preferments, external pomp of habits, processions, and worship, pretended miracles, dispensations, pardons, and other specious motives by which men are drawn into her idolatrous principles and practices. 3. Her being *in the wilderness* may denote her tyranny over the poor afflicted followers of Christ. The *scarlet-coloured beast, full of names of blasphemy, and having seven heads and ten horns,* is the Roman empire, as Papal, marked with imperial dignity, and with bloody and persecuting cruelty—pretending infallibility and unlimited supremacy, promoting idolatry and error, and which, after seven different forms of civil government, was divided into ten different kingdoms. 4. Her being *clothed with purple and scarlet, and decked with gold, precious stones, and pearls,* points out her Popes and cardinals as assuming imperial authority, and stained with the blood of saints; and the wealth, grandeur, and power of her palaces, churches, and monasteries. Her *golden cup, full of abominations and filthiness of fornication,* denotes her whole system of abominable errors, idolatries, and superstitions, varnished over with bold pretences to miracles, pardons, and indulgences, and to her being the only true church, and the like. 5. It is easy to observe that she is formed by the most shocking multitude of errors and crimes, invented and carried on in the most deep, secret, and unsearchable methods, even amidst the highest pretences of being the catholic and only church of Christ; and that, possessed of the most extensive jurisdiction, and notorious for idolatry, pride, luxury, and oppression, she is the parent, ringleader, supporter, and nourisher of idolatry, superstition, error, uncleanness, and every other abominable crime. 6. I was astonished at her grandeur, cruelty, and dreadful wickedness, and at the patience of God in suffering her so long to tyrannize over his beloved people. 8. The beast, or Roman empire, has, under the Popes, a form of government different from all its ancient ones, but which retains their whole authority, power, wealth, idolatry, persecuting cruelty, and other wickedness; and though this Papal form hath its origin from diabolic craft and influence, and leads men into everlasting damnation, yet it is admired and implicitly submitted to by all within its reach, except the faithful ones of God. 9, 10. The *seven heads* of the beast point at the seven mountains on which Rome was built, and the seven forms of its government, by *kings, consuls, dictators, decemvirs, military tribunes, emperors* heathen and Christian, and Gothic *kings,* which took place before the establishment of the Papal authority. 11. Though the Pope's civil power may, in respect of time, be called the *eighth,* yet, as it succeeds to the heathen imperial authority, and is an idolatrous power, it is the *seventh* and last idolatrous form of government, comprehending all the power and wickedness of the six preceding. 12–14. The *ten horns* are the ten or several kingdoms into which the western empire of Rome was divided when the Papal power was established, all of which submitted to the Popish abominations, and exerted all their power to establish them, and force men to submit to them; and under the pontifical influence, to their own ruin, violently set themselves against Christ, to oppose and subvert his doctrines, institutions, cause, interests, and people. 16, 17. In God's time these kingdoms shall withdraw their subjection and support from the Papal state, and, by wars, statutes, and the like, shall concur to destroy it; for it is only for a limited time that, by his overruling their sinful inclinations, he will, for the fulfilment of his purposes and predictions, permit them, under the instigation of Satan, to yield up their strength, riches, and authority to promote the Papal power, idolatries, superstitions, and errors. 18. The antichristian power, civil and ecclesiastical, is to be seated in the hand of Popes and cardinals, and raised to its height in the city of Rome, which is at present the residence of the Roman emperors.

Ver. 1. The seventh seal, ch. 8. 1, the seventh trumpet, ch. 11. 15, and the seventh vial, contain many more particulars in each than any of the other seals, trumpets, or vials. Of this difference one reason is obvious—the deeper interest of the church in the downfall of Antichrist, and the introduction of the kingdom of glory, than in all the rising, continuance, and downfall of the secular kingdoms of the world. *C.*

Ver. 3. *Full of names of blasphemy.* Rome having in her heathen state adopted the gods of all nations, and given them a temple in her pantheon, and blasphemously declared them entitled to worship; and having in her Papal state raised apostles, angels, and imaginary saints without number, to the dignity of mediators, and blasphemously declared them, together with images, pictures, relics, and bread and wine, entitled to that worship which is due to God alone. *C.*

Ver. 4. *Fornication.* The prophetic emblem of religion prostituted for gain, Is. 23. 17, and realized in the simoniacal sale of ecclesiastical dignities, and the most scandalous traffic in indulgences and masses, by which Papal Rome has been enriched and disgraced. *C.*

Ver. 6. Thousands of these 'martyrs of Jesus' fell during the Papal crusades against the Waldenses and Albigenses; multitudes during the reign of Mary in England; in the Bartholomew massacre of the Huguenots in France; in the dragonnades that followed on the revocation of the edict of Nantes; and in every page of the history of the infamous Inquisition, which, though now happily extirpated (at least for a time) in every other Papal country in Europe, still subsists in Italy, and preserves its throne in Rome. *C.*

Ver. 16. *The ten horns . . . shall hate the whore.* These ten kingdoms shall hate her, not because of her sins against God, but because of her arrogant assumption of power over kings—giving all their strength to the imperial beast, ver. 13; while, in defence of their royal prerogatives, they put forth all their wrath against the Papal woman. *C.*

Ver. 17. *God hath put it into their hearts,* by giving them judicially over to their own counsels, Ps. 81. 12; Ro. 1. 24, 26, 28. *C.*

REFLECTIONS.—God takes pleasure to instruct and comfort his faithful servants. And he can exactly describe the antichristian Papacy, with all its mysteriousness, or anything else, long before it exists, and can make the distresses and plagues of his church contribute

cup in her hand full of abominations and filthiness of her fornication:

5 And [t]upon her forehead *was* a name written, [u]MYSTERY, [v]BABYLON THE GREAT, THE MOTHER OF HARLOTS[3] AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman [p]drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, [q]I wondered with great admiration.

7 And the angel said unto me, [r]Wherefore didst thou marvel? [s]I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The[t] beast that thou sawest was, and is not; and shall ascend out of the bottomless pit,[4] and [u]go into perdition: and [v]they that dwell on the earth shall wonder, whose names were not [z]written in the book of life from the foundation of the world, when they behold [y]the beast that was, and is not, and yet is.[5]

9 And [z]here *is* the mind which hath wisdom. The[a] seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

11 And[b] the beast that was, and is not, even he is the eighth,[6] and is of the seven, and goeth into perdition.

12 And the [c]ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour[7] with the beast.

13 These[d] have one mind, and shall give their power and strength unto the beast.

14 These[e] shall make war with the Lamb, and the Lamb shall overcome them: [g]for he is Lord of lords, and King of kings: and [h]they that are with him *are* called, and chosen, and faithful.

15 And he saith unto me, [i]The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the [j]ten horns which thou sawest upon the beast, these [k]shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

A.M. cir. 4100.
A.D. cir. 96.

l Is.3.9. ch.7.3; 14.1; 13.16.
n 2 Th.2.7. 2 Ti.3.1-5.
o ch.11.8; 14.8; 18.2, with Is.14.12-14; 47.6, 7,12,13. Je.50.38. 2 Th.2.9. Da.7.25; 11.36-39. 2 Ti.3.1-6,13. 1 Ti.4.1-3. ch.xiii.;19.2.

3 Or, *fornications.*

p Da.7.21,25. ch.11.7;14.13;13.7;16.6;18.20, 24.
q ch.13.1,11. Hab.1.13.
r With Is.40.27. Lu.24.5. Mar.16.6.
s ver.1,3,8-18.
t ch.13.1,11; 11.7; 9.2,3. Da.7.8,20.

4 'The beast which was'—the Roman empire—'and is not' now so called, or by many imagined to be the same, 'shall ascend out of the abyss,' the distractions of the dismembered empire; and finally, as the bearer of the blasphemous woman, 'go into perdition.'—*Note*, The word translated 'bottomless pit' in this verse is not the same as the word so translated in ch.9.11.—*C.*

u ver. 11. Da. 7. 11, 26;11.45.2 Th.2.3,8.ch. 13. 10; 14. 8-11, 15-20; xvi.xviii.; 19.15-21; 20. 10.
v ch.13.3,4,7,8,12.
x ch. 13. 8; 20. 12; 21. 27; 3. 5. 15. 4. 3. Da.12.1. Phi.4.3. Lu.10.20.
y ch.9.1-11; 13.1,11, 14;ver.3.

5 *And yet is*—that self-same Roman empire—subdivided in territory, but united in one spirit—having laid aside the name, but adopted the rites of heathenism, professing to worship Jehovah, but adhering to the worship of idols.—*C.*

z ch.13.18. Ec.1.17.
a ver.3,7;ch.13.1;12. 3. Da.7.17,23.
b ver.8.2 Th.2.7.

6 *He is the eighth.* Rather, 'an eighth' king or form of government, *and is of the seven*—rather, 'is (arises) out of the seven' (see Robinson's *Lexicon*).—*C.*

c Da.2.42;7.7,20,24. ch.12.3;13.1. Zec.1.18-21.

7 *One hour.* Rather, 'at the same hour.' Even so, the ten kingdoms, and the eighth or pagan form of the Roman empire arose out of the wreck of the united empire at one and the same period, being completely formed about 666.—*C.*

d Pr. 1. 14. Ro. 8. 7. ch.13.3,4,7.
e ch.11.7;13.7; 16.14; 19.15-21; 14. 8-20. Da. 7.21,22,25,26; 2. 44. Ps. 2.8,9; 21.8-12; 110. 5,6. ch.6.12-17.
g 1 Ti.6.15.ch.19.16; 1.5. Pr.8.15,16. De. 10. 17. Da.4.35.
h ch.14.1,4. Mi. 5.8, 9.1 Pe.2.9. He.3.1. Ro. 8.30,37. Jn.15.16. ch.2. 10. Je.50.44,45.
i Is.8.7. ch. 13.3,4,7, 8,with 5;9;7.9;ver.1.
j ver.2,10,13.
k ch.11.13. Job 9.12, 22. 2 Sa.13.15. Ps. 27.2. Da. 7. 5. ch. 18. 8,9,18. Le. 21. 9. Is. 13. 17,18. Je.50.41,42. Eze. 16.28 -44.ch.16.12.

A.M. cir. 4100.
A.D. cir. 96.

l Ac.4.27,28. Ps.105. 25. ch. 18. 6,7; 10. 7, or ver.13. Ro.1.26. 2 Th.2. 10-12.
n ch.11.8;14.8;16.19; 18. 2. Lu. 2. 1. ch. 13.2; 12.3.

CHAP. XVIII.

1 The vision in this chapter is exhibited after the visions recorded from ch.11.19. to the end of ch. xvii. But the events foretold in ch.xviii. do not follow after in point of time, but merely in point of vision; for the fall of Babylon, proclaimed ch. 18. 2, evidently synchronizes with a corresponding proclamation, ch. 14. 7,8.—*C.*

a ch.xv.-xvii.
b ch.14.6,8;1.20.

2 *Another angel.* A vision of Christ the uncreated angel of the covenant in a new emblematic form.—*C.*

c Eze.43.2. Is.60.1-3. 2 Co.3.8.2 Th.2.8.
d Is.13.19, 21; 14. 23; 21.9; 34.9-14. Je. 50.39; 51.8,37,64. ch. 14.8; 16. 4; 17.2. 1 Ti.4.1,2, with Le.17.7;xi.Mar.5.2.
e ch.14.8;17.2. Is.47. 15 Je.51.7.

3 *All* (the) *nations* of the Roman empire to which the prophecy extends.—*C.*

g ver.11-19,23. 2 Pe. 2.1,3.

4 Or, *power.*

h Ge.19.12. Is.48.20; 52.11. Je.51.6,45,50; 50. 8. Zec.2.6,7. 2 Co.6.17. 2 Ch.28.9. Ezr.9.6. Je. 51.9.ch.16.9. Ge.19.13.
i Je.51.9.ch.16.19.
j ch.13.10. Ps. 137.8. Je.50.15,29;51.24,49. 2 Ti.4. 14. ch. 14. 10. Je. 16. 18; 17.18. Ex.21.23, 24;22.4-9.

5 *Fill to her double*—not as an act of selfish and irritated retaliation, but as an act of that retributive justice whereby the thief was compelled, as a warning to others and a punishment to himself, to pay double the value of what he had stolen, Ex.22.4,7,9.—*C.*

k 2 Th.2.4,8. Zep. 2. 15. Is.47.5-11. Eze.28.2 -10. Is.22. 12-14;5. 11-14.
l ver.10,17,19. Is.47. 9-11;66.15;ch.13.10;17. 16. Je.51.6.2 Th.2.8.
n ch. 15.7; 14. 10; 11. 17. Ps. 62. 11. Je. 50.31, 34.
o ver.3, 7; ch. 16. 14; 17.2,17.

6 *The kings of the earth* are not the 'ten horns,' or kings *de jure*, among whom the Roman empire was divided; for these 'shall hate the whore and make her desolate, and burn her with fire' (ch. 17. 16); but the kings *de facto*, the wicked heathen orders by whose counsels, from the rise of paganism up to the time of the Reformation, Christendom was almost absolutely governed; and by whose counsels even Protestant kingdoms continue to be influenced in their policy, and misguided to their ruin.—*C.*

p Eze. 26. 16, 17; 27. 30-32; 8. 14. Ps. 58. 10. Je.50.40.
q ver. 18; ch. 14. 11; 19.3. Ge.19.28.
r Nu.16.34. Is. 21.9. ch.14.8.

17 For [l]God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest [n]is that great city, which reigneth over the kings of the earth.

CHAPTER XVIII.

2 Babylon is fallen. 4 The people of God commanded to depart out of her. 9 The kings of the earth, 11 with the merchants and mariners, lament over her. 20 The saints rejoice for the judgments of God upon her.

AND after[1] these[a] things I saw [b]another [2]angel come down from heaven, having great power; [c]and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, [d]Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 For[e] all nations[3] have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, [g]and the merchants of the earth are waxed rich through the abundance[4] of her delicacies.

4 And I heard another voice from heaven, saying, [h]Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5 For[i] her sins have reached unto heaven, and God hath remembered her iniquities.

6 Reward[j] her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double.[5]

7 How[k] much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore[l] shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: [n]for strong *is* the Lord God who judgeth her.

9 And [o]the kings of the earth,[6] who have committed fornication and lived deliciously with her, [p]shall bewail her, and lament for her, when they shall see the [q]smoke of her burning,

10 Standing[r] afar off for the fear of her torment, saying, Alas, alas, that great city Baby-

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tions of his Word, on which she is built. Graceless church-members often run the most fearful lengths in wickedness and cruelty when left to themselves; yea, are active in seducing all around them. And multitudes, to their own temporal and eternal ruin, readily run after, and yield themselves to the worst deceivers, in the most furious opposition to Christ and his cause. But great is the mercy that he who has all power in heaven and earth takes part with his persecuted people, animates their faith and patience, emboldens them in their holy profession, and renders them faithful in adherence to himself. Quickly will he conquer all their enemies, and make the most zealous supporters of error, idolatry, and superstition to desert, hate, and oppose them, and to strip the seducers of their ill-gotten power and wealth, and punish them answerably to their crimes.

CHAPTER XVIII. Ver. 1-3. To punish her for corrupting the nations with her idolatry and other wickedness, and enriching her people with her traffic in divine things, the pagan state shall be utterly destroyed, and exposed as a diabolical system of uncleanness, murder, and every other shocking abomination, and Rome shall be turned into a desolate and frightful heap of rubbish. 4-6. As in later times multitudes revolted from paganism, to the advantage of their souls and their countries, so hereafter the faithful followers of Christ ought and shall break off every connection with it, and shall be God's instruments for ruining its power. 7, 8. The miseries of the obstinate pagans shall be dreadful, answerable to their former ambition, pride, luxury, and wealth. 11, 12, 16, *Merchants* may denote, not only such as trade in the commodities of life, but also the heathen peoples, who enrich themselves in selling spiritual offices, ordinances, pardons, deliverance from purgatory, and eternal happiness, to their deluded votaries.—The things mentioned, ver. 11-13, 22, 23, may either relate to the pagan worship, to their relics, pardons, indulgences, to their costly images, rich furniture of temples and chapels, and rich dresses for their images and priests, the incense used at their altars, their use of musical instruments in their worship, their burning of lamps before their altars and images; or they may in general

lon, that mighty city! for [s]in one hour is thy judgment come.

11 And[t] the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise[7] any more;

12 The[u] merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine[8] wood,[9] and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And[v] cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves,[1] and souls of men.[2]

14 And[w] the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The[y] merchants of these things, who were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16 And saying, [z]Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For [a]in one hour so great riches is come to nought. [b]And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,[3]

18 And cried when they [c]saw the smoke of her burning, saying, [d]What *city is* like unto this great city!

19 And[e] they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, [g]wherein were made rich all that had ships in the sea by reason of her costliness! [h]for in one hour is she made desolate.

20 Rejoice[i] over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her.

21 And[j] a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And[k] the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 And[k] the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee:[5] for[l] thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

24 And[n] in her was found the blood of prophets, and of saints, and of all that were [6]slain upon the earth.

CHAPTER XIX.

1 God is praised in heaven for judging the great whore, and avenging the blood of his saints. 7 The marriage of the Lamb. 10 The angel will not be worshipped. 17 The fowls called to the great slaughter.

AND after[a] these things[1] I [b]heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:

2 For[c] true and righteous *are* his judgments; [d]for he hath judged the great whore, which did corrupt the earth with her fornication, and [e]hath avenged the blood of his servants at her hand.

3 And[g] again they said, Alleluia. [h]And her smoke rose up for ever and ever.

4 And[i] the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

5 And[j] a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6 And[k] I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth.[2]

7 Let[l] us be glad and rejoice, and give honour to him: [m]for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted [o]that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.[3]

9 And he saith unto me, Write, [p]Blessed *are* they which are called unto the marriage-supper of the Lamb. And he saith unto me, [q]These are the true sayings of God.

10 And[r] I fell at his feet to worship[4] him. And he said unto me, See *thou do it* not: [s]I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for

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A.M. cir. 4100. A.D. cir. 96.

s ver.8,17,19. Is. 47. 9,11.ch.17.1.Je.51.8.

t Ezc. 27. 27–36; 26. 15–21. ver.3; ch. 17.17; 13.17.

7 *Their merchandise*, in images, relics, rosaries, scapularies, and above all, masses and indulgences.—*C.*

u Eze.27.5–24. 1 Ki. 10.11,12.ch.17.4.

8 Or, *sweet.*

9 The meaning of θύινον, translated *thyine wood*, is not specifically known. It seems to have been a general name for all odoriferous woods; and from its occurrence after 'linen, and purple, and silk, and scarlet,' it seems, most probably, to refer to such as are used in wardrobes both for the preservation of garments from moths, and for communicating to them an agreeable perfume, or for being burned, as sandal-wood, and certain kinds of pastils are still burned by the rich and luxurious in various countries.—*C.*

v Pr.7.17. Ps. 23. 5. Eze. 27. 13–22. Ps. 4 7. Is.22.13.

1 Or, *bodies*, Eze.27. 13.2 Pe.2.3.

2 Either the sale of men's lives and liberties in this world (as in the case of the Waldenses and Albigenses, and natives of Peru and Mexico), or the assertion of power either to shorten the residence and torture of 'the souls of men' in hell or entirely to deliver them within a given period, and at a stipulated price.—*C.*

w Lu.16.25.ch.16.20; 12.8.

y ver.3,9–14,19,23.

z ver.10,11; ch. 17.4. Lu.16.19. Eze.27.32.

a ver. 8, 10?.ch. 17.4. Is.47.9,11. Je.51.8. La. 4.6.

b Is.23. 14. Eze. 27. 29.

3 While it is evident that a great series of events will prepare for the downfall of the pagan usurpation, it is equally evident that 'one hour' will complete it; and although the form and manner of the destruction is unknown, the event is not the less certain.—*C.*

c ver. 9;ch.14.11; 19. 3.Ge.19.28.Is.34.9,10.

d ver.10. Eze.27.32, with ch. 13.4. Is. 23. 8. Je.51.37.

e Jos.7.6.1 Sa.4.12. 2 Sa.13.19.Ne.9.1.Job 2. 12. Eze. 27. 30,31. ver. 10,16.

g ver.3,23.

h ver.8,10,17. Is.47. 9,11.Je.51.8.La.4.6.

i Is. 44.23; 49.13. Je. 51. 48. ch.19.2. De. 32. 43.Ps.96.11–13. Lu. 11. 47,50;18.7,8.

j Ex.15. 5. Ne. 9. 11. Je.51.63,64.ch.12.8;16. 20.2 Th.2.8.

4 Is.24.8,9. Je. 7. 34; 16.9;25.10. Eze. 26. 13. No joy, no business, no inhabitants shall be in Rome.

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* As the Asiatic Babylon, the first seat of the four empires, has been depopulated, so as to answer most literally to this description of ruin; so, it is most probable, will European Rome, their last seat, be as literally 'swept with the besom of destruction.'—*C.*

A.M. cir. 4100. A.D. cir. 96.

k Is.24.8.Je.7.34;16. 9;25.10;33.11.

5 See note * in first column.

l Is.23.8. ver. 3.9,11; ch.17.25.13,17;13. 3. 4. 8,14. 2 Ti.3.2–6;4.3,4.1 Ti.4.1–4.2 Ki.9.22.Na. 3.4.

n ch.17.6; 19.2; 13.2, 7;11. 7, 2. Da. 7. 21, 25. Mat. 23. 29–35. Je. 51. 49.

6 *i.e.*, for the witness of Jesus, ch.11.7.—*C.*

CHAP. XIX.

a ch.xviii.; 4. 1; 7. 1; 16.1–11.

1 *After these things*—in point of vision, not in point of time; for a comparison of ver. 1–5 with ch. 14. 19, 20, will show that the events synchronize.—*C.*

b ver.3,4,6; ch. 4. 11; 5. 9–13; 7. 10, 12; 12. 10; 11.15–18.1 Ti.1.17.

c ch.15.3;16.5,7. De. 32.4;33.27.

d De 32.42,43.ch.17. 1,2;18.3,9,23.

e ch.16.6;18.20,24;13. 10.Da.7.11,26.

g See ver.1.

h ch.14. 11; 18. 9, 18. Ge.19.28.Is.34.9,10;13. 20.2 Th.1.9. Ps.106.18.

i ch.4.4,6.9,10;5.6,8, 14.1 Ch.16.36.Ne.8.6.

j Ps. 134. 1, 2; 135.1; 115.13.ch.11.18;20.12.

k Eze.1.24; 43.2. ch. 1.1,15;14.2;11.15,17;12. 10;4.8. Ps.47.1,2.5,6;97. 1,12;96.11–13;98.7–9.

2 Does it not appear from the worship of the elders and the reason assigned, ch.19. 4, 6, when compared with the similar worship and reasons, ch. 11. 16, 17, that the two prophecies synchronize? That the first exhibits an epitome, and the second a full detail of the divine judgments against Babylon?—*C.*

l Ps. xcv.-c. cxvii. cxlv.-cl. Is.xxv. xxvi.; 27.1–4;xxxv.;44.23; 49. 13;54.1;42.10–12.

m Mat.22.1–14;25.1–10. Lu. 14. 16–23. 2 Co. 11.2. Ep. 5.31. ch. 21. 2, 9. Ho.2.19,20. Eze. 16. 8.Is.62.5; 54.5,6;52.1.

o Ps. 45.14,15; 132.9. Is.45.24,25;61.10. Ge. 3. 4,5,18. Mat.22. 12. Ro. 3.22;5.19; 10.4; 13.14. 2 Co.5.21. Phi. 3.9. Eze. 16.10. Ep.5.26.

8 *The righteousness of saints* is 'the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that do believe,' Ro. 3.22.—*C.*

p Lu.14.15–24. Mat. 22.4.ch.3.20; 14.13. Ps. 89.15.

q ch.21.5;22.6.1 Ti.1. 15.

r ch.22.8,9.Ac.10.25, 26;14.15.1 Jn.5.21.

4 The word here translated 'worship' is applied either to the divine worship rendered to God, or the civil respect that may be rendered to men. It is not to be supposed that John mistook the angel for Christ, and purposed to offer him divine worship; but merely such honour as eastern manners would have rendered to any superior or instructor. See 1 Sa. 25. 24. 2 Ki.4.37. Ac. 22. 3. Yet even against this mark of deference or gratitude the angel guards him, lest it should lead to any substitution of the creature for the Creator.—*C.*

s ch. 22. 9;7.9; 12.17. 1 Jn.5. 10. Ac. 10. 43. 1 Pe.1.10,11.

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denote that Rome shall be so utterly ruined that nothing valuable or desirable shall be left in it. 20, 24. The pagan persecution of the oracles and saints of God will be especially regarded in and shall aggravate their ruin. 21–23. In the most sudden and terrible manner God will utterly, and without any possibility of recovery, destroy Rome and all her wicked influence.

Ver. 21. *Millstone.* An emblem of agriculture, civilization, labour, and food is here chosen to signify that, in the mystical Babylon, there will be an end of all these, even as, at this very hour, there is an end of them in the natural Babylon, and it sinks in the sea both by the casting of the angel and its own gravity, to intimate that Babylon will fall both by the outward and visible arm of Providence, and by the downward gravitation of its own corruptions. *C.*

REFLECTIONS.—Sin brings the most fearful disgrace and misery upon wicked persons and societies at last; and as there is no opportunity of punishing societies in the other world, their sins must overtake them in this. Earthly grandeur, pleasure, luxury, power, and wealth often issue in and render our misery more intolerable; and God forces men to mourn under his judgments who refused to mourn for their sins. Let wickedness be varnished over with pretences to sanctity and kindness as it will, or have been committed ever so long ago, God will mark it, and in his time fearfully punish it with righteous judgments. Superstition, idolatry, lewdness, luxury, merchandise in spiritual things, in men's souls or bodies, allurements to apostasy from God, and particularly cruel persecutions of his saints and servants, will at last issue in everlasting confusion and irretrievable misery.—With conscientious zeal and abhorrence ought all true Christians to hasten from the spiritual fellowship of heathen temples or societies, that their own sin and temporal ruin may be prevented. And with holy joy and triumph ought all the

the testimony of Jesus is the spirit of prophecy.

11 And [t]I saw heaven opened, and behold, a[u] white horse; and he that sat upon him *was* called [v]Faithful and True; and [x]in righteousness he doth judge and make war.

12 His eyes *were* [y]as a flame of fire, and on his head *were* [z]many crowns; and [a]he had a name written, that no man knew but he himself.[5]

13 And[b] he *was* clothed with a vesture dipped in blood: and his name is called [c]The Word of God.

14 And[d] the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And[e] out of his mouth goeth a sharp sword, that with it he should smite the nations: and [g]he shall rule them with a rod of iron: and he[h] treadeth the wine-press of the fierceness and wrath of Almighty God.

16 And[i] he hath on *his* vesture[6] and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel [j]standing in the sun; and he cried with a loud voice, saying to [k]all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;[7]

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh [l]of all *men, both* free and bond, both small and great.

19 And[n] I saw the beast,[8] and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 And [o]the beast was taken, and with him [p]the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. [q]These both were cast alive into a lake of fire burning with brimstone.

21 And[r] the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls[9] were filled with their flesh.

CHAPTER XX.

2 Satan bound for a thousand years. 6 The first resurrection: they blessed that have part therein. 7 Satan let loose again. 8 Gog and Magog. 10 The devil cast into the lake of fire and brimstone. 12 The last and general resurrection.

AND I[a] saw an angel[1] come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2 And he laid hold [b]on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,[2]

3 And [c]cast him into the bottomless pit, and shut him up, and set a seal upon him, [d]that he should deceive the nations no more,[3] till [e]the thousand years should be fulfilled: [g]and after that he must be loosed a little season.

4 And[h] I saw thrones, and they sat upon them,[4] and judgment was given unto them: and *I saw* [i]the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in

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A.M. cir. 4100. A.D. cir. 96.

t With ch.4.1; 11.19; 15.5.

u With ch.6.2. Zec. 1.8.

v ch.1.5;3.14. Jn.14. 6.

x ch.15.3,7;16.14;17. 14. Ps.45.3,4; 96.10,13. Is.11.4.

y ch.1.14;2.18.

z ch.6.2 Ca.3.11. Is. 62.3. Zec.9.16. He.2.9. Ps.21.3;72.8.ver.10.

a ch.3.12. Jn.1.18. Ju. 13.18. Is.9.6,with ch.2. 17.

5 Because 'no man knoweth the Son but the Father,' Mat. 11. 27.—*C.*

b Is.63.2,3. Ps.58.10.

c Jn.1.1,14. 1 Jn. 1.1; 5.7. He.4.12.

d 2 Th. 1. 7,10. Jude 15. ch.14.1; 17.14; 4.4; 7. 4,9,14. Ca.1.9. Mat.28. 3.

e ver. 21; ch. 1. 16; 2. 12, 16. Is. 11. 4. Nu.24. 17–19.

g ch.2.27; 12.5. Ps.2. 9.

h Is.63.2,3,6. ch. 14. 19,20;16.19. Na.1.6.

i Ps. 72.1–17. ch. 17. 14. 1 Ti 6.15. Pr.8.8,15, 16. Mat.28.18. Ep.1.20 –23. Phi.2.9–11. 1 Pe.3. 22. Ps.45.3.

6 *A name on his vesture.* That is, a name written in the witness of his blood. See ver 13. 1 Jn. 5. 6. —*And on his thigh.* That is, in the witness of his resurrection-conquest over death, and his spiritual conquest over sin and Satan. Comp. ver. 15 with Ps. 45. 3. —*C.*

j ch.8.13;14.6.

k Eze. 39. 17–20. Je. 7.33;12.9. 1 Sa.17.44. 1s. 25.6; 34.1–8. ch. 19. 14. Zep.1.7, with Tit.2.13. Ps.24.8,10;110.5,6.

7 Rather 'to the great supper of God.' —*C.*

l ch.6.15;13.16.

n ch. 16.14, 16; 18. 9; 17. 13,14. Da. 7. 21, 25, 26. Joel 3.2,12.

8 *The beast,* in its mystical body, comprises the 'ten horns;' therefore, 'the kings of the earth' are not to be identified with them. See ch.18.9.—*C.*

A.M. cir. 4100. A.D. cir. 96.

o ch.13.1–8;16.13,14; 17.3,7–13,17.

p ch.13.11–17.

q ch. 20. 10, 14; 21. 8; 14.8–11. Da.7.11,25,26; 11. 45, with Ge. 19. 14. Nu.16.33.

r ch.1.16; 17.14,16. 2 Th.2.8. Is.66,14–16,24. ver.15,17,18.

9 *Fowls.* Nations swift and destructive as birds of prey.—*C.*

CHAP. XX.

a ch.11.15,17; 1.18;9. 1 Pe. 3. 22. Mat.8.29. Ps. 76. 10, 13. Lu. 8.31; 11.21,22.

1 This 'angel' having 'the key' seems to indicate Christ, who is self-characterized by possession of 'the keys of hell and death,' ch. 1. 18. —*C.*

b ch.12.9. Mat.16.23. Jn.6.70. ch.2.10.2 Pe.2. 4. Jude 6. 1 Pe.5.8. Job 2.1.

2 Satan was the first, the greatest, and the last of man's enemies, and of Christ's enemies. All the others were but instruments in Satan's hands, employed to carry out his foul designs. He has been, and is, and shall be the prime mover in every effort to complete man's ruin; and Christ, as man's glorious deliverer, can get no rest until Satan is completely overthrown. Of this overthrow we have a prophetic account in this chapter.—*P*

c With Da.6.17. Mat. 27.66;8.29.

d ch.16.14,16; ver.8.

3 *That he should deceive the nations no more* into false estimates of glory, love of war, oppression of the weak, usurpation of Christ's authority over his church, support of false doctrines, idolatry, and practice of slavery, &c. &c.—*C.*

e Ps.90.4;105.8.2 Pe. 3.8.

g ver.7–10.

h Da.7.9, 18, 22, 27; 12. 4. 1 Co. 6. 2,3. Mat. 19.28. Lu.22.30.

4 *They sat upon them.* Who? The risen saints immediately after introduced.—*C.*

i ch.6.9; 13. 4, 12,15–17;15.2.

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people of God to behold his righteous judgments inflicted on incorrigible persecutors, by which he vindicates his own righteous cause, and delivers his people from future molestations.

CHAPTER XIX. Ver. 1, 4, 6. Perhaps the repeated use of the Hebrew word ALLELUJAH hints that the newly-converted Jews will, in a peculiar manner, rejoice at the destruction of evil, whose idolatries had long filled them with prejudice against the Christian faith. 7, 9. This beginning of the glory of the latter days may be called the *marriage* and *marriage-supper* of the Lamb, because Jesus will then publicly avow his relation to his church, influence great multitudes of all nations to himself, and feast them in a spiritual manner upon his sacrificial life. 8. This robe of *fine linen* denotes Jesus' imparted sacrifice to entitle them to heaven; and the sanctification of their heart and life to render them meet for it; and represents their honour, favour, acceptance, purity, and holiness. 10. I am nothing but a mere creature like yourself, commissioned by Christ to make known the things relating to his person, cause, and government, and the revolutions he will make in the church and world; and the testimony which I have borne to him has been dictated to me by the same divine Spirit which inspired the ancient prophets. 11–14. The *white horses*, upon which Christ and his army ride to conquer evil, denote their high honour and certain success and triumph, and represent the glorious and everlasting gospel, which shall then prevail more extensively and successfully than ever before, with light and purity, speed and power, in its last promulgation through the earth. 12. His *many crowns* denote his natural and mediatorial authority and universal dominion over the church and all the world, in all spiritual and temporal concerns, and his subduing all nations and things to himself.—No creature knew anything of his name, as Son of God or mediator, till it was revealed, and none can ever fully and comprehensively understand it. 13. He is rendered distinguished and glorious by the blood of his vanquished and slaughtered enemies. 15. His *sharp sword* and *iron rod* denote his dreadful threatenings and righteous judgments on idolatrous, persecuting, and wicked nations. His *treading the wine-press* denotes his squeezing and crushing his enemies into death and ruin by the terrible impressions of his heavy, infinite, and irresistible wrath. 16. His having his name, KING OF KINGS and LORD OF LORDS, *on his vesture* and *thigh*, imports that, by his mighty acts, he effectually and illustriously proves himself Sovereign Lord and Ruler of all the potentates, princes, and nobles of the world, to govern, influence, restrain, save, or bless them, or to work by or upon them, according to love. 17-21. According to Christ's awful threatenings, and by his influence, the whole power of evil, civil and wicked, is totally ruined; and while the souls of its wicked supporters are cast into hell, because of their wilful and awful sins, and the saints of God saved through faith in the Lord Jesus Christ rejoice in their glorious inheritance, as it manifests the glory of God's perfections, and opens the way for the happiest and most glorious state of the church on earth.

Ver. 20. 'The beast and the false prophet' being 'cast alive' into the lake, it follows that they are not yet totally destroyed; but that, after this signal overthrow, the 'ten horns' that have hitherto supported, shall finally 'hate the whore, and make her desolate.' And this, it appears most probable, they will do in support of 'the beast'—their several royal prerogatives in opposition to the terrible domination of paganism. See ch. 17. 13, 16, 17. *C.*

REFLECTIONS.—High praises to God, and abundant happiness and honour to saints, attend his remarkable deliverances of his gospel church; and none more than his extirpation of pagan introduction of the latter-day glory! Yea, in a most awful manner, the calamities, and even the awful end of the wicked, comes in spite of all God in Christ could do to save them—Jesus' sacrifice imparted, and his grace implanted and exercised, are the great ornaments of his people; while their union to and fellowship with him, and his almighty power, unblemished faithfulness, sovereign and universal dominion, great salvation, and glorious triumph, gladden their hearts. But dreadful is their danger and certain their ruin who oppose him and his interests. In full hopes that all our tribulations will end, and all our sorrows for ever cease, let us, who fear and serve the Lord, praise his name, both small and great. Let us believe his infallible promises, worship him only, and follow him whithersoever he goes. Grace shall reign through righteousness to our eternal life by Jesus Christ our Lord.

CHAPTER XX. Ver. 2–7. Whether the *millennium* or THOUSAND YEARS here mentioned denotes precisely a *thousand* of our years, or only *many* years, as the term *thousand* is taken, De. 1. 11; 7. 9; 32. 30; Ps. 90. 4; 91. 7; 105. 8; Ec. 6. 6; Is. 30. 17; 60. 22; 2 Pe. 3. 8, I cannot determine. The glory and happiness of this thousand years' reign of the saints is to be understood, not literally, but spiritually and figuratively, according to the common style of the book. It could not consist with the happiness of the saints to leave the heavenly mansions and live in bodies needing meat and drink; nor, if their bodies were raised spiritual and incorruptible, would they need any such thing; and in vain would Satan instigate the wicked to war against and cut off spiritual and incorruptible bodies. The dead in Christ are also represented as all rising together at the last day. And a proper resurrection is never in Scripture represented as a *reviving* or *living*

their hands; and [j]they lived and reigned with Christ a thousand years.

5 But [k]the rest of the dead lived not again until the thousand years were finished. This *is* the [l]first resurrection.

6 Blessed[m] and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but [n]they shall be priests of God and of Christ, and shall reign with him a thousand years.

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall [p]go out to deceive the nations which[q] are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea.

9 And[r] they went up on the breadth of the earth, and compassed [s]the camp of the saints about, and the beloved city: and [t]fire came down from God out of heaven, and devoured them.

10 And[u] the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

11 And[v] I saw a great white throne, and him that sat on it, [w]from whose face the earth and the heaven fled away; and there was found no place for them.

12 And[y] I saw the dead, small and great, stand before God; and the books were opened: and [z]another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according[a] to their works.

13 And[b] the sea gave up the dead which were in it; and death and [5]hell[6] delivered up the dead which were in them: and [c]they were judged every man according to their works.

A.M. cir. 4100.
A.D. cir. 96.

j 1 Pe.2.9. ch 11. 11, 15. Ro.11.15. Da.2.44; 7. 18, 22, 27. Ps. lxxii. cxlix. Is.xii.xxv.xxxv. xlix. lx.-lxvi. Je. xxxi. xxxiii. Eze. xxxiv. xxxvi. xxxvii. xl.-xlviii. Mi. iv. v. Ho.1. 10, 11; ii. iii. Am. 9.11-15. Joel 3.17-21. Obad. 20,21. Zep.iii. Zec.ii.x. xii.xiv. Ro.11.2-32. ch. 5.10,1.6; ver.6; ch. xxi. xxii.

k See ver.8,9.

l ch.11.11,15. Ro.11. 15. Eze.37.2-14. Col. 3. 1. Jn.5.25; 11.25. Ep.2. 6;5.14.

m Da.12. 12. Is. 4. 3. ch.2.11;21.8;ver.14.

n Is. 61. 6. 1 Pe. 2. 9. Ro.8.17. 2 Ti. 2.12.ch. 1.6;5.10;6.9-11.

p Job 1. 7. 1 Pe. 5. 8. ver.3,10.

q With Eze.xxxviii. xxxix. ch.16.14; 11. 17; 12.17.

r With Is. 8.8. Eze. 38.9,16. Hab.1.6.

s Mat.16.16. ch.2. 3. Mi.2.13. Eze.48.35.ch. xxi.

t With Is. 30. 33; 37. 36. Eze. 38. 22; 39. 6, 9, 10.2 Th.1.8. Jude 1,7.

u Ge. 19. 20, 24, 25. Mat. 25. 41. Da. 7. 11. ch.14.10,11; 19.20; ver. 15.

v Mat.25.31. Ac. 17. 30, 31. Jn.16.11. Ps.89. 14;97.2.

x Da.2.35. 2 Pe. 3.7-12.ch.6.14;16.20.

y Jn.5.22.1 Th.4.15-17. Ro.14.12.2 Co.5.10. Da. 7. 10. He.4.13. Je. 17.10;32.19. Mal.3.16.

z Da.12.1.ch.3.5;13. 8;17 8;21.27. Phi.4.3.

a Ec.12.14. Je.17.10; 32.19. Mat.16.27. ch.2. 23; 22. 12. Ro.2.6. See ver.13.

b 1 Co.15.51,52.1 Th. 4.15,17.ch.6.8. Jn.5.28, 29.

5 Or, *the grave.*

6 *Death and hell.* Rather, 'death and hades'—the visible and invisible places of the dead—the one rendering up the bodies, the other the spirits.—*C.*

c Mat. 25. 31-46; 16. 17. Je. 32.19. See ver. 12.

* 'It is done:'—Christ's work of salvation is complete. His people are redeemed from the curse; raised from the dead; acquitted in judgment: freed for ever from Satan's assaults; received into that glorious kingdom in which Christ rules, and in which also they as his people shall live and rule for ever.—*P.*

A.M. cir. 4100.
A.D. cir. 96.

d Ho.13.14. 1 Co.15. 26,54,55, with ch. 2.11; 21.8; ver.6.

7 'Death and hades' are here put for 'him that hath the power of death, with all his principalities' (He. 2. 14. Ep.6.12), even as a king or people are often called by the name of a kingdom or country.—*C.*

e ch. 21.8; 22. 15; 19. 20. Mat.25.41, 46; 3.12. Mar.9.43,48.

CHAP. XXI.

a ch.19.20;20.10.

b Is.65.17-19; 66. 22. 2 Pe.3.13. Ac.3.21. Ro. 8.21. Ps. 102.26-28. ch. 20.11.

c Is.57.20. Jude 13.

d Is. 52.1;54.5; 61.10; 62.4,5. Ps.45.9-14. Ga. 4. 26. ch. 3.12; ver. 10. He.12.22; 11.10; 13. 14. 2 Co. 11. 2. ch. 19. 7, 8; ver.9,10,18-20.

e ch.10.4,8;12.10.

g Le. 26.11,12. Eze. 37.27; 43.7. 2 Co. 6. 16. ch.7.15. Zec.8.8.

h ch.7.17. Is.25.8;60. 20; 35. 10; 51.11; 65.18-25. 1 Co.15.26,54. ch.20. 14;22.3.

i ch.4.2,9; 20.11. Jn. 1.22.

j ch.19.9;22.6. 1 Ti.1. 15. 2 Ti. 2.11. Tit. 3. 8. Nu.23.19.

k Eze.39.8. ch.16.17. Ps.33.9. ch. 1. 8; 22.13. Is.41.4;44.6.

1 See note * in first column.

l Is.55.1;12.3;44.3,4. Jn.4.10,14; 7.37. ch.22. 1,17. Ps.36.8,9;16.11.

n ch. 2.7,11,17,26; 3. 5,7,21. Ro.8.17. 2 1Co. 3.22.

o Zec.8.8; 13 9. 2 Sa. 7.14. He. 8. 10. 2 Co.6. 18. Ps.50.7.

p Ga.5.19-5. Ep. 5. 5. 1 Ti.1.9,10. 20.14. 15. Is.3.11. Ps. 17. Pr. 14.32. He.12.14.

2 *The fearful.* Who are convinced that the Christian religion is true, yet for fear of ridicule or persecution shamefully shrink from avowing it.—*C.*

q Mat.10.28. Lu.12. 4-9.

r Jn. 3.36;12.42. 1 Jn. 5.4.10.

s 1 Co.6.9,10.

t 1 Jn.3.15.

u He.13.4.

v Mal.3.5.

3 *Sorcerers.* More literally 'poisoners'—figuratively 'enchanters;' persons pretending to a power of influencing the mind or health, or success of others by means of chemical mixtures or power over invisible agents.—*C.*

x 1 Co.10.20,21.

y ch.22.15. Pr.19.5,9.

14 And[d] death and hell were cast into the lake of fire.[7] This is the second death.

15 And[e] whosoever was not found written in the book of life was cast into the lake of fire.

CHAPTER XXI.

1 *A new heaven and a new earth.* 10 *The heavenly Jerusalem, with a full description thereof.* 23 *She needeth no sun, the glory of God is her light.* 24 *The kings of the earth bring their riches unto her.*

AND I[a] saw [b]a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more [c]sea.

2 And I John saw [d]the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And [e]I heard a great voice out of heaven, saying, Behold, [g]the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

4 And[h] God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And [i]he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for [j]these words are true and faithful.

6 And he said unto me, [k]It is done.[1] I am Alpha and Omega, the beginning and the end. [l]I will give unto him that is athirst of the fountain of the water of life freely.

7 He[n] that overcometh shall inherit all things; and I [o]will be his God, and he shall be my son.

8 But[p] the [2]fearful,[q] and [r]unbelieving, and the [s]abominable, and [t]murderers, and [u]whoremongers, and [v]sorcerers,[3] and [x]idolaters, and all liars, [y]shall have their part in the lake which burneth with fire and brimstone: which is the second death.

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again of the soul, but of the body. The resurrection of the martyrs' and confessors' souls here spoken of must therefore mean, not the resurrection of these deceased persons, but the remarkable reformation, deliverance, comfort, and activity of the church in their successors, Ro. 11. 15; Eze. 37. 1–14; Ps. 85. 6; Ho. 6. 2, 3; Zec. 10. 1.—And as Elijah is represented as living in John Baptist, Mat. 11. 14; 17. 12; Lu. 1. 17, and antichristian Rome is called in this book *Sodom, Egypt,* and *Babylon,* on account of her likeness to them in luxury, cruelty, pride, and idolatry, ch. 11. 8; 14. 8; 16. 19; 17. 5; 18. 2, 21, so the ancient martyrs will live in the Christians of this period, being united to the same head, members of the same body, and of the same temper, faith, patience, zeal, and fortitude, and professing the same gospel truths. And this restoration of the church to this peaceable and glorious state, after a long death under the reign of evil, in which multitudes of Jews and Gentiles shall be converted to Christ, and shall enjoy much spiritual, delightful, and honourable fellowship with Christ and with one another, and have the governing power in the earth, is called the *first resurrection,* as it is a figure and pledge of the general resurrection of the saints to eternal life at the last day. The wicked will *not live again* till the end of the thousand years; that is, they will be reduced to the same condition in which Christ's slain witnesses were a little before, ch. 11. 7–9, having no authority, power, or activity to make head against Christ and his cause. 8–10. Perhaps *Gog* and *Magog* may here include the wicked everywhere in the world, instigated by Satan to embolden their spirits, and combine in a furious and desperate attack upon the church, which shall issue in a manner no less dreadful than the last efforts of evil. 11. The *opening of the books,* and judging men according to them, denotes that, in the last judgment, the infinite and all-observing knowledge and exact remembrance of God, the extensive notice and exact recording of men's own consciences, and the whole contents of God's revelations and purposes, will be clearly manifested, and all men righteously judged exactly answerable thereto. 13, 14. By *hell* may be understood the state of separate spirits; and *death and hell are cast into the lake of fire,* when the bodies and souls of all the wicked are shut up in hell, and there is no vestige of sin or misery left anywhere else in the creation of God.

Ver. 4. *A thousand years.* Are these thousand years literal or prophetic? In the midst of such an array of unquestionable emblems, it seems impossible, by any rule of interpretation, to understand them as literally 'a thousand;' but, taken prophetically, and according to the wont of this book—a day for a year—they represent 360,000 years, a period which some deem so long as to appear inadmissible. Let it, however, be recollected, that from Adam to Christ was but 75 generations, Lu. 3. 23–38; that, calculating generations, not by antediluvian, but by Abrahamic life, 78 years must yet run before 42 generations can be added, making in all 117 generations since the creation. Then, let it be recollected, that Jehovah is described (Ex. 20. 6) as 'keeping mercy for thousands,' even for thousands of generations; that he has 'commanded his Word to a thousand generations,' Ps. 105. 8; 'and the Scripture cannot be broken,' Jn. 10. 35; neither does the Spirit of truth speak in vain and boastful hyperboles; and the length of time thus allotted to the happy condition of the church will appear in no-wise disproportionate to the announcement of other scriptures. *C.*

REFLECTIONS.—Glorious is the period of light, life, liberty, love, peace, purity, joy, and triumph which the church of true believers shall enjoy even on earth, after a long, long night of darkness, trouble, and oppression. When Satan is restrained by Christ, and the Holy Ghost poured out, with what power, spirituality, and splendour shall the cause of Christ revive! They who in evil times had faithfully adhered to the truth shall, in their persons, or in the numerous multitudes of their converted successors, live and reign under the protection and smiles of their Redeemer. But no happiness on earth is unmovable or everlasting. Satan and his wicked instruments will always disturb the beloved saints and city of the Lord to their utmost; but quickly shall their most furious and joint attacks issue in their universal and everlasting destruction. In what a public and awful manner the general resurrection and last judgment will shut up the scenes of time! How great and glorious the Judge! how tremendous the tribunal! how numerous and serious the panels! how exact the trial! Just, but awful and irrevocable, shall be the decisions, and infinitely important and lasting the execution.

CHAPTER XXI. Ver. 1. *Sea* denotes tumultuous

9 And[z] there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come[a] hither, I will show thee the bride, the Lamb's wife.

10 And[b] he carried me away in the spirit to a great and high mountain, and showed me [c]that great city, the holy Jerusalem, descending out of heaven from God,

11 Having[d] the glory of God: and her light *was* like unto a stone most precious, even like a jasper-stone, clear as crystal;

12 And had [e]a wall great and high, *and* [g]had twelve gates, and at the gates twelve angels, and names[h] written thereon, which are *the names* of the twelve tribes of the children of Israel:

13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of the city had [i]twelve foundations, and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me had [j]a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth [k]four-square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs.[4] The length, and the breadth, and the height of it are equal.

17 And he measured the wall thereof, an hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, [l]of the angel.

18 And[n] the building of the wall of it was *of* jasper; and the city *was* pure gold, like unto clear glass.

19 And[o] the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.[5]

21 And the twelve gates *were* twelve [p]pearls;[6] every several gate was of one pearl: and the [q]street of the city *was* pure gold, as it were transparent glass.

22 And[r] I saw no temple[7] therein: for the Lord God Almighty and the Lamb are the temple of it.

23 And[s] the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof.

24 And[t] the nations of them which are saved shall walk in the light of it: and [u]the kings of the earth do bring their glory and honour into it.

25 And[v] the gates of it shall not be shut at all by day: [x]for there shall be no night there.

26 And[y] they shall bring the glory and honour of the nations[8] into it.

27 And[z] there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie; but they which are written in the Lamb's [a]book of life.

A.M. cir. 4100.
A.D. cir. 96.

z ch. 17.1; 15.1, 6, 7; 16.1.
a ver.2; ch. 19.7. Is. 54.5; 62.4,5. Ep. 5.23-32. 2 Co.11.2. Ho.2.19, 20.
b ch.1 10; 17.3. Eze. 3.12, 14; 40.2. Is.2.2,3. Mi.4.1,2.
c ver.2. Ga.4.26. He. 12.22. Is.65.18,19. Eze. xl.xlviii.
d Is. 60.1, 2, 19, 20. Eze.1.26,27; 48.35. Ps. 4.6; 27.1; 36.9. ch.22.5; ver.23.
e Is.26.1; 60.18. Ps. 125.2. Zec.2.5.
g Eze. 48.31-35. Is. 54.11,12. Nu. 24.5. Ps. 34.7. He.2.14. ch.5.11; 7.11.
h Ga.6.16. He.3.1. 1 Pe.2.9.
i Mat.16.18. Is.14.32; 28.16. He.11.10. 2 Co.3.11. Ep.2.19,20.
j Eze.40.3. Zec. 2.1. ch. 11. 1. Is.8.20. Mat. 28.20. Ac. 17.11. Ju. 5. 39.2 Ti.3.15-17.
k Is.33.20. Ep. 3.18. Eze. 48.16-35. Lu. 14. 23. Jn.14.2.
l *Twelve thousand furlongs*, being equal to 1500 miles, it seems difficult to comprehend how 'the height of it' could be 'equal,' especially as the measure of the wall is immediately given (and most probably in height, see ver.12) as 'a hundred forty and four cubits,' or about 200 feet. The meaning seems to be, that this emblematic city was represented as built on the 'great and high mountain,' to which the Spirit had carried the prophet (ver. 10), and that the height of the mountain was equal to the side of the city. —*C.*
l ver. 9, with ch. 13. 18.
n Is 54.11,12. ch.4.2; ver.11. 2 Pe.1.4. Is. 43. 3.1 Pe.1.7. ver.21. Ep. 3.8. Pr.8.18,19.

[4] *Amethyst.* These precious gems are nearly the same as those of the high-priest's breast-plate, Ex.28.17; and are so many emblems of those 'exceeding great and precious promises,' and glorious doctrines of grace upon which the church of Christ is founded; Jesus, the

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precious one, being the foundation of all, 1 Pe. 2. 4, 7. 2 Pe.1.1,4. —*C.*
o Is. 54. 11, 12. See ver.14.
[5] See note [4] in first column.
p Mat. 13. 45,46. Jn. 10.7,9; 14.6. Ep.2.18.
[6] *Pearls.* Emblems of that 'one pearl of great price,' the which when a man findeth, he selleth all that he hath, that he may buy that pearl, Mat.13.46.—*C.*
q ch.22.2.
r 1 Co. 13. 12; 15. 28. Is. 8. 14. Ps. 91.1. Jn.4. 23, with Col. 2.17. He. 10.1.
[7] *I saw no temple* —but he saw the body of Christ, the living temple of the Godhead.—*C.*
s Is.60. 19, 20; 30. 26; 24.23. 1 Jn.1.5,7. ver.11; ch.22.5. Zec.14.7. Jn.1. 4. Ps.73.25,26. 1 Co.15. 28.
t Is. 60. 3-11; 66. 10-12,19:2.3. Ps.36.9;27.1. Jn.12.35.
u Is.49.22,23; 45. 15, 14;60.3,10,16;66.12. Ps. 72.10,11. ch.11.15.
v Is.60.11,20. ch.3.8. Jn.10.7,9;14.6;6.37.
x Is.60.20. Zec.14.7.
y Is.60.6-8,11-17. Ps. 22.27-30; 72.8-17. Zec. 2.11.
[8] *Nations.* To affirm that national distinctions shall be recollected and recognized in the life to come were, perhaps, to decide beyond what is revealed. But if so it should be, as certain passages in this book seem to indicate (see ch.5. 9, 10; 7. 9, 10; 21. 24, 26), yet the recollection and distinction must consist with that scripture which declares that 'in Jesus Christ there is neither Jew nor Greek, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all and in all.'—*C.*
z Joel 3.17. Zec. 14. 21. Eze. 44. 9. Is. 35. 8; 52.1; 60.21; 62.12. Mat. 13.41. 1 Co. 6.9,10. Ga. 5.19-21. Ep.5.5. He.12. 14. ver.8; ch.22.14,15. 1 Ti. 4.1. 2 Th. 2.11, 12. Hab.1.13. Je.44.4.
a Phl.4.3. ch.3.5; 13. 8; 17.8; 20.12. 2 Ti.2.19. Ro.8.30. Lu.10.20.

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passions, mischievous enemies, and distressing calamities. 6. The *fountain of the water of life* denotes abundant and never-failing satisfaction in the familiar and immediate enjoyment of God in Christ, and all the blessings of his kingdom. 8. The *fearful* are they who, through cowardice or fear of reproaches and sufferings, are ashamed or afraid to own and honour Christ. 9. All professing Christians appear as persons devoted to and received by Jesus Christ as their husband; and all true believers are truly and spiritually married and united to him for ever. 11–13, 21. Her *light* of knowledge, purity, honour, and joy was illustriously bright. Her *jasper wall, great and high*, may denote the invincible power, infinite wisdom, and love of Christ, and his great salvation, powerful providence, and regular government. Her *twelve gates of pearl, each inscribed with the name of an apostle, guarded by an angel*, and *three towards each quarter*, may denote Christ's being preached to all the ends of the earth by faithful ministers, according to the New Testament, and that holy angels are ready to minister to every one that enters. 14–21. Her being *measured* denotes her conformity to the oracles of God. Her *four-square* form denotes her perfection, stability, and uniformity. Her *twelve foundations* of different *precious stones* are the infinitely precious Redeemer in his unnumbered excellencies and glories, answerable to the different cases of men. The houses being built and streets paved with pure *gold*, represent its amazing riches, glory, and purity. 22, 23. In heaven they have no need of instituted ordinances or of created comforts, as the immediate enjoyment of God in Christ renders them perfectly happy; and even in the millennial state there will be no need of ceremonies or external pomp, &c., as the powerful presence of Christ and his Father will render ordinances delightful, and men satisfied with their lot. 24, 26. In the millennial state church-members will improve their wealth, honour, and power for the glory of Christ and the benefit of souls; and in heaven they will have inexpressibly greater glories and honours than could be had on earth, and shall receive the gracious reward of their right improvement of the benefits they received on earth. 25. *Gates never shut* denote perfect safety and perpetual freedom of access. —*No night* is no darkness, ignorance, or trouble.

Ver. 1. By 'the new heaven and the new earth,' several distinguished expositors understand, the renovated state of kingdoms and churches during 'the thousand years' preceding the final judgment. The following reason seems, however, to lead to the conclusion that they represent the renovated world (2 Pe. 3. 7–13) after that judgment. The reason stands thus:—The time at which 'the earth and the heavens fled away' was when the Judge took his seat on 'the great white throne' (comp. ch. 20. 11, with ch. 21. 1), and the dead, 'small and great,' stood before him, and were 'judged according to their works,' ver. 12, and 'death and hell were cast into the lake of fire:' consequently after these events there could be no more judgment. But it is evident that after 'the thousand years' there will be the terrible judgment of Gog and Magog, ch. 20. 3, 7, 9, 10; therefore it follows that this vision of the 'new heaven and new earth' must represent a period posterior to the final judgment. *C.*

Ver. 12. *A wall.* The emblem of divine protection.—*The names of the twelve tribes.* In their meaning, viz. Judah, the praise of Jehovah; Reuben, vision of the son; Gad, an army; Asher, blessedness; Naphtali, who contends; Manasseh, forgetfulness, viz. of past sorrows; Simeon, that hears, obeys, or is heard; Levi, associated; Issachar, reward; Zebulun, habitation —'a continuing city;' Joseph, increase; Benjamin, the son of the right hand, which, thus interpreted in the order of ch. vii., present a glorious picture of the church of the redeemed. *C.*

Ver. 14. *The names of the twelve apostles.* In meaning, viz. Simon Peter, that hears, (and is for firmness) a stone; Andrew, strong man—'strong in the Lord;' James, he that supplants—viz. by a true estimate of the divine promise of birthright; John, the grace of JEHOVAH; Philip, lover of horses—the swift messengers of the gospel; Bartholomew, a son that suspends the waters—a drawer of water for the temple; Thomas, a twin—emblem of brotherly communion; Lebbeus, a man of heart; Thaddeus, that praises and confesses. *C.*

REFLECTIONS.—Transcendent are the glories of the millennial, but especially of the heavenly state of the church. Spiritual light, beauty, honour, grandeur, wealth, safety, satisfaction, and pleasure meet together. How new is all, far surpassing anything found or imagined before; and gloriously and firmly founded on Jesus Christ, and correspondent to the doctrine of his apostles and prophets! Abundant, delightful, and glorious is the access into this state by him, as the door, the way, the truth, and the life. Men who have through faith accepted Christ, of all ranks, Jews and Gentiles, are admitted into it. And in what honour they appear therein as the beloved, the espoused bride of Christ! Complete, secure, and immortal is their blessedness where sin, darkness, trouble, and death are fully and for ever passed away. Familiar and immediate is their fellowship with and enjoyment of God; and pure and glorious their holiness in heart and life.—But, alas! how inexpressible is the misery of those impenitent sinners who, by the purpose, word, and providence of God, are for ever excluded therefrom!

CHAPTER XXII. Ver. 1, 2. The Holy Ghost, proceeding from and sent by Christ and his Father, in his graces and comforts, and abundantly enjoyed, is the *river of life.* Jesus Christ, in his person, offices, relations, and manifold blessings, sufficient for the full satisfaction of all the Israel of God, according to the doctrine of the twelve apostles, and whose very words, ordinances, and manifestations of himself, have a sovereign virtue to remove all evil and render men perfectly happy, is the *tree of life.* 3–5. The fixed presence of God with his saints, and their familiar and immediate fellowship with him, will render them like to him in holiness and happiness. 6. All these things which you have heard and seen shall be faithfully and infallibly accomplished in their time and order; and the Lord Jesus, who inspired and authorized his ancient prophets to foretell events, hath sent me, your conducting angel, to inform you and others of his servants under the New Testament of the glories which will soon begin, and, in the short period of time, be all fulfilled. 9. Pay me no religious homage; for I, though an angel, am but your fellow-servant, and a companion of other prophets and those who fear God,

CHAPTER XXII.

1 The river of the water of life. 2 The tree of life. 5 The light of the city of God is himself. 9 The angel will not be worshipped. 18 Nothing may be added to the word of God, nor taken therefrom.

AND he showed me [a]a pure river of water of life, clear as crystal, proceeding out of the throne[b] of God and of the Lamb.

2 In the midst of [c]the street of it, and on either side of the river, [d]*was there* the tree of life,[1] which bare twelve *manner of* fruits, *and* yielded her fruit every month: [e]and the leaves of the tree *were* for the healing of the nations.

3 And[g] there shall be no more curse: [h]but the throne of God and of the Lamb shall be in it; and [i]his servants shall serve him:

4 And[j] they shall see his face; and [k]his name *shall be* in their foreheads.

5 And[l] there shall be no night there: and they need no candle, neither light of the sun; for the Lord God giveth them light: [m]and they shall reign for ever and ever.

6 And he said unto me, [n]These sayings *are* faithful and true: and the [p]Lord God of the holy prophets sent his angel [q]to show unto his servants the things which must shortly be done.

7 Behold,[r] I come quickly: [s]blessed *is* he that keepeth the sayings of the prophecy of this book.

8 And I John [t]saw these things, and heard *them.* And when I had heard and seen, [u]I fell down to worship before the feet of the angel which showed me these things.

9 Then saith he unto me, See *thou do it* not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 And he[2] saith unto me, [v]Seal not the sayings of the prophecy of this book: for the time is at hand.

A.M. cir. 4100
A.D. cir. 96.

CHAP. XXII.

[a] Eze. 47.1-10. Zec. 14.8. Ps. 36.8,9. Jn. 7.38, 39. 4.10,11,14. Hab. 2. 14. Ge. 26.19,22.

[b] ch. 3.21; 4.3; 5.6; 7. 17.

[c] ch. 21.21; ver. 1.

[d] Ge. 2.9. Eze. 47.7, 12. Ps. 92.12-14. ch. 2.7. Jn. 11.25.

[1] If 'the tree of life be here put, not for a single tree, but for a species—according to a common form of speech—then it is easy to see how it might be 'on either side of the river.' And this view would correspond with the parallel passage, Eze. 47.7, where were seen many trees on one side and on the other' of the bank. But if this view be considered inadmissible, then a new translation, which fully accords with the original, will solve the difficulty:—'In midst of the street of it, and of the river (which flowed) on either side (around it, was) a tree of life,' &c. Thus the image presented is a wide street, with a river flowing down the centre, which divides to form an island where the tree of life grows in all its beauty and fruitfulness.—*C.*

[e] Ex. 15.26. Mal. 4.2. Ps. 107.20.

[g] Ga. 3.13. Ro. 8.1. Is. 11.13. Zec. 14.11. Ge. 3. 16-19.

[h] ch. 21. 3. Eze. 48. 35.

[i] ch. 4. 8; 7. 15; 19. 5.

[j] Mat. 5. 8. 1 Co. 13. 12. 1 Jn. 3.2. Ps. 17. 15. Jn. 12.26; 17.24.

[k] ch. 3.12; 14. 1. Ex. 28. 36, 38. He. 4.14; 10. 23. Ep. 4.13.

[l] ch. 21.23, 25. Ps. 36. 9; 27. 1. Is. 60. 1, 19, 20. Zec. 14. 6, 7. Jn. 8.12.

[m] ch. 3.21; 5.10; 20. 4. Ro. 8. 17. 2 Ti. 2. 12. 2 Co. 4. 17. Ro. 5.17. Da. 7.27.

[n] ch. 1. 1, 3; 19. 9; 21. 5. 1 Ti. 1.15.

[p] ver. 16. He. 1. 1. Joel 2. 28. ch. 1. 1. 2 Ti. 3.16.

[q] Ps. 25.14. Am. 3.7.

[r] ver. 6, 10, 12, 16, 20. Mat. 25.31. He. 10.37. 2 Th. 1.8. He. 9.28. ch. 3. 11, 20; 16.15; 1.7.

[s] ch. 1. 3; 3. 11.

[t] Jn. 19.35; 21.24. 1 Jn. 1. 1-3. 3 Jn. 12.

[u] ch. 19. 9, 10. Ac. 10. 25, 26; 14. 13-15, with Mat. 4.10. De. 6. 13; 10. 20. 1 Jn. 5.21.

[2] Christ, ver. 12, 13, 16, 20.

[v] Mat. 10.27. Eze. 2. 7. ch. 1.13, with ch. 10.4. Da. 8.26; 12.4, 9.

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A.D. cir. 96.

[x] Pr. 1.24-33. Ec. 11. 3. Eze. 3.27. Da. 12.10. 2 Ti. 3.13. Mat. 15.14; 25. 10. Ho. 4.17. Ps. 81.12.

[y] Ro. 8.1. ch. 7.14, 15; ver. 3. Job 17.9. Pr. 4.18. Mat. 5.6; 24. 13. Ep. 5. 27.

[z] See ver. 7. Zep. 1. 14.

[a] Is. 40. 10; 62. 11. Mat. 16.27. Ro. 2.6; 14. 12. ch. 20.12.

[b] Is. 41.4; 44.6; 48.12. ch. 1.8, 11; 21.6.

[c] Lu. 12. 37, 38. Mat. 7. 21; 5. 3-9. 1 Jn. 3.23. ch. 2.7; 1.3; ver. 7. Da. 12. 13. Is. 3.10. Ro. 2.7, 10.

[3] Or privilege or power. Jn. 1.12.

[d] ch. 2.7; ver. 2. Ca. 2. 3. Jn. 11.25; 14.19. Ga. 2. 20.

[e] ch. 21. 12, 13, 21, 25. Jn. 10.7, 9; 14.6. 2 Pe. 1. 11. Ep. 2. 18.

[g] ch. 21. 8, 27. 1 Co. 6. 9, 10. Ga. 5. 19-21. Ep. 5. 5. Col. 3.6. Phi. 3.2, 18, 19. ch. 9. 20, 21. Mat. 7.6; 22. 13.

[h] ch. 1. 1, 11. De. 18. 15. Mat. 28. 20. 1 Pe. 3. 22.

[i] ch. 5. 5. Is. 11. 1, 10. Ro. 15. 12. Je. 23. 5, 6. Is. 9. 6, 7. Mat. 22. 42, 45. Jn. 1. 14.

[4] *The root* in Deity, 'the offspring' according to the flesh, Ro. 9. 5.—*C.*

[j] Mal. 4. 2. Zec. 6. 12, 13.

[k] ch. 1. 4; 19. 10.

[l] ch. 19. 7; 21. 2, 9, 10. Is. 2. 5.

[m] ch. 2. 7, 11, 17, 29; 3. 5, 12, 21. Mat. 11. 15; 13. 9, 43.

[n] Is. 55. 1-7. ch. 21. 6. Jn. 7. 37-39. Ps. 81. 10; 34. 8. Mat. 11. 28. Jn. 6. 37; 3. 16.

[p] ver. 16, 17, 20; ch. 1. 3; 3. 14.

[q] De. 4. 2; 5. 32; 12. 32. Pr. 30. 6. Mat. 15. 9.

[5] *If any man shall add* imaginary revelations of his own to the completed canon of prophecy.—*C.*

[r] ch. 2. 22, 23; 3. 10; 14. 9-11; xvi. xviii.; 19. 20, 21; 20. 10, 15.

[6] *If any man shall take away,* &c. That is, by denying their divine authority, or by violent and perversive interpretation.—*C.*

[s] Ex. 32. 33. Ps. 69. 28. ch. 3. 5; 13. 8; 17. 8; 21. 27; ver. 15.

[t] ch. 1. 3; 2. 7, 11, 17, 26-28; 3. 4, 5, 12, 21; 7. 9-17; 14. 13.

[u] ch. 1. 1; ver. 10-19.

[v] ver. 7, 10, 12. 2 Pe. 3. 8. ch. 1. 7.

[x] Ca. 8. 14; 2. 17. 2 Ti. 4. 8. He. 9. 28.

[y] Is. 25. 9.

[z] ch. 1. 4, 11. Ro. 16. 24. 1 Co. 16. 23. 2 Co. 13. 14. Ga. 6. 18. Ep. 6. 23, 24. Phi. 1. 2, 4. 23. Col. 1. 2. 1 Th. 1. 1. 2 Th. 3. 18.

11 He[x] that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: [y]and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And,[z] behold, I come quickly; and [a]my reward *is* with me, to give every man according as his work shall be.

13 I[b] am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed[c] *are* they that do his commandments, that they may have right[3] to [d]the tree of life, and may enter in through [e]the gates into the city.

15 For[g] without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I[h] Jesus have sent mine angel to testify unto you these things in the churches. I am [i]the root[4] and the offspring of David, *and* [j]the bright and morning star.

17 And the [k]Spirit and [l]the bride say, Come. And let [m]him that heareth say, Come. [n]And let him that is athirst come. And whosoever will, let him take the water of life freely.

18 For [p]I testify unto every man that heareth the words of the prophecy of this book, [q]If any man shall add[5] unto these things, God shall add unto him the [r]plagues that are written in this book:

19 And if any man shall take away[6] from the words of the book of this prophecy, [s]God shall take away his part out of the book of life, and out of the holy city, and *from* [t]the things which are written in this book.

20 He[u] which testifieth these things saith, [v]Surely I come quickly; [x]Amen. [y]Even so, come, Lord Jesus.

21 The[z] grace of our Lord Jesus Christ *be* with you all. Amen.

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employed by Christ to communicate these revelations to you. 10. Christ charged me to publish to the church the revelations I had received, as their accomplishment was immediately to begin. 14. They who, from a principle of faith and love, sincerely obey all God's commandments, and thus prove their union to Christ, shall, by his free grant, have all authority, warrant, dignity, and meetness to partake of the immediate enjoyment of him in all his heavenly blessings, and have a free, open, abundant, and honourable admission into the heavenly state. 16. As God, Christ is the Root, Lord, and Source of David's family and kingdom; and as man, he is his Son, descended from his loins. He is the *bright and morning star*—as he is infinitely glorious, and his rising up in his incarnation introduced the gospel-day; his rising in power introduces the millennial day; his rising in the saving influences of his Spirit introduces the spiritual day of grace and comfort; and his appearance to judge the world will introduce the eternal day of light, purity, and joy. 17. The first part of this verse is the church's request that Christ would come quickly to fulfil all his gracious promises; and the last part is an invitation to sinful men to come and freely receive his promised blessings. 19. Will accept all them who through faith in Christ, and who through perseverance in his life and word give themselves to him, but will cut off all who reject his blessed Son.

REFLECTIONS.—Happy are they who enjoy the millennial, and especially the heavenly blessedness! their freedom from curses, sorrows, and maladies is complete. Ravishing and abundant is their enjoyment of Jesus Christ and his Spirit, and all his secured salvation—all the consolations, all the fulness of God in him. Divinely acknowledged and immediately illuminated, they reign with him for evermore! And with uninterrupted delight and fervour they serve, worship, and glorify him!—But none must expect this celestial happiness without being justified and sanctified on earth. Holiness in heart or life, though it does not merit the heavenly glory, must prepare us for it, and manifest our new-covenant claim to it. And if men persevere in their sin, they must at last be excluded from the fellowship of God, and be for ever fixed in their sin as a principal part of their punishment. Important and infallible are the declarations of Christ in the Scripture. According to them as our rule we must now walk; and according to them at the last day we shall be judged. Infinite is the danger of adding to, taking from, perverting, or denying these sacred records. And great is the mercy that they are so full of the most encouraging promises and endearing invitations to receive an undoubted, a free, a full, an everlasting salvation in Christ. In the exercise of an assured faith, let me always receive his fulness, and look, long, and wait for his second coming!—O when shall time give place to eternity! When shall the transient glimmerings of his glory issue in my being for ever with the Lord! When shall my beloved ordinances of his grace, and this precious, precious, precious book of God be exchanged for seeing him as he is, and knowing him even as I am known in the face of Jesus Christ! When shall I bid adieu to human explications of divine oracles, and the Lord God and the Lamb be the light thereof,—my everlasting light,—and my God my glory!

THE END OF THE NEW TESTAMENT.